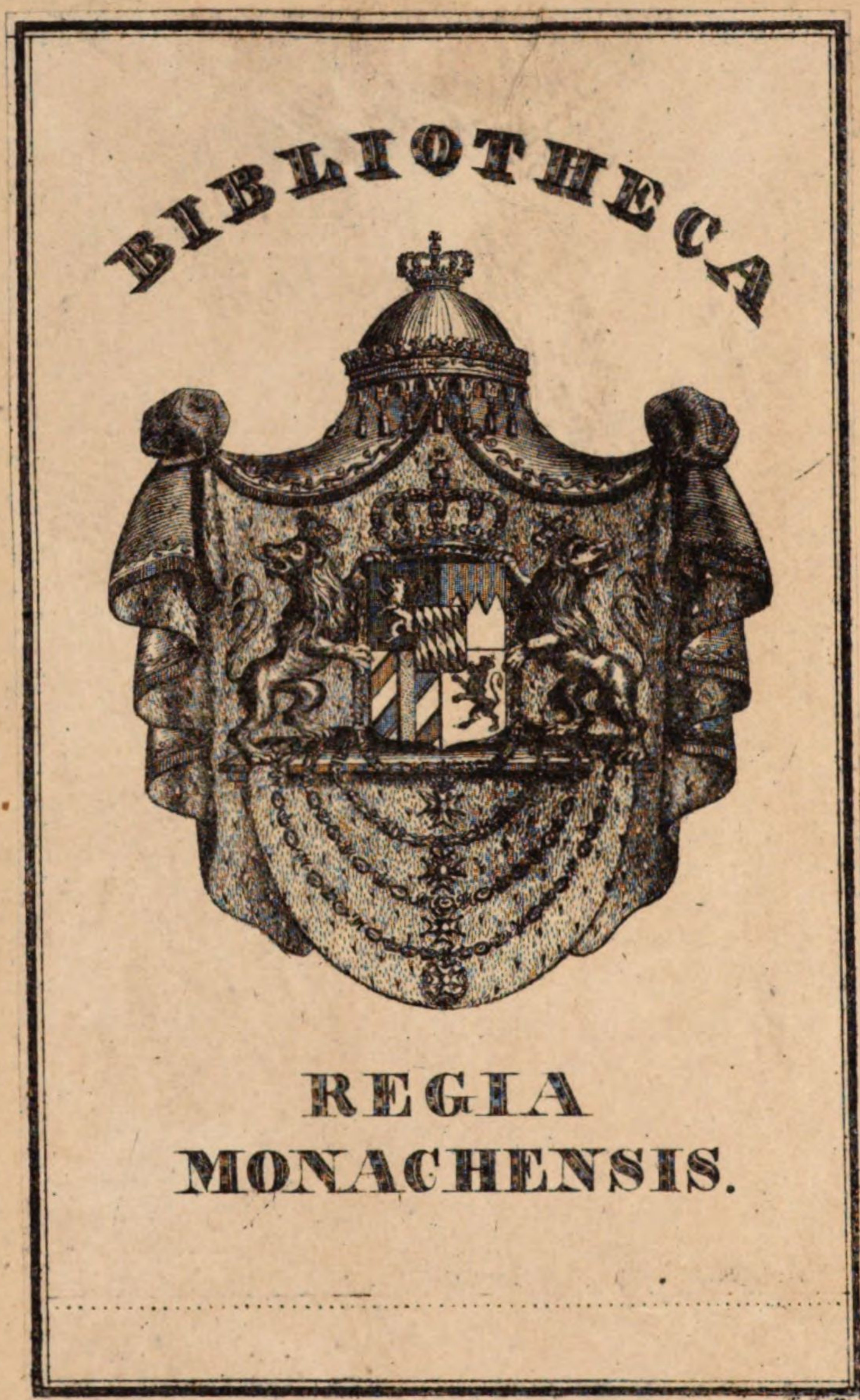




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EDMUNDUS GRINDALLUS CANTUAR.

ARCHIEPS Ætat. Sue 61. Anno 1580.

Turris Fortissima Nomen Dñi. Prov. 18.

T H E
HISTORY
O F T H E
L I F E and A C T S

Of the Most Reverend Father in God,

Edmund Grindal,

T H E
First Bishop of *LONDON*, and the Second
Archbishop of *TORK* and *CANTERBURY*
successively, in the Reign of **Q. ELIZABETH.**

Wherein is Shewed,
That Most Reverend Prelate's Pious and Useful Labours,
both in the Reformation and Government of the
CHURCH of ENGLAND, while He Presided
over it, and how well he Merited of it.

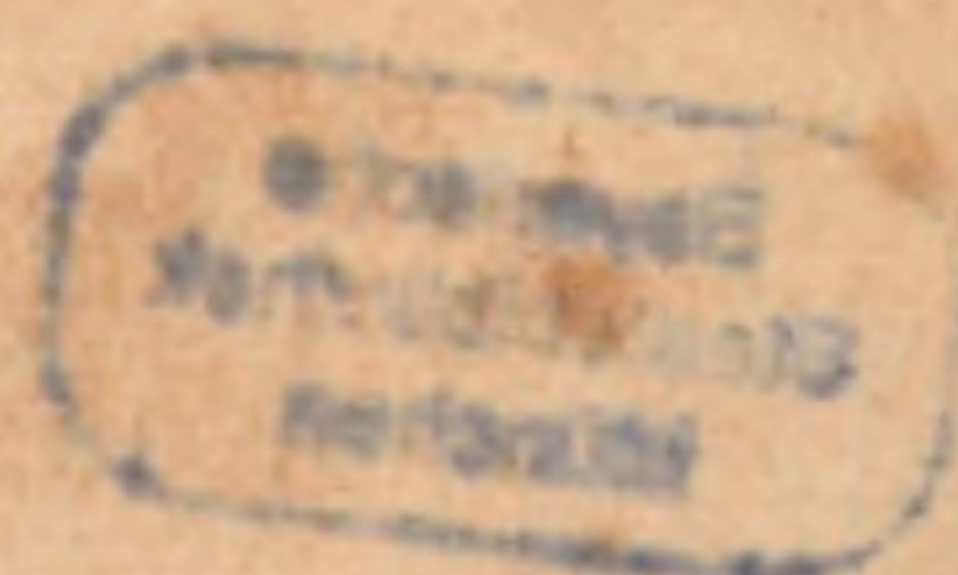
In the Course of this **HISTORY**
Will appear also the State of this Church; The Succession of di-
vers of its Bishops; Its Struggles with the Adversaries; Matters
transacted in Ecclesiastical Commissions, Synods, and Visitations;
Correspondence with the Churches abroad; Indulgence and Re-
gard of the Churches of Foreigners planted here; And many
other particular Affairs relating to Religion; Happening in
the Time of this **ARCHBISHOP.**

To which is Added,
*An **APPENDIX** of Original MSS. Faithfully
Transcribed out of the best **ARCHIVES**; whereunto
Reference is made in the History.*

In TWO BOOKS.

By *J. S. M. A.*

L O N D O N:
Printed for **JOHN WYAT** at the *Rose* in *St. Paul's Church-Yard*:
And **JOHN HARTLEY**, between the Two *Temple-Gates* in
Fleetstreet. MDCCX.



THE
HISTORY
OF THE
LIFE and ACTS

Of the Most Reverend Father in God,
Edmund Grindal,

THE
First Bishop of LONDON, and the Second
Archbishop of YORK and CANTERBURY
successively, in the Reign of **QUEEN ELIZABETH**

Which is shewed
That Most Reverend Father's Pious and Useful Labours
both in the Reformation and Government of the
CHURCH of ENGLAND, while He Presided
over it, and how well he Merited of it.

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Westminster. MDCCK.



T O T H E

Most Reverend Father in God,

T H O M A S

By Divine Providence,

Lord Archbishop of *CANTERBURY*,Primate of all *England*, and Metropolitan; and
One of Her Majesties most Honourable Privy
Council.*May it Please Your Grace,*

I Present your Grace with the *LIFE* and *ACTIONS* (as far as I could retrieve them) of one of your Glorious Predecessors in the Chair of *CANTERBURY*. And how he discharged his most High and Holy Office in those Critical Times, wherein the newly Reformed Church (beset with Enemies and Malecontents) needed a very wise Conduct, I leave your Grace, and other Intelligent and Impartial Readers, (after Perusal of these Sheets) to judge.

This Commentary indeed, in Course of Time, should have followed that of Archbishop *PARKER*'s Life, but hath the Fortune to appear in the World before it. The Reason whereof was, the Solicitation of a great many Honourable, Worshipful, Reverend, and other Inquisitive Persons, who were desirous, (upon an Occasion sufficiently known) to understand more perfectly, Who and What this Archbishop was, so long ago deceased, that

almost all of him, but his Name, and a particular Notion or two (however taken up of him) was gone out of Memory. Some of these were my Friends and Acquaintance, who knew I had composed such a Work; as indeed I had divers Years ago, together with the Life of his immediate Predecessor; for this honest End, *viz.* to contribute more Light into the State of the Church of *England*, when it first emerged out of Popery, and to shew the great and painful Cares and Labours of those its chiefest Spiritual Governors. Whom, (with several others of *Q. Elizabeth's* first Bishops) I cannot but look upon with awful Reverence, as Men inspired by God with larger Degrees of his Holy Spirit of Piety, Wisdom, Resolution and Constancy.

To their Request therefore (My Lord) I soon yielded: Not out of any Inclination to mingle my self in Quarrels and Contests, (which my Nature abhors) but to gratify their reasonable Desires; and likewise that a due and Honorary Respect might be kept up, for the Memory of those Holy Primates and Prelates, that first had the Oversight of our Religion, upon the blessed Reformation, committed to them: And chiefly, that the true History of our excellently constituted Church, and the Genuine Doctrines and Practices of it, might be more known. Which would (I dare say) direct us better to judge of our modern Controversies, and be a Means to reconcile an Honourable Esteem towards it; and perhaps to unite Protestants in a better Understanding together, both at home and abroad.

And truly, My Lord, since this good Archbishop hath been lately so much, and yet so darkly talked of, Justice and Religion require, that Right be done to his Name, especially having been sometime a Personage of such eminent Rank and Figure here. 'Tis Humane, to vindicate the Reputations of the Dead, who cannot speak for themselves: It is the part of a Christian, to do it for those who have been *Confessors* for Religion, and lived and died constantly in the true Faith of Christ. But it is the Duty of a Member of the Church of *England*, to preserve the Memory, fair and unspotted, of one that had been advanced to the Highest Honour and Trust in it; and bore a great part in the first Reformation of it.

It

It is true, My Lord, it hath been Archbishop *G R I N-
D A L*'s Misfortune (I cannot tell by what Means) to
be of later Times misdeemed as an ill Governor of this
Church. But surely in the Times wherein he lived
(when he was better known) his Episcopal Abilities, and
admirable Endowments for Spiritual Government (as
well as his singular Learning) was much celebrated.
Give me leave, my Lord, to produce the Testimony of
a Learned Churchman, and Contemporary with him.
When the See of *Yorke* (*Anno 1568.*) lay destitute of a
Pastor, Dr. *Matthew Hutton*, the Dean, sensible of the
great Need that Northern Diocess and Province stood of
a fit Person for that weighty and difficult Charge,
sent a Letter to *Cecyl* the Secretary, expressive of the
same: Suggesting withal, what Qualifications he that
was to be sent among them, ought to have, *viz.* "That
"he should be a Teacher; because the Country was
"ignorant: A virtuous and godly Man; because the
"Country was given to sift such a Man's Life: A stout and
"courageous Man in God's Cause; because the Country
"otherwise would abuse him: And yet a sober and dis-
"creet Man; lest too much Rigoroufness should harden
"the Hearts of some, that by fair Means might be mol-
"lified, &c. And such a Bishop likewise as was both
"Learned himself, and also loved Learning; that that
"rude and blind Country might be furnished with Learn-
"ed Preachers. And all these excellent Qualities he
reckoned centred in *G R I N D A L*. For, as he added,
Such a Man was the Bishop of London known to be. And
therefore he wished, that *L O N D O N* were translated
to *T O R K*: As I have observed elsewhere.

Nothing to this Day sticks upon our Archbishop, but
the Matter of the *Exercises*, and his Suspension. That
is the Stumbling Block, and the Rock of Offence. Whence
many have surmised, I know not what, Inclination in him
towards a Discipline in this Church different to what was
established. But how groundless this is, may sufficiently,
nay abundantly, appear by what is related thereof in
this History. Nor need I add any thing more of that
Affair, except the great Esteem and high Value he uni-
versally had even at that Juncture, when he lay under his
Prince's

Prince's Frowns. Infomuch (if I may presume to detain your Grace in a few Lines more) that when *Barnes*, Bishop of *Durham*, had taken the Liberty to speak somewhat reflectingly upon the Archbishop, soon after his Disgrace, the Lord Treasurer *Burghley*, took occasion to signify to him, with a Concern, how Reports went, that he had no good mind toward the Archbishop of *Canterbury* at that Time of his Trouble. I have that Bishop's Answer to that great Lord, writ by his own Hand. Wherein it is observable, he does not charge the Archbishop with Lack of Sincerity toward the Church, nor condemneth those Exercises. But more like a Courtier, and one that affected further Favours from the Throne, accused him of "Wilfulness, and for contemning the
 "Regal Power, and Obstinacy in not yielding to that
 "which their Honours [of the *Star Chamber*] had set
 "down; the same being godly and expedient for the
 "time, the Malapertness of brainless Men considered, &c. And as for the *Exercises*, "Tho' being well ordered, he
 "confessed, they were, *De bene esse Religionis*, yet they
 "were not, *De esse Religionis sinceræ*. And therefore
 "not to be urged so, as to contend with her Highness
 "and her Council.

"This, he owned to the Lord Treasurer, he had dis-
 "coursed but to two or three at the most; and that he
 "urged it only in Defence of her Majesty, when Bruits
 "had been spread, that the Archbishop had been cruelly
 "dealt withal, and had not deserved to be so streightened.
 "And also other Slanders (he added) had been disper-
 "sed, viz. that my Lord of *Leicester*, and others, should
 "further his Troubles. Which, he said, he knew to be
 "most false: And that he was therefore under a kind of
 "Force to assert the Archbishop's Wilfulness and Uudu-
 "tifulness to be the just Occasion thereof, &c. And more
 "than this he affirmed he had not done; nor, but that
 "he was forced, he should not have done or said any
 "Thing of him at all. And lastly, he concluded, that
 "he never minded, if he might, to urge her Majesties
 "Indignation against any Man, *Neq; addere Afflictionem*
 "afflicto.

A Disrespect also was taken Notice of in him towards the Archbishop; which was, that when he was last in
 Town,

Town, he had not given the Archbishop a Visit. But this, he said, he had determined to have done, had he not been warned by some (whom he would obey) not to do it.

My Lord, I have mentioned this Passage for two Ends chiefly, *viz.* That might appear, it was not the Archbishop's Favour to another Church's Discipline, and Dislike of this, that was the Cause of his present Troubles; And to shew, that he still retained an high Esteem from the Greatest and Best of the Court; as is evident from that Care that was taken, that his Good Name should not be impaired. I only add, That Bishop *Barnes* had no good Will towards the Archbishop; and he could not forget, how the Archbishop had not long before dealt against him for some Defects, either in the Discharge of his Episcopal Function, or for his Bribe-taking Officers.

But, my Lord, to return to our History. The Benefit whereof is not barely to acquaint us with the Life of a single Archbishop, but to let us in (as it were through this Door) into more publick Affairs of the State, and especially of the Church, that fell within that Compass of Years. As, What the Cares of the Queen and her Council were for Religion, and the good Government of the Church, in pursuance of her Authority in Causes Ecclesiastical: What was done in Synods; What in Ecclesiastical Commissions, and at Visitations of Diocesses and Provinces; What Methods and Labours were used for Uniformity in Religious Worship, established by Law, both with *Papists* and *Puritans*; What Bishops were appointed to Preside in the Sees, as they became Vacant; What Ecclesiastical Canons, Ordinances, Constitutions, and Injunctions were made, or propounded; What Regulations of Archbishop's Courts; What Correspondence held with the Reformed Churches abroad; What Respect had to those Strangers, that for the sake of Christ, and true Religion, fled over, and planted themselves in this Kingdom: Inspection into the Religion and Manners of the Inns of Court and Universities; Vigilancy against Errors and Heresies; with divers other things of that Nature. All of good Use for such as desire to understand the true Constitution of our Excellent Apostolical Church.

And now, My Lord, I have nothing more to add, but the Protestation of my Truth and Sincerity in every thing I have writ concerning this most Venerable Primate, and the other Affairs concurring. It is the Product of many Years Search into Authentick Manuscripts, Records, Papers of State, and more secret Letters; besides the Registers of *London* and *Canterbury*, (wherein I have used mine own Eyes) and that of *York* (wherein I have been forced to use the Eyes of others, but of such faithful, diligent Persons, as we may confide in.) A good Number of these (besides those that are entred into the Body of the History) I have exactly transcribed, and cast them to the End of the Book, for the Justification of my self, and the Satisfaction of inquisitive Readers. And as I have had these Advantages of *Archives*, so I have invariably followed them, and without Reserve or Concelement, fairly and faithfully set down the Notices they have furnished me with.

And thus, My Lord, recommending my self and my Pains unto the favourable Interpretation and Candor of your Grace (and all other Learned Readers,) I humbly take my Leave, being,

If it please your Grace,

Your Grace's most Humble

And Obedient Servant,

JOHN STRYPE.

CHAP.

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1581.

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ANNO

1582.

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CHAP. XVII. *What Camden, Hollinghed, Stow, Godwin, Rogers, and other Historians, have related concerning this Archbishop. Unfairly Represented by Dr. Fuller. A Passage of Dr. Heylin concerning him; Considered. Some further Account given of him, from a MS. History in Pembroke Hall, Cambridge. A Dialogue written by him, against Transubstantiation. The Conclusion.*

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CHAP. XIV. The Archbishop Blind. Desires to Resign. The Queen grants it. His Care of a Contribution for Geneva. Their Dismissed Case signified from the English Ambassador at Paris. Letters of the Council, and Archbishop, to the Bishop, in behalf of that City. The Archbishop founds a Free School in St. Dunstons. The State of the Foundation. The Queen sends the Archbishop a New Year's Gift. His Resignation to her, in order to his Resignation. The Pension he required for his Life; Left to the Lord Treasurer to dispatch.

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I

THE
HISTORY
OF THE
LIFE and ACTS

Of the Most Reverend Father in God,
Edmund Grindal,

THE
First Bishop of *London* after Q. ELIZABETH'S
Access to the Crown; and the Second Arch-
bishop of *Canterbury*.

BOOK I.

CHAP. I.

*Grindal's Countrey; And Parentage. Noted in the University
for his Learning. Disputes before the King's Visitors.
Becomes Bishop Ridley's Chaplain. Bucer applies to him.
Preaches Abroad. Becomes Chaplain to the King. Lives
in Exile.*



WE have but little to say of the earlier Part of this
Prelate's Life. He was born about the Year of our
Lord 1519, in a little Angle of the County of Cum-
berland, called *Cowpland*, or *Copland*, from the *Hills*
in those *Southern* Parts of the County, which *Cope*
in the Old *English* Language importeth. And tho,
as he himself in one of his Letters gave the Chara-
cter of it, *Cowpland*, of all that Shire, was the ignorantest Part in Re-
ligion, yet brought it forth this shining Light of Learning and Reli-
gion. And however barbarous the Place of his Birth was, yet it ob-
tained a great Share in his tender Affection and Love towards it. It

B

ANNO
1519.

His Countrey
Cumberland.

had

A N N O
1519.

had laboured not only under great Ignorance, but under great Oppression of Covetous Landlords, most of any one Part of the Realm: For the redressing of which, in the Month of *May*, Anno 1563. when he was Bishop of *London*, he betook himself to Sir *William Cecyl*, Secretary of State, his cordial and constant Friend; discovering at large to him the State of the Place; and discoursing and consulting with him about a Remedy of the Evils it suffered under: Having often thought (as he said) to make a general Suit to him for a Regard to it. Which no question had a good Effect.

The Gentry
there.

The like Concern this Reverend and Pious Bishop had for the good Education of the Gentry there; whose Influence he knew would be so considerable upon the whole Countrey. And hearing of the Decease of one Mr. *Skelton*, a Gentleman that had lived very near his own Native Town, leaving a Young Son and Heir behind him, he speedily informed the said *Cecil*, Master of the Wards, of it; adding, That he knew his Countrymen would make good Speed for the Wardship. And therefore he earnestly desired the said Master, *That he would take Order for the good Education of the Ward; and not leave the Poor Tenants subject to the Expilations of those Country Gentlemen, without some Choice.* Wherein he offered, if it pleased him to understand his Opinion, to utter it simply according to his Understanding.

His Family
and Relations.

As for the Bishops own Family and Relations, to them he bore an hearty Affection, as well as to his Country. He was born in the Parish of *S. Beghs*, (so called from a certain *Irish* Virgin Saint, named *S. Bega*, who retired here, and had a Cell afterwards founded here to her Memory.) Yet a very Inquisitive Learned Gentleman in the *North* hath informed me, That this Bishop was not born at *S. Beghs*, but at *Henfingham*, a Mile South of *Whitehaven*, Three Miles distant from *S. Beghs*, but in the said Parish.

Ralph Thoresby
of Leeds, Esq;

Edwin Sandys
of S. Beghs.

There was an Intimate Friendship and Familiarity from their Youths continued, between him and *Edwin Sandys*, who succeeded him also in *London* and *York*, which sprang, as it seems, from their Acquaintance in this Town of *St. Beghs*; *Sandys* being from the said Place, and his Father a Justice of Peace there. For from Twelve Years old (except from *Sandys* his Thirteenth to his Eighteenth, when perhaps their parting was occasioned by one of them going to the University before the other; *Sandys* being 3 or 4 Years Elder than *Grindal*) they had lived in the University, and out of it through all Fortunes, (both in Adversity, for the Sake of the Gospel, and in Prosperity) as Brothers together. And therefore, in the Year 1563, when *Sandys*'s former Life, and Innocency had been unhandsomely traduced by Sir *John Bourn* of *Worcester*, Kt. in an Apology of his to the Privy Council, he earnestly prayed them, That Bishop *Grindal*, who had known him so well from his young Years, might be called to give his Testimony of his Behaviour.

Vid. Aunal.
of the Re-
form. Chap.
35.

Procures Lea-
ses for his Fa-
mily.

In an House here, in *S. Begh*'s Parish, held by his Father, he fetched his first Breath. The Lease of this House, with the Land pertaining thereto, being under Twenty Shillings Rent, but well built at the Charges of his Father and Brother, he obtained of Sir *Thomas Chaloner*; together with another Lease of certain Tithes of the Parsonage of *S. Beghs*.

S. Beghs, himself paying the Fines, and conferring it upon his Brother and his Children; intending thereby to advance his Family. But God disappointed him; the Males of the Family dying soon after; and by some unlookt-for Misfortune, the Leases being in Danger of a Forfeiture. For his Brother, whose Name was *Robert*, and his Wife *Elizabeth*, and *Edmund* his only Son, all Three dyed Anno 1567. in the Space of three Weeks, to the good Bishop's no small Grief: his said Brother leaving Four Daughters Orphans; and by his Testament, he made his Second Daughter *Anne* sole Executrix: Whereby she had the Possession of those Two Leases. She had been willed in her Father's last Testament to be directed in all things by her Uncle the Bishop. But clean contrary to his Mind, and utterly against his Will, she bestowed her self in Marriage with one *William Dacres*, Son of *Richard Dacres*, Gent. who dwelt beside *Carlile*: Which *William* had combined himself with *Leonard Dacres*, and others in that Traiterous Rebellion, moved in the Year 1569, in *Cumberland*. Now the Bishop's Fear was, that if *William Dacres*, who married his Niece, should forfeit his Goods and Chattels, by Reason of his being in Rebellion, he having the Two Leases in his Hand, they might all be swallowed up in the Forfeiture; and so his other Three Nieces be utterly deprived of their Portions therein.

ANNO
1519.

His Niece
marries to
Dacres.

This put the Bishop upon suing to the Secretary his Friend in the Month of *February* the said Year, That he would be a Means to the Queen aforehand, (for avoiding the being prevented) that She would grant, That the Portion and Interest which the other Three Sisters Orphans had, or ought to have had, in the said Two Leases, might be reserved unto them: And also, That whatsoever might accrue to her Majesty by Forfeiture or Attainder of the said *William Dacres*, concerning those Leases of the House and Tythes aforesaid; He [the Bishop] might have the Preference before another for the Purchasing thereof; being willing to pay as much as the Thing was worth, or more: Leaving the Secretary, as he said, to consider how much he was bound in Nature and Charity to make this Request. Or in Case the Forfeiture fell not to the Queen, but to Sir *Tho. Chaloner's* Executors, (which was the common Opinion at S. Beghs, by reason of the Charter of Liberties which the Abby there had, and Sir *Thomas* purchased) then he prayed the said Secretary, who was one of the said *Chaloner's* Executors, that he would permit him to compound with him: Tho' his Judgment, as he added, was, that no such Liberty could pretend to a Title in the Goods of Traytors.

His Leases
like to be
forfeited.

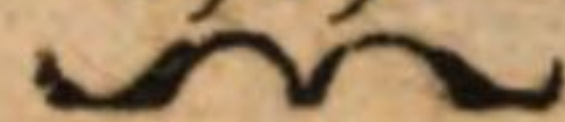
I cannot trace his Family any farther; only, that I find one *William Grindal*, a dear and intimate Friend, Colleague and Pupil of *Roger Ascham*, Fellow of St. *Johns* College in *Cambridge*: Who was removed from the College to the Court by *Cheke*, King *Edward's* Tutor, and dwelt with him, and assisted him, probably for a Time, in the Instructing of that Prince. He was chiefly employed as a Tutor to the Lady *Elizabeth* in her Studies. *Ascham*, in a Letter to the said Lady, commending her Proficiency in Learning, and rendring her Fortunes and high Birth thereby more noble, by joyning good Literature thereunto, assigned several Things to be the Causes thereof; as her Reading

Wil. Grindal,
Lady Elizabeth's Tutor.

of

ANNO

1519.



*Vix. credi potest, ornatissime Che-
ce, ad quantam Peritiam Latinæ
Græcæve Linguae illa pervenire pote-
rit, si eo quo Grindallo duce, ceperit
cursu, progressura est. Ascham. Ep. p.
97.*

James Grindal.

Camden's Ar-
mories.

Tho. Grindal.

He escapes a
great Danger,
when a Boy.

Sent to Cam-
bridge.

of *Plato*, her own excellent Judgment. the Counsel of an accomplish-
ed Lady, the Lady *Champernoun*, who it seems had some Charge o-
ver her; and among the Rest, the Precepts of his dear Friend *Grin-*
dal. And she made very notable Progress in *Greek* and *Latin*, by the
Cares and Method that this *Grindal* took in her Instruction. And what
further Advances she was likely to make in those Languages, in Case
she proceeded in the same Course that the said *Grindal* took with her,

Ascham signified in one of his Letters to *Cheke*. "It

"can scarce be credited, to what Degree of Skill in

"the *Latin* and *Greek* she might arrive, if she shall

"proceed in that Course of Study wherein she hath

"begun by the Guidance of *Grindal*. But she had a

great Loss in losing soon this her ingenious and

learned Instructor. For he died young in the Year 1548, of the

Plague; and made a very pious End. And left this Character, *Mores, Inge-*

nium, Memoriam, Judicium tale habuit, quale vix cuicumque in Anglia contingit.

The Lady *Elizabeth*, to recruit her self with another Instructor,

sent for the aforementioned *Ascham* from *Cambridge* to supply his Place.

And he accordingly came up, and was with her at *Chesthunt*. But what

Relation the said *Grindal* was to our Prelate, besides that of his Inge-

nuity, Piety, and Learning, I know not. There was also one *James*

Grindal, a Clergyman, on whom the Bishop bestowed a Prebend in

Paul's. And another of his Name, whom he retained in his Family,

when Archbishop of *Canterbury*. I meet also with one of this Name,

or very like it, in the Reign of King *Richard II*. I dare not say the

Bishop was of his Family: But yet I will mention him here; *Viz. Tho-*

mas Grendal of *Fenton* in the County of *Huntingdon*. Who being Cou-

sin and Heir to *John Beaumeys* of *Sautre*, of the same County, granted

his Coat [that is, of *Beaumeys*] to *Will. Moigne*, Kt. Which was Argent,

Upon a Cross Azure, Five Garbs, Or.

Our *Edmund Grindal*, in his tender Years, addicted himself to his

Studies. And even while he was a Child, Books were his Delight and

Recreation, carrying them about with him. Which, as it shewed the

Pleasure he took in Learning, so it fell out once very fortunately to

him. For when he was a Boy, walking somewhere in the Fields, and

having his Book in his Bosom, an Arrow accidentally came that light

with its Point just in the Place where the Book was. Which if the

Book had not been there, must have certainly slain him. Which Pas-

sage *Conrad Hubert*, the Publisher of *Bucer's Scripta Anglicana*, (which

he dedicated to him when he was Archbishop) would make to be a

special Piece of God's Providence: By saving his Life in such a remark-

able Manner, who was afterwards to do him such great Service

in his Church.

He was sent up to the University of *Cambridge*. Where three

Colleges may boast of him. *Magdalen* College first entertained him,

and gave him his earliest Seasoning. Thence he became a Member

of *Christ's College*; drawn thither, I suppose, upon the Account of

some Encouragement and Exhibition. His third Remove was to *Pem-*

broke Hall, where he was first Fellow, and President in King *Edward's*

Time, while Bishop *Ridley* was Master: Afterwards in the beginning

of

of Queen *Elizabeth's* Reign, he became Master of the College. And to all these Colleges he shewed his Gratitude: To each assigning certain liberal Benefactions by his last Will; as shall be told hereafter.

A N N O
1549.

Before he came to be taken notice of in the Church, he made a Figure in the University, as one of the ripest Wits and learnedest Men in *Cambridge*. And when an extraordinary Act was commenced, Anno 1549, for the Entertainment of King *Edward's* Visitors there, *Viz. Goodrich* Bishop of *Ely*, *Ridley* Bishop of *Rochester*, Sir *Will. Paget*, Sir *Thomas Smith*, Sir *John Cheke*, Dr. *Mey*, and Dr. *Wendy*, all very learned Men; And the Questions to be disputed were,

Disputes before the King's Visitors.

Whether Transubstantiation could be proved by plain and manifest Words of Scripture: And

Whether it might be collected and confirmed by the Consent of Fathers for these thousand Years past: [So *Fuller*; but it should rather be, for a thousand Years after Christ:]

Hist. of Brit. Church.

At this Disputation one of the Four selected out of the whole University, that asserted the Negative, was our *Grindal*, then a young Man and Fellow of *Pembroke Hall*; a College wherein in those Times were harboured many Eminent Professors of sincere Religion, that came up Students from the Northern Parts, as *Ridley*, *Turner*, *Bradford*, and others. The other Three Disputants being *Pern*, *Guest*, and *Pilkington*. And probably Bishop *Ridley* hearing how aptly and excellently *Grindal* did then acquit himself, might from thence design him for his Chaplain. The Disputation may be seen at large in *Fox's Martyrology*.

Pembroke Hall.

He was this Year (being Batchelor in Divinity) admitted the Lady *Margaret's* Public Preacher in *Cambridge*.

Lady Margaret's Preacher.

The first Appearance of him in the Church, as I can find, was when Bishop *Ridley*, now removed to the Bishoprick of *London*, made Choice of him for his Chaplain, being Fellow-Domestick with Two other holy and learned Men, *Rogers* and *Bradford*, who both ended their Lives at a Stake for the Testimony of the Gospel. Of all whom the said Bishop in a Letter to Sir *John Cheke*, gave this Testimonial, 'That they were Men of good Learning; and as he was persuaded, of excellent Virtue; and which were able both with Life and Learning to set forth God's Word in *London*, and in the whole Diocese. And of *Grindal*, in particular, he told *Cheke*, 'That he himself knew him to be a Man of Virtue and Learning. But as yet this Last was without Preferment. For whom, upon the Death of *Layton*, an old Preacher, he designed the Prebend of *Cantrelles* in the Church of *S. Paul's*, had he not been obstructed by one *Thomas* a Clerk of the Council; who had laboured with the King and Council the next Avoidance for himself. And being become void, Letters were writ to the Bishop by some of the Council, to stay his Collation of the Prebend. For when it was perceived, that *Ridley* would never be thought to bestow the Prebend upon *Thomas*, some procured it to be settled for the furnishing of the King's Stables. This extremely troubled the good Bishop. Who therefore applied himself to *Cheke*, *Wroth*, and *Cecyl* at the Court, whom he esteemed Men that loved the Gospel: That they would interpose, that he might collate this his Chaplain to the said Prebend,

A N N O
1550.
Becomes Ridley's Chaplain.
MSS. Cecilian.

The Bishop's Character and Care of him.

A N N O

1550.

Made Chan-
ter of Paul's.Made Chan-
ter of Paul's.President of
Pembroke Hall.Bucer applies
to him about
a Disputation
held with
Young.

Prebend, to whom he said he would with all his Heart grant it. That so he might have him continually with him, and in his Diocese to preach. He added, 'that the Man, Mr. *Grindal*, moved him very much: 'For that he was known to be both of Virtue, Honestly, Discretion, 'Wisdom and Learning. And finally, he prayed them for God's sake 'to help; that with Favour of the Council, he might have Knowledge 'of the King's good Pleasure to give this Living unto his said well- 'deserving Chaplain. But whether *Grindal* after all this enjoyed *Cantrelles* or no, I cannot tell: Nevertheless, soon after the Chauntership of the Church was collated on him, a Thing of better Value. So that in short time, the Bishop, like a good Master, provided for this, as well as his two other Chaplains. This was collated on him *August* 24.

1551.

Grindal was now President of his College (as *Ridley* the Bishop, to whom he was Chaplain, was Master) but was absent this Summer, being at *London* with the Bishop; when there happened a publick Disputation at *Cambridge* between *Martin Bucer* the King's Professor of Divinity, and one *John Young* of the same University, a Papist, yet a Subscriber; who undertook to grapple with that Learned Professor about Works done before Justification; which he asserted were not pleasing to God, but were of the Nature of Sin. *Young* held the other Part; tho' the Doctrine were laid down in one of the King's late Homilies, viz. that of Good Works. In fine, the Disputation caused great Stirs, and Party-making in the University. The Business came into the Vice-Chancellor's Court, where *Young* accused *Bucer* of great Errors, and asserting Matters both against Scripture and Fathers; and had drawn up in Writing his own Disputation, but not faithfully, and communicated it to his Friends; tho' he would not to *Bucer*, who was most concerned, when he desired it. The Reverend Man therefore, to vindicate himself from Slanders and Misreports, wrote down the Disputation himself, according to what both said *Pro & Con*; and first laid the Writing before the Heads: And thought it expedient likewise, for his own Safety and Reputation, being the King's Reader, for thus vindicating his Doctrine, to give an Account of this Affair to the Court; and therefore wrote it to Sir *John Cheke*: And soon after he sent the whole Copy of this Dispute to *Grindal*, then with the Bishop, his very Cordial Friend; together with a Letter to him, dated *August* the last, praying him first to peruse it well himself, and then to represent it clearly, and fully to the said Bishop. And that, 'because this Point now debated was a principal Article of Doctrine, which, as he said, he would not betray for the 'Sake of no Creature in the World; and that it was not meet for him 'to be tolerated a Moment in his present Function, should he err in 'this Head of Christian Doctrine: He beseeched *Grindal* therefore to open his Cause to the Bishop, and withal to ask his Counsel, what he would direct him to do; which he was confident the Reverend Father would not think much to impart to him: And since it was the Cause of Christ, the Church and University, that *Grindal* would speedily send some trusty Person to him, with an ample Answer, if he came not himself. This whole Letter to *Grindal* may not be amiss

to

to be perused: And I have set it in the *Appendix*, as I found it in his *Scripta Anglicana*. And no Question this Kindness Grindal did for his Friend *Bucer*, and especially for his greater Friend *Truth*. *A N N O*
1550.
Numb. I.

It was but the latter End of the Winter following, that he paid his last Respects to his said Friend; being one of those that assisted at the Funeral, and bore up *Bucer's* Hearse, when he was carried to *S. Mary's* Church to be buried: And Dr. *Matthew Parker* preached his Funeral Sermon. But to return to Bishop *Ridley*, our *Grindal's* Patron. Assists at *Bucer's* Funeral.

These his foresaid Three Chaplains the Bishop preferred to be Prebendaries of his Church of *S. Paul's*. But such was their Worth and Usefulness, that they were all employed Abroad: So that *Ridley* could keep none of them with him in his House; as he told the Secretary, and the Vice-Chamberlain. Employed Abroad in Preaching.

In the Year 1551, *Grindal's* Parts were so well known, That he was concerned in two amicable private Conferences, What the True and Genuine Sense of those Words of Christ was, *This is my Body*; and whether they were to be understood in the Letter, or in the Figure? The Former managed at Secretary *Cecil's* House, and the Latter at Mr. *Morisons*: Whereat divers Learned and Noble Men were present. There assisted on the Protestant Side, (beside *Grindal*) *Cheke*, *Horn*, and *Whithead*; and *Feckenham*, *Tong*, and *Watson* on the other. *A N N O*
1551.
Engaged in certain Conferences.

In December, this Year, a Resolution was taken by the King's Council, That the King should retain Six Chaplains; whose Employments were thus laid out for them. Two to be always with the King in waiting; the other Four to be sent over the Kingdom, especially the remoter Counties, to preach to the Common People, and to instruct them in the Principles of true Religion, and Obedience to their Prince. These Six were afterwards reduced to Four: And *Grindal* was one of these; the other being Dr. *Bill*, Dr. *Harley* (afterwards Bishop of *Hereford*) and Dr. *Pern*. And their Annual Salaries were 40 l. each. Becomes one of the King's Chaplains.

In the Month of June, 6. *Edward VI.* for his greater Countenance he obtained a Royal License to Preach. And in July following, I find (in King *Edward's* Warrant Book) a Grant to *Edmund Grindal*, B. D. of a Prebend in *Westminster* for Life, void by the Death of one *Breton*. *A N N O*
1552.
Hath a Royal License to preach.

In the Month of November, *Grindal* was nominated for a Bishoprick in the North, being then not above Three and Thirty Years of Age: Such Publick Notice had been already taken of his Abilities. Of this his designed Preferment Bishop *Ridley* was very glad, Giving God Hearty Thanks, as he said in a Letter to certain of his Friends at Court, viz. Sir *John Gate*, Vice-Chamberlain, and Sir *William Cecil*, Secretary; "That it had pleased him to move the Heart of the King's Majesty to chuse such a Man, of such Godly Qualities, unto such a Room. But being desirous to bestow the Prebend, that would be vacant upon *Grindal's* Remove, and to fix some worthy Person therein himself, fearing some Courtier might obtain it of the King for some unworthy or unfit Person, the said Bishop ad- Nominated for a Bishoprick.
MSS Cecilian.

A N N O addressed for that Purpose a Letter to the same Sir *John Gate*,
1552. and Sir *William Cecyl*, Men of great Interest with the
 King. And as an Argument to move the King thereto, he shew-
 ed them, how well himself had bestowed Three or Four of these Pre-
 bends, and what worthy and well-deserving Men they were, to
 whom he granted them; namely, Men that were known to be so
 necessary Abroad in the Commonwealth, that he could keep none
 of them with him in his House; meaning our *Grindal*, together with
Bradford and *Rogers*: Propounding to their Consideration also, How
 he was placed where he had daily need of Learned Men's Counsel
 and Conference. Beseeching them therefore, for God's Sake, to be
 so good unto the See of *London*, which, as he said, was *the Spectacle*
of all England, as to be Petitioners for him in God's Cause, unto the
 King; "That seeing his Highness did perceive, that he did so well
 "bestow the Prebend, which Mr. *Grindal* had of his Collation, that
 "it would please him, of his gracious Clemency, to grant him the
 "Collation of the same again: That he might therewith call some
 "other like Learned Man, whom hereafter, by God's Grace, his High-
 "ness might think meet likewise to promote, as Mr. *Grindal* then
 "was. If they desired to know unto whom he would that Dignity
 "of his Church, called the *Chaunteryship*, should be given, he told
 "them, unto any one of these following Persons; Mr. *Bradford*
 "(whom in my Conscience, said he, I judge more worthy to be a Bishop,
 "than many of us that be Bishops already, to be Parish Priests) Mr.
 "Sampson, Mr. *Harvey*, Mr. *Grimold*, Dr. *Lancelot Ridley*, all Preach-
 "ers. And to conclude, he prayed them to be Suitors to the King
 "for him; nay, not for him, but for God's Words Sake, that the
 "said Collation might be given unto him for one, or any of these;
 "and he would surely praise God in them.

What it was.

Lib. 2. cap. 5.

What this *Northern* Bishoprick was to which *Grindal* was nomina-
 ted, we are left to conjecture. It was concluded in the Year 1552,
 by the King and his Council, That the Bishoprick of *Durham*, now
 void by the Deprivation of *Tonstal*, should be divided into Two.
 And Consideration was now had of placing fit Men in them; as ap-
 pears by King *Edward's* Memorials, set down in Archbishop *Cranmer's*
 Life. Now I make little Doubt, but that *Grindal*, being a *North-*
Countrey Man, was pitched upon for one of these Bishops; the Date
 also so well agreeing. For this Memorial of the King was writ by
 him in *October* 1552: And Bishop *Ridley's* Letter (wherein is mentio-
 ned this Nomination of *Grindal* to a *Northern* Bishoprick) was dated
 just the Month after.

But all this came to nothing, there being then a great topping
 Courtier that put an End to this Pious Purpose, of supplying those
 Parts, where Ignorance and Superstition most prevailed, with Two
 Bishops. For by his Sway he got the whole Bishoprick dissolved, and
 settled as a Temporal Estate upon himself.

A N N O

1553.

Flies abroad
 upon King
 Edw. Death

So that we leave *Grindal* still in the Possession of his Prebend of *S. Paul's*, laying out his Talent in a diligent and faithful Preaching of
 the Gospel in divers Parts of the Realm, as well as at the Court, till
 the Death of good King *Edward VI.* when we find him flying his Na-
 tive

tive Country to avoid the Persecution and Cruelty, that the Popish Religion directed to be used, to replant it self; and especially towards the most Eminent of the Preachers, and Instruments of the Reformation: Whereof our Divine was deservedly lookt upon as one. He made *Strasburgh* in *Germany* his Sanctuary; the Magistrates of which Town did freely, and Christianly give Harbour to divers *English* Protestants of the best Rank, both of the Laity and the Clergy; and allowed them a Church for the Exercise of their Religion, according as they professed it in *England*. Thither he came in very honourable Company, viz. with Sir *Anthony Cook*, Sir *Richard Morison*, Sir *John Cheeke*, Sir *Thomas Wroth*, and Mr. *Hales*; all Persons of very great Learning, and extraordinary Worth, and Goodness. And one may conclude of what Value and Esteem *Grindal* now was, in making one of this Society. And of this his Departure his Patron *Ridley*, now Prisoner, had Intelligence; and in a certain Letter to *Augustin Bernker*, relating, How *Grindal's* Two Fellow Chaplains, *Rogers* and *Bradford*, one was offered up to God in Martyrdom, and the other ready to be offered, used these Words of him; *Grindal is gone. The Lord, I doubt not, bath [seeth] and knoweth wherein he will bestow him.* Prophetically, methinks, spoken of those High Places in the Church wherein God afterwards bestowed him.

A N N O
1553.

And being almost in Despair of the Restoration of Religion in *England*, and consequently of his Return thither again, he resolved to make himself Master of the *German* Tongue, that his Talent might not lie unoccupied, but that he might be able to Preach God's Word in the *German* Churches. Which the better to compass, he retired from *Strasburgh*, and the *English* there, to a Town called *Wasselheim*, to learn the Language: Which he at length did to that Perfection, *ut Vox tua etiam in Germanicis Ecclesiis audiri potuisset*, i. e. That his Voice might have been heard in the *German* Churches; as a Learned *German* told him. He also made some Residence at *Spire*.

Learns the
German
Tongue.

Conrad Hubert's
Epist. Dedicat.
ante Script.
Duc. Anglican.

CHAP II.

Some Account of him in his Exile. Concerned in the Frankford Business. Bishop Ridley's Letter to him thereupon. Aids Mr. John Fox in his Martyrological Histories. Ridley's Letter to Grindal about his Disputation.

NOW let us trace our Exile, as well as we can, through this his Pilgrimage, and enquire how he employed himself in this his forced Leisure. And I find him concerned in the first Stirrings of the Matters of *Frankford*; and all along a great and diligent Collector of Papers relating to the Writings, Examinations, Acts, and Sufferings of the Martyrs in *England* under Queen *Mary*. And from him Mr. *Fox* received great Assistance in his Work.

A N N O
1554.

How he employed himself Abroad.

A N N O

1554.

Grindal sent
to Frankford.

Mr. *Grindal* was among the Number of those Pious and Learned Divines, and others at *Strasburgh*, that took to Heart the Controversies that were springing up at *Frankford*, in the Year 1554, about a new Model and Form of worshipping God, varying from the last corrected Book under King *Edward*. To the Brethren of *Frankford*, that were of this Mind, those of *Strasburgh* sent a Letter, signed by *Grindal*, together with divers others. "Therein first taking Notice
"of the Goodness of God, that had moved the Hearts of the Magistrates of that Town to allow a Church to the poor *English* for
"their Religious Worship; not doubting of their further Friendship
"in permitting them, frankly, to use their Religion, according to that
"Godly Order set forth, and received in *England*. That they, their
"Brethren of *Strasburgh*, doubted not of their good Conformity, and
"ready Desires in reducing the *English* Church, begun there, to its
"former Perfection of the last Book used in *England*, so far as possibly
"could be obtained; lest by much altering of the same, they should
"seem to contemne the Chief Authors thereof; who, as they at that
"present suffered, so were they ready to confirm that Fact with the
"Price of their Bloods: And should also give both Occasion to their
"Adversaries to accuse their Doctrine of Imperfection, and them of
"Mutability; and the Godly to doubt of that Truth, wherein before
"they were persuaded; and lastly, to hinder their coming together at
"*Frankford*, which before they had purposed, This Letter they sent
by Two of their Members, viz. *Chambers* and *Grindal*, whom they made their Agents, to treat with the Magistrates and them. And as their Wisdoms, Learning, and Godly Zeal was well known to them all, so they signified, That what they should do, should fully take Place with them from whom they were sent.

His Message
there.

Grindal and his Fellow being arrived at *Frankford*, and the Letter read in the Congregation there, he then declared by Word of Mouth, the Reason of their Coming: Which was chiefly to establish the *English* Book. Yet, that they meant not to have it so strictly observed, but that such Ceremonies and Things, which the Country where they were could not bear, might be omitted; the Substance and Effect thereof remaining. Which when *Knox* and *Whittingham* (the main Instruments of a New Office) asked, What they meant thereby? They answered, They had no Commission to dispute in those Matters; but they requested only their Answer to Three Questions: One whereof was, What Parts of the Book they would admit. To which they answered, What they could prove to stand with God's Word, and the Country would permit.

Comes back.

Grindal, after this, returned back again, with a Letter sent by those of *Frankford*, in Answer to that sent from *Strasburgh*. But seeing the small Likelihood of Agreement, he did not think fit to concern himself any further in this Affair, that drew apace to Contention; but resolved with others, that then were at *Strasburgh*, not to go and reside at *Frankford*, as they had thought, but to remain where they were. Yet afterwards, in *April* or *May*, 1555. he was at *Frankford* again, with *Cox*, *Chambers*, and some others of chief Account; and there by their Prudence, quieted these Differences: So that from henceforth
the

Goes again.

the greatest Numbers of Students, and other Exiles took up their Habitation here.

Nor did the Remembrance of this Town's Kindness to the *English*, slip out of *Grindal's* Mind ever after, whensoever he had Opportunity of owning it. Thus particularly in the Year 1561. writing a Letter to that Town upon another Occasion, he enlarged himself, both in his own Name, as in the Name of the Rest, for the Charitable and Christian Harbour afforded them there in their afflicted State: Saying, "That no Time should ever root out of their Minds this Benefit. And, That *England* had so many Bishops, and other Ministers of God's Word, which at that Day preached the pure Doctrine of the Gospel, was owing to *Strasburgh*, *Zuric*, *Basil*, *Wormes*, but above all the rest to *Frankford*. *Vos illos Hospitio excepistis, exceptos summa Humanitate complexi atq; Authoritate tutati estis. Et, si istam vestram Pietatem gratis Animis non agnosceremus, & predicaremus, essemus omnium Mortalium ingratisissimi, i. e.* You received our People to harbour; and being received, embraced them with the Highest Humanity, and defended with your Authority. And if we should not acknowledge, and speak of this Piety of yours with thankful Minds, we were of all Mankind the most ingrateful.

ANNO
1555.
Frankford's
Kindness to
the *English* ac-
knowledged
by him, when
he was Bishop.

One of *Grindal's* great Businesses now was to collect together the Writings and Stories of the Learned and pious Sufferers in *England*, and to publish them: For which Purpose he had a great Correspondence here. In the Year 1555, had come to his Hands *Ridley's* Disputations at *Oxford*. Also *Marcus Antonius Constantius* his Objections to Archbishop *Cranmer's* Book against *Stephene* Bishop of *Winchester*, and the Answers to those Objections, which were either framed by the said Archbishop, or *Ridley* in Prison: And a Treatise in *English* against Transubstantiation: Which was *Ridley's*. This last, by the Counsel of *Grindal* and others, was resolved to be put into *Latin*. And so it was. But these Writings *Grindal* with his Friends there did make some stop to put in Print as yet; lest it might irritate the Enemies of those holy Men then in Captivity. And therefore reckoned it better to defer it for a while. And concerning this, *Grindal* being now at *Frankford*, and having an Opportunity here, sent a Letter to the said Bishop *Ridley*, to know his Pleasure herein. And because in the Letter are other Matters relating to the present State of the Exiles, I shall here insert it: And the rather because the Answer to it from *Ridley* is preserved in *Fox*, and mention only made of this Letter.

Collects the
Writings
and Stories
of the perse-
cuted *English*.

Gratiam & Consolationem à Domino, & Servatore nostro Jesu Christo.

His Letter to
Ridley.

SIR, I have often been desirous to have written to you, and to have heard from you, but the Iniquity of the Times have hitherto always put me forth of all Hope and Comfort. Now at this present God seemeth to offer some likelihood, that these might come to your Hands, which I thought to use, referring the Rest to God's Disposition: Your present State, not I only (who of all other am most bound)

A N N O
1555.

bound) but also all other our Brethren here, do most heartily lament, as joyned with the most miserable Captivity that ever any Church of Christ hath suffered. Notwithstanding, we geve God most humble Thanks, for that he hath so strengthened you and others, your Concaptives, to profess a good Profession before so many Witnesses. And I doubt nothing, but that he that hath called you and them not only to believe upon hym, but also to suffer for hym, doth not leave you destitute of that unspeakable Comfort, which he useth to minister abundantly to his in the Schole of the Cross. He graunte that his Name may be glorified in you, whether it be by Life or Death, as may be most to his Honour, and your Everlasting Consolation.

Sir, I thought it good to advertise you partely of our State in these Partes. We be here dispersed in divers and severall Places. Certayne be at *Tigurye*, good Students of either University a Number; very well entreated of Maister *Bullinger*, of the other Ministers, and of the whole Citye. Another Number of us remayne at *Argentine*, and take the Commodity of Maister *Martyrs* Lessons, who is a very notable Father. Maister *Scory*, and certayne other with hym be in *Fryslan*d, and have an *English* Church there, but not very frequent. The greatest Number is at *Frankford*, where I was at this present by Occasion; a very fayre City, the Magistrates favourable to our People, with so many other Commodities as Exiles can well look for. Here is also a Church; and now (God be thanked) well quieted by the Prudency of Maister *Coxe*, and other which met here for that purpose. So that now we trust God hath provided for such as will flye forth of *Babylon*, a resting Place, where they may truly serve hym, and hear the Voice of their true Pastor. I suppose in one Place and other dispersed, there be well nigh an hundredth Students and Ministers on this side the Seas. Such a Lord is God to work dyversly in his, according to his unsearchable Wisdom, who knoweth best what is in Man.

Cyprian. de
Lapsis.

Primus est Victoriæ Titulus Gentilium manibus apprehensum Dominum confiteri. Secundus ad Gloriam gradus est, cautâ Secessione subtractum, Domino reservari. Illa publica, hæc privata Confessio est. Ille Judicem sæculi vincit, hic contentus Deo suo Judice, conscientiam puram cordis integritate custodit. Est hic Fortitudo promptior, hic Sollicitudo securior. Ille appropinquante horâ suâ jam maturus inventus est, hic fortasse dilatus est, qui patrimonio derelicto idcirco secessit, quia non erat negaturus, confiteretur utique si fuisset & ipse detentus.

We have also here certayne Copies of your Aunswers in the Disputation. Item *Antoniana Objecta cum Responsione*: The Treatise in *English* against Transubstantiation, which in tyme shall be translated into *Latine*. It hath bene thought best not to print them till we see what God will do with you, both for incensyng of their malicious Fury, and also for restraining you and others from Writing hereafter; which should be a greater Loss to the Church of Christ, than forbearing of these for a tyme. If I shall know your Will to be otherwise in it, the same shall be followed. Thus much I thought good to let you understand concerning these Matters, and concern-

ing

‘ing the poor State of Men here. Who most earnestly and incessant-
‘ly do cry unto God for the Delivery of his Church, to behold the
‘Causes of the Afflicted, and to hear the Groans of his Imprisoned:
‘Knowing that you, who in this State have more familiar Access un-
‘to God, do not forget us.

ANNO

1555.

‘God comfort you, ayd you and assist you with his Spirit and Grace,
‘to continue his unto the End, to the Glory of his Name, the Edifi-
‘cation of his Church, and the Subversion of Antichrist’s Kyngdom.
‘Amen.

From Frankford the 6. of May, 1555.

E. G.

Whilst Grindal remained in these Parts, he took occasion to visit
some Places of Eminency in Germany, as did the other Exiles common-
ly. One of those Places which he saw was *Spires*. Where he was
courteously entertained and harboured by one *Leach* a Scotchman. To
whom he afterwards shewed himself a true Friend in his Necessity, by
interposing seasonably for him to the Secretary of State, when by false
Witness he was in very great danger in *Ireland*, as we shall see under
the Year 1563.

Travels to
Spires.

The learned and industrious *John Fox* was, among the *English* Exiles,
the chief Writer. He at length departed from *Frankford*, and took
up at *Basil*, that he might be near a good Printing Press. Where he
wrote divers Things: And among the rest his two Master-Works
were, a *Latin* Translation of the Controversy between Archbishop
Cranmer, and *Gardiner* Bishop of *Winchester* about the Eucharist, and
an Ecclesiastical History also in *Latin*; wherein he intended more es-
pecially to enlarge upon the Modern Persecutions in *England*. And at
the same time he laboured also an *English* Martyrology, of those that
suffered under Queen *Mary*. In all these Grindal was his great Coun-
sellor and Assistant. The first, *Fox* finished at the Year 1557. But
while he was in his Translating Work he met with divers knotty Mat-
ters and Difficulties, especially in *Winchester’s* Stile: Which made
him write to Grindal, wishing that he was nearer, and would have
taken up his Residence at *Basil*; or at least to make a Journey thither,
that he might consult with him in divers Matters, while the Work
lay before him. But Grindal in a *Latin* Letter, by way of Answer,
told him, That indeed had not some Things fallen out, he had seated him-
self there. That there was nothing that he would more willingly
do, than to join his Study and Pains, if need were, to so pious an
Enterprize. But that he had there at *Basil* some *English*, and among
them *James Pilkington*, a Man, as he stiled him, of a most exact
Judgment, with whom he might sometimes communicate Counsils.
And he hoped, that learned Person would not be averse to it.

Assists J. Fox.

Fox was moved with the Difficulty of Translating exactly, that is,
to use good proper *Latin*; and withal to reach the Writer, even to a
Word, if possible. The *English* Stile also stuck with him; which
having so many Ecclesiastical Phrases and Manners of Speech, no good
Latin Expressions could be found to answer them. *Winchester’s* In-
version of *Cranmer’s* Book put him also to a Stand, and his Disloca-
ting of *Cranmer’s* Arguments, placing them in another and a worse

Counsils and
advices him in
a Letter.

ANNO Method. Lastly, he was troubled with the Apprehension of the Variety of Censures that he was like to meet with, when his Translation should come forth. It was now his Friend Grindal's Office to counsel and comfort him. Which he seasonably did in a Letter to this Tenor :

E Foxii MSS.

QUOD ad Judiciorum Varietatem attinet, non est cur multum labores. Boni de te bene loquentur, mali male. Satis est laudari à Laudatis Viris; omnibus placere nemini unquam datum est. De ratione vertendi nemo melius judicabit quam tuipse, cui non est incognita fidi Interpretis Libertas. Verbum verbo reddi, qui exigerent, seipsos statim proderunt, quam nullius essent judicii. Sensum sensu reddidisse, semper in Laude fuit, modo Scriptoris Mentem, non suam explicuisse appareat. In his omnibus mediam quandam Viam tenuisse, ut ferè etiam in cæteris, tutissimum erit. Idemque etiam Judicio de Stylo. Nam neque Ecclesiasticus Stylus cum fastidio rejiciendus est (quod faciunt quidam) præsertim cum Capita Controversiarum sine eo nonnunquam perspicue explicari non possunt: Neque è diverso tam superstitiosè consecrandus est, ut Orationis Lumen aliquando aspergere non possimus. Hujus rei egregium nobis Exemplum ob Oculos posuit D. Calvinus, quem Honoris causâ nomino, qui & Styli Ornatum non neglexit, & Ecclesiasticas loquendi Formulas, tanquam Civitate donatas, sæpenumerò usurpat. De Librorum Inversione quâ utitur Wintoniensis, meum quidem hoc est Judicium; Ut omnino permittatur ille suo Arbitratu, uti, atq; Ordine, neque moveas quicquam. Duo sunt quæ me præcipuè movent. Primum, vociferabuntur Adversarii, Fraude & Dolo malo mota esse Argumenta Loco suo. Nam ut in Præliis, non semper eodem Ordine pugnam ineunt Imperatores, sed aliquando primam Aciem invadunt, aliquando in Cornua Impressionem faciunt, nonnunquam equestri Pugna, sæpius etiam tenui Armaturæ Velitatione Hostes primum aggrediuntur. Iniquissimum enim esset de Ordine Pugnæ ineundæ ab Hostibus Leges accipere. Ita & de vobis queretabuntur, si Wintonienses Copiæ aliâ Ratione, quam ipsemet instruit, in Aciem producantur. Deinde & hoc mihi videtur ad Auctoris Ingenium patefaciendum pertinere. Nam qui in tota Vita præposterissimus (ut ita dicam) fuit omnium Rerum Humanarum & Divinarum Inversor, consentaneum est, ut in scribendo etiam præposterum sese ostentet, & ut vulgo dici solet, Joannem ad Oppositum.

Hæc mea est Sententia, tu pro tuo Candore aliter consulas. Quod ad Titulum Libri, nemo melius adaptabit quàm Interpres, qui non modo singulas Sententias, sed & Verba etiam & Apices pænè excussisti.

Mihi impræsentiarum Libri Copia non fuit: Itaque nunc nihil habeo quod in medium proferam. Si posthac aliquid occurrerit quod Acuminis aut Gratiæ aliquid in se habeat, non illibenter communicabo. Verùm quiddam est quod nunc scribenti mihi in Mentem venit, cujus tuam Prudentiam admonere, non inutile fore existimaui. Audiui hoc mussitatum aliquando in Anglia, Cantuariensem aliquando Papistis attribuere, quod ipsi non profitentur. Et si bene memini habet quasdam Antitheses inter Papisticam & Doctrinam nostram; hæc Formula, Illi dicunt, Nos dicimus. Ibidem credo habet, Papistas Corpus Christi ubique esse asseverare. Quod illi nusquam docent, sed in omni Altari pertinaciter esse contendunt. Siqua similia inter vertendum repereris (nam illud Exempli causa tantum afferro)

aut

aut sicubi tuo ipsius Iudicio non plene satisfiat, faceres meo quidem Iudicio non male, si ad D. Petrum Martyrem Catalogum huiusmodi Locorum mitteres; & illius Consilium in amantiss. sui Patroni Opere requireres. Communicaret sat scio libentissimè, & fortasse siqua ipse præterea annotaverit similia, subindicaret.

Hæc ita à me scripta sunt, ut tuo tamen Iudicio omnia geri vellem; tantum meæ Mentis sensa apud Amicum & Fratrem, candidius fortasse quàm prudentius in medium profero. Saluta D. Balæum, & cæteros Amicos. Opto te in Domino quam optimè valere.

Argentina V. Calend. Jan. 1557.

Edmundus Grindallus tuus.

And according to Grindal's Advice in the foregoing Letter, Fox soon applied himself to Peter Martyr in this Affair, accosting him with this Letter (for I had rather give the Reader the Author's own Words, than my Translation of them.)

Fox writes to
Pet. Martyr
for his
Advice.

Salutem in Christo. Vir doctissime, Prolixa ista Disputatio Domini Archiepiscopi, quam Amicorum suasu, tuâq; Occasione vertendam suscepisti, vix credas, quantis mihi constat laboribus. Oratione Wintoniensis nihil vidi insuavius, confragosius, aut magis spinosum, in qua nonnunquam sic vorticofus est, ut Sibylla potius aliquâ, quàm interprete indigeat: Imo nescio an ulla Sibylla sit tam ænigmatistes, aut Delius tantus Vates, qui sensum ubiq; expiscari possit. In tertio Libro unus est aut alter Locus, ubi Aquam ex Pumice citius quàm Sententiæ Lucem invenias. In Periodis plerumq; tam profusus vel infinitus magis est, ut bis sui oblitus videatur, quàm sui reperiat Finem. Tota Phrasis etiam ferè Structuram habet, ut maxima quidem parte constans ex Relativis, omnem ferè Translationis Gratiâ respuat. Ex quo quanta mihi nascitur Difficultas, tibi haud difficile divinatu fuerit. Cantuariensis aliquanto mollior, sed idem tanto prolixior, quo si non plus mihi molestiæ, certè tantundem laboris affert. Accidit porro ad hos Griphos Librorum ac Doctorum, qui passim hic citantur, inopia. Et scis quàm non concinnum scit, Doctores aliter quàm verbis propriis loquentes introducere. Ea res me coget brevi repetere Argentinam vestram per Mensem unam aut alteram, ut Subsidiū τῆς Βιβλιοθήκης alicujus emendicem. In primo Libro tuum Nomen cum Luthero & Bucero citat Wintoniensis, impingens tibi Falsarii aut Mendacis alapam. Sed Cantuariensis contra, Petri sui Nominis nihil prætermittit ad Defensionem. Locum ipsum ad te versum transmittam, simul cum reliqua parte quæ jam absoluta est, &c.

Foxii MSS.

The Tenor of which Letter is to this Import.

Health in Christ. Most Learned Sir, You would scarce believe, what great Pains that large Dispute of my Lord of Canterbury cost me; which by Means of you, and the Persuasion of my Friends, I undertook to translate. I never saw any thing more unpleasant, rough and intangled, than Winchester's Discourse: Wherein sometimes he is so full of Depths, that he needs some Sibyl rather

Winchester's
Stile harsh.

ANNO
1557.

rather than an Interpreter. Yea, I doubt whether any *Sibyl* be such a Riddle-Resolver, or *Apollo* so great a Prophet, to be able every where to comprehend his Sense. In the Third Book there be one or two Places, where you may sooner draw Water from a Pumice, than find Light for the Sentence. In his Periods, for the most part, he is so profuse, or rather infinite, that he seems twice to forget himself, rather than to find his End. The whole Phrase hath in Effect that Structure, that consisting for the most part of Relatives, it refuses almost all the Grace of Translation. Whence how great Difficulty arises upon me, it will be easy for you to guess. The Archbishop of *Canterbury* is somewhat softer, but so much the longer; whereby, if it doth not create me more trouble, yet certainly as much Labour. To these dark Sentences happeneth moreover the Want of Books and Doctors, cited up and down herein. And you know, how it is not handsome to bring in Doctors speaking otherwise than in their own Words. This Thing will oblige me shortly to resort to your *Strasburgh* for a Month or two, to beg the Aid of some Library. In the first Book *Winchester* cites your Name with *Luther* and *Bucer*, laying to your Charge the Imputation of a Forger, or a Lyar. But the Archbishop of *Canterbury* on the other hand, omits nothing for the Defence of the Name of his Friend *Peter*. I shall send over to you the very Place translated, together with the remaining Part now finished, &c.

Fox consulteth with *Grindal* about Printing a Translation of *Cranmer's* Book against *Gardiner*. MSS. penes me,

But after all *Fox's* Pains and Labour in this Translation, his Book translated never yet, I think, came forth: Which is Pity; for the general Usefulness thereof, and for the spreading of the just Fame of that Excellent Archbishop and Holy Martyr; and being a Piece so correctly and accurately done. A good Part of the Original Writing is in my Hands. But the Reason it was not printed was partly the Want of a wealthy Printer in those Times to undertake it. *Fox*, for this Purpose, had desired his Friend *Grindal* to treat with one *Wendelin*, a Printer in *Strasburgh*, about it. But *Grindal* in his Answer told him, That, in Truth, to speak what he thought, he dared not to discourse *Wendelin* in that Affair: For he was a morose Man, and strongly addicted to that Opinion in Matter of the Sacrament, which they ascribed to *Luther*; so that there was no Hope that he would take it in Hand: But there was one *Augustin Frisius* another Printer there, but very poor; who, if the Charges were supported by others, was a Man that would strenuously go about it. Yet, that in his own Judgment, *Froscover* a Printer at *Zurick*, was the fittest Person to commit the Business to; who, as he was rich enough, so upon *Bullinger's* Motion to him, and Encouragement, he would no doubt undertake it.

But while *Fox* was thus busy in preparing to publish his Work, an Order was set forth in those Parts, forbidding Printing of any Books: Which put him to some melancholy Stand; for he depended in a great Measure upon the Benefit of his Books for his Subsistence. Of this, when he had complained to his good Friend aforesaid, as he was sorry for that unseasonable Edict, so he made his own Conjecture of it; viz. That it might proceed from the Advice of the Ger-

man

man Princes, That the Contest about the Sacrament might not be revived; as it might be, if more Books of this Argument should be exposed to the World. For, as *Grindal* added, the Report now went, That the Princes were wholly taken up about composing that Controversy; and in the mean time were willing, that there should be some Intermission of writing *Pro & Con*. And so, finally, he exhorted the Translator to stay a little, and expect what good Issue Time would produce as to this Matter, seeing there was a Necessity for him so to do: Promising him, that afterwards, if he could not obtain the Work to be perfected there, his Pains should not be wanting, if he could do any thing by Prayer and Interest, that he might have a Supply to go and try elsewhere. But, in fine, *Froscover*, according as *Grindal* had devised, undertook the Printing of the Book, and *Fox* delivered Part of his Copy to him. But the Business still underwent Delay; and *Fox* himself seemed to be cooler in it, knowing how exulcerated those Times were with Sacramental Controversies. Yet the Laborious Man, by *Grindal*'s and his other Friends Persuasions, went on with his Translation, till he had fully finished all; which was done by June, in the Year 1557. Which when *Grindal* understood, he congratulated to him the Conclusion of this long Work, with these Words, *Gaudeo te tandem opus illud Domini Cantuariensis ad Exitum perduxisse. Longum Opus fuit, & in quo necesse erat multis cum difficultatibus luctari; i. e.* That he was glad that he had at length brought the Archbishop of *Canterbury*'s Work to an End. And that it was a long Labour, and in which he must needs have met with many Difficulties.

Something of this laborious Work was set forth in Print; but that was only some small Part at the Beginning, which was but as a *Specimen* to the whole: Which, when printed, he sent to *Grindal*. Upon the Receipt whereof, as a Taste of the Work, he declared himself much pleased.

The other great Work our painful Countryman laboured in this Time of his Exile, and wherein he had the concurrent and constant Assistance of *Grindal*, was the History of the Persecutions of the Church of Christ, and especially in the later Times of it. Many Accounts of the Acts and Disputations, of the Sufferings and Ends of the godly Men under Queen *Mary*, came from time to time to *Grindal*'s Hands: Who had a Correspondence with several in *England* for that End and Purpose. And as they came to his Hand, he conveyed them to *Fox*. Nor did he only do this; but withal frequently gave *Fox* his Thoughts concerning them, and his Instructions and Counsels about them; always shewing a most tender Regard to Truth; and suspending upon common Reports and Relations brought over, till more satisfactory Evidence came from good Hands. And because a compleat Account of all Particulars of those that suffered in that sharp Persecution, could not so soon be procured, he advised *Fox*, for the present, to Print separately the Acts of some particular Men, of whom any sure and Authentic Relations came to Hand: And that a larger and compleater History of these Martyrs should be printed together afterwards, when he should be supplied

A N N O
1557.Assists Fox in
his History of
the Persecuti-
ons.

A N N O
1557.

Sends Fox
Bradford's
Martyrdom.

with fuller Accounts of the whole Persecutions. And, finally, that his History might be both in *Latin* and *English*, for the more general Benefit.

I find *Grindal*, soon after *Bradford's* Martyrdom, sending *Fox* his History, together with many of his Holy Letters. Which *Fox* thanked him for; and added, That he saw, what a good Performer of his Word he was: Wishing, That all the rest of the Martyr's Histories might be composed after the same Diligence. *Grindal* wrote him likewise, That he had a *Farrago*, *i. e.* a great Heap, of such Papers. To whom *Fox*, That he doubted not, that he would, with the like Vigilancy and Faithfulness, peruse and digest them. But to return to *Bradford*. He communicated to *Fox* (beside what he had sent him before) *Bradford's* Examinations, and some other of his Writings: Telling him, That when he had translated them [for his *Latin* Martyrology] and had sent them back to him, he would send more of *Bradford's* Writings to him. He added, That he wanted much of what that Holy Man had Writ; but what he had of his might be depended on; and perhaps he should scarce find so many of his Compositures any where else. For indeed *Grindal* had greater Opportunities of knowing *Bradford*, and getting his Papers, than others; they two having been Fellow-Chaplains together to the Bishop of *London*, and the King; and Fellow Prebendaries of *St. Paul's*; and I might add also, Fellows of the same College.

An Informa-
tion about
Cranmer's;

Again, in the Year 1556. soon after the burning of Archbishop *Cranmer*, *Fox* requested *Grindal* to take some Pains to describe the Life and Death of the said most Reverend Father. To whom he gave this Answer, That a certain learned and pious Man in *England*, had already wrote a faithful and exact Account of his Death to *Peter Martyr*. *Grindal* added, That it was not then come to his Hands, but that he heard by those that had seen and read it, that it was elegantly and faithfully written: And that it was not fully concluded, whether it should, out of Hand, be printed by it self. If it were, he told *Fox*, that then he might make his Use of it, being made publick: But if it was determined not to publish it, he promised him, that he would use his best Diligence to procure a Copy for *Fox's* Use, as soon as he should need it. For, as he told him, he could not believe he had already finished so great a Work, as he was upon, in the midst of so great Employment.

And of his
and *Ridley's*
Disputations.

Grindal had also a Copy of *Cranmer's* and *Ridley's* Disputations at *Oxford*, writ by themselves; where Objections of the Adversaries, and their Answers, as far as they could recal them to their Memories, were set down: Which *Grindal*, as he told *Fox*, had compared with what the Notaries at these Disputations had taken, and found Things agreeing well enough in the Main; unless that in the Copy all Things were more briefly related; Reproaches and vain Repetitions omitted. These he promised *Fox*, that he would send him, after he had made some larger Progress in his Work, together with some other Things, which would be proper for him to cast into the Course of his History, if he thought good; Professing, that he desired by all the Means that he could, to further his Purpose, that that Reverend

rend Writer might bring to the Conclusion, he wished, the History of this *English* Persecution. This *Grindal* wrote from *Strasburgh* to *Fox*, November 28. 1557.

A N N O
1557.

There is a Letter still extant, written from the said *Ridley*, out of Prison, to *Grindal* then at *Frankford*, concerning his said Disputation at *Oxford*, soon after it happened, and also concerning a Treatise of the Blessed Sacrament; both which he had composed. In which Letter he thus tells *Grindal* concerning them. 'My Disputation, except ye have that which I gathered my self after the Disputation done, I cannot think ye have it truly. If ye have that, then ye have therewithal all the whole Manner, after the which I was used in the Disputation. [Namely, with what indecent Clamours, and Outcries, and stopping him in his Arguments it was managed.] 'As for the Treatise in *English contra Transubstantiationem, vix possum adduci, ut credam operæ pretium fore ut in Latinum transferatur: Cæterum quicquid sit, nullo modo velim, ut quicquam quocūq; modo meo Nomine ederetur, donec quid de nobis Dominus constituerit fieri, vobis prius certò constiterit.* By which we may perceive, what a diligent Collector *Grindal* was of the Histories and Writings of the Learned Confessors, and Sufferers in those *Marian* Days, with Intention to publish them. Copies of the aforesaid Disputation and Treatise (which that Reverend Father and Martyr had writ) were soon dispersed. And one of them *Dr. Ironside*, late Master of *Wadham-College*, *Oxon* (having found it in his Father's Study) caused to be printed there, Anno 1688. very seasonably in the Reign of the late King *James*. Bishop *Ridley's* own Preface to the Disputation, beginning, *Hæc, Amice, Lector, &c.* (wherein that Father shews how tumultuously it was done) *Fox* hath translated into *English*, and sets it in his *Acts and Monuments*, I make no Question, by the Advice of Bishop *Grindal*.

Ridley's Letter
to Grindal.

P. 1330.

And Holy Bishop *Ridley*, hearing of the Controversies stirred there at *Frankford* about the Common-Prayer-Book used in the Church of *England* under *K. Edward*, writes thus to the same *Grindal* a little before his Martyrdom: 'Alas! that our Brother *Knox* [who was the chief Raiser of Discontents against the Use of it in the Congregation of the *English* Exiles there settled] 'could not bear with our Book of Common-Prayer; Matters, against which, altho' I graunt a Man (as he is) of Wit and Learning, may find to make apparaunt (meaning plausible) Reasons; but I suppose he cannot be able soundly to disprove, by God's Word, the Reason he maketh against the Letany, and the Fault *Per Sanguinem, & Sudorem*; [i. e. By thy Cross and Bloody Sweat] he findeth in the same, I do mervail, how he can, or dare avouch them before the *English* Men, that be with you. As for *Private Baptism*, it is not prescribed in the Book; but where solemn Baptism, for Lack of Time, and Danger of Death, cannot be had. What would he in that Case should be done? Peradventure, he will say, It is better then to let them dye without Baptism. For this his *Better*, what Word hath he in the Scripture? And if he have none, why will he not rather follow that, that the Sentence of the Old Ancient Writers do more allow. From whom, to dissent without Warrant of God's Word, I cannot think it any
' Godly

Ridley to Grindal about the
Frankford
Contest.

Blames Knox.

Dr. Covell's
Brief Answer
to J. Burger's
Reasons, &c.
printed 1606,
p. 69.

A N N O 1557. *Bucer in Censura de primo Libro Sacrorum.* 'Godly Wisdom. And as for *Purification of Women*, I ween the Word *Purification* is changed; and it is called *Thanksgiving*. Surely Mr. *Knox*, is in my Mind, a Man of much good Learning, and of an earnest Zeal. The Lord graunt him to use them to his Glory. But return we to *Fox*.

Philpot's Examinations.

Grindal's Judgment of them.

Bishop Hooper's Writings in Prison.

His Advice to Fox about publishing the Martyrs Examinations.

Sends him Money.

Philpot, Archdeacon of *Winchester*, and Martyr, his Examinations also were soon come over from *England*. Which, when *Fox* had spoke somewhat concerning, and consulted with *Grindal*, Whether they ought not to have a Review, and some Corrections of them made, before they were exposed to the Publick; *Grindal* freely thus exprest himself in this Matter, 'That there were some Things in them that needed the File; that is, some prudent Hand to usher them out into the World. For, that *Philpot* seemed to have somewhat ensnared himself in some Words, not so well approved; as, That *Christ is Really* in the Supper, &c. And, That if the *English Book* had not been divulged, some Things might be mitigated in it. And next, That he sometimes cited the Ancients *Memoriter*, being void of the Help of Books; where one might easily slip; [as he did.] As when he said, That *Athanasius* was Chief of the Council of *Nice*; when as he at that Time was only the Deacon of the Bishop of *Alexandria*, as he [*Fox*] had remembered rightly. But *Athanasius*, he said, laboured in Disputes more than the rest; and in that Sense, indeed, he might be said to be the Chief. But there the Controversy was of Honour and Primacy. [And therefore *Philpot* could not be brought off by that Means.] *Grindal* also supposed, that *Fox* himself might in like Manner espy some other Oversights; wherefore he bad him use his Judgment. *Grindal* subjoyned, that he had heard, that *Peter Martyr* and *Bullinger* had wished, that in the Writings of *Bishop Hooper*, he had had time and Leisure to recognize what he wrote. For being wrote suddenly, and under Confinement, he had not warily enough writ concerning the Cause, that had been tossed about by his Disputations with so many, as such an envenomed Age required.

But after all, *Grindal* modestly added, That he arrogated not to himself the Part of a Critic, but only according to his Custom candidly communicated his own Sense: And that he doubted not but that *Fox*, if he thought good to publish these Examinations, would, where there was need, add some Censorial Notes. He also let him know, That some History of *Philpot* was come over to them, and more they expected. Which he thought might be very conveniently placed among the Acts of the Rest of the Martyrs. And that perhaps if he set forth *Philpot's* Examinations separately by themselves, the same might again be inserted in his great Work among the *Acts*.

With this Letter *Grindal* also sent *Fox* two Dollars, wishing they were two Hundred; but by what Means they came to his Lot, he concealed till another Time. There were Monies secretly conveyed over from *England*, by Persons well-disposed, to private Hands, to be distributed among these Exiles; especially Preachers and Students, who were not able to subsist of themselves. And *Grindal*, I suppose, had some of this charitable Money consigned to him, to bestow according

according to his Discretion. And a Share of it was this which he now sent to *Fox*: Who was very poor, and had, besides himself, a Family to maintain.

In short, by all these Particulars, which I have extracted out of *Grindal's* and *Fox's* own Letters, we see how earnest an Assistant the Former was to the Latter, in compiling his Martyrology; both by his continual Counsil, and by supplying him with Materials for it; Much whereof he sent him drawn up, and methodized by his own Pen in *English*: And *Fox's* Work was only to translate into *Latin*. And by his Advice also, *Fox* published there at *Basil*, divers Examinations and Histories of the *English* Bishops and Divines at sundry Times in single Pieces, soon after their respective Martyrdoms. And it was his Advice to the same *Fox*, to digest them altogether in a more large Volume. But thought not convenient, that he should make too much hast to put it forth, till he could make the Relations of the Persecution more full and compleat, and might obtain more Certainty of Truth to depend upon. Therefore in the Year 1557, he gave his Advice, that *Fox* should rather, for the present, get ready his Ecclesiastical History as far as to the End of the Reign of King *Henry VIII.* and put that first into the Press. And then after a while more full and certain Accounts might be procured.

In the next Year, *Viz.* 1558, Queen *Mary* being now dead, *Grindal* and some other of the chief Exiles being called away into their own Native Country, he could not further assist *Fox* in his Labours. But upon his Departure, in the Month of *December*, he jointly with *Sampson* advised him again as before; that is, for the present to make some stop, till they might come to have more certain and larger Intelligences out of *England*, of the late Persecution: Which now they should have fairer Opportunities of knowing, Which the said Reverend Man signified to him in this short Letter from *Argentine*.

Sal. in Christo. Mutationes Temporum meum etiam Institutum mutant, Doctissime & Charissime Fox; ego jam cogor urgentibus Amicis in Angliam iter instituere, qui alioqui Basileam ad vos transvolassem. Jam quod ad Historiam Martyrum attinet, Sampsonus & ego existimamus optimum fore, ut ad aliquod Tempus premeretur; donec ex Anglia & certiora & plura comparemus. Dubium enim non est, quin multa tum in Lucem prodibunt, quæ antea in tenebris delitecebant. Si tibi etiam idem videatur, bene est. Nos quæcunque possumus tibi corrademus, & ad te transmittenda curabimus. Levis erit jactura temporis, si rerum Copia & Certitudine compensetur. Vale in Christo, quàm optime.

Argentinae, raptim 19. Decemb. 1558. Edmundus Grindallus tuus.

I have only one Thing more to say of *Grindal* with respect to *Fox's* Work: That he also supplied him with Collections of Matters, that happened before these Times, whereof one was so remarkable, that by setting *Grindal's* Name under it, he might acknowledge whence he had the Relation. The Passage is concerning the Death of the pious

A N N O
1557.

He compiled, as well as assisted in these Histories of the Martyrs.

A N N O
1558.

Advise *Fox* to make a stop.

His Letter to him. See Foxli MSS.

The Use of the made of him.

A particular Passage communicated by him to *Fox*.

A N N O 1558. Mr. *Stafford*, Reader of Divinity in *Cambridge* about 1528, when Religion first began to shew it self there. The Story was this. There was one there of great Fame for his Skill in the Black Art, and therefore was commonly called Sir *Henry Conjuror*. This Man at last fell sick of the Plague. Out of Compassion to whose Soul at this time, that good Man ventured his own Life by resorting to him; and there so effectually argued with him of his former wicked Life and Practices, that he brought him to Repentance, and caused all his Conjuring Books to be burnt before his Face. Thus he endeavoured to save that Man's Soul, tho' he lost his own Life by it. For he got the Infection, went home and died. To this Story are subjoined these Words, *Ex Testimonio D. Ridlei & Edmundi Episc. Lond.* The meaning whereof I suppose was, that *Ridley* might have told this to his Chaplain *Grindal*, and he to *Fox*.

C H A P. III.

Grindal comes home. Employed in the Reformation of Religion; And in a public Disputation. Preaches at the Court, and St. Paul's. One of the Queen's Visitors. Visitation of London. He and other eminent Exiles preach at St. Paul's. Nominated for the See of London. His Scruples. Consults with Peter Martyr about various Usages in this Church. His Answers. Grindal Elect his Letter to the Queen about Exchanges. His Concern about the Crucifix in the Queen's Chapel.

Hastned home
upon Q. Ma-
ry's Death.

IT pleased God to bring him home sooner than he thought, to exercise his Talent in his own Countrey. For upon the Accels of Queen *Elizabeth* to the Crown, there was need of *Grindal* to assist in the Work of the Restitution, and Government of the Church of *England*, lately much defaced by Popery. And therefore he was hastened home: And was ready to depart for *England* in December 1558; that is, the very next Month after Queen *Mary's* Death. Being come home, he was soon employed in several weighty Ecclesiastical Affairs.

The Use now
made of him.

And first, when a Form of Prayer and public Worship was thought fit to be drawn up and prepared, which might be ready to be presented against the Queen's first Parliament sat, to be laid before the House; and other Matters to be deliberated for the Reformation of the Church; there were some few learned and wise Men set apart privately for this weighty Work: Whereof Mr. *Grindal* was one, who it is likely, having been Chaplain and very intimate with Bishop *Ridley*, was well acquainted with the Reasons and Methods used under King *Edward*, in the composing the Common-Prayers, wherein that Bishop, with Archbishop *Cranmer*, had the chief Hand. And in Sir
Thomas

Thomas Smith's Lodgings in Chanon-Row in Westminster, did he and the Rest meet accordingly from Time to Time, that first Winter.

ANN O
1558.

I find him at this Work, upon Dr. *Edwyn Sandys*, (one of this Number,) his presenting this Assembly with a Paper by him drawn up, of certain Things which he judged needful to be redressed: One whereof was, That Private Baptism, wherein Women sometimes took upon them to Baptize, might be taken out of the Book. For which he thought the Queen was to be solicited. At which *Grindal* wrote his Judgment in the Margin in these Words; *Potest fieri in Synodo; i. e.* It may be done in the Synod. Which Synod was e're long to be called together.

Instances of
his Judgment
in Matters to
be reformed.

There was another Paper drawn up for Ecclesiastical Discipline, laid before these Divines now, or some Time after, it is uncertain: Which passed also *Grindal's* Eye and Censure; and had his Emendations and Additions by his own Hand, which I have seen among Mr. *Petyts* Manuscripts. In one Article of this Paper it was thought fit it should be enjoined to Ministers to wear a grave Apparel, distinct from the Laity. In the Margin here he noted his Approbation of this Difference of Apparel; yet judged, That *it might not be altogether the same used in the Popish Time*: And that wisely and warily, for the avoiding of Offence at that nice Time. Shewing his Judgment herein quite contrary to the Innovators, who would have no Difference at all in Apparel between the Clergy and Laity. For so was one of their Queries made sometime after in their Appeal to *Bullinger*, the Learned Foreigner; *Viz.* Whether Laws for Garments ought to be prescribed to Churchmen, to distinguish them from Laymen? Another Article was, in favour of small Vicariges and Livings, for the Obliging the Impropriators to augment them. And that Ordinaries, with the Assistance of One or Two Justices, might have Authority to tax the Parishioners of great Towns, for the bettering of the Stipends of them that ministred there. But this Article our Divine thought a tender Point, to lay this Burden upon the People; and therefore gave his Judgment in the Margin, *Consideretur melius, i. e.* That it was better to be considered of. And after upon Consideration of it, it was thought fit to be omitted. For it is in the Paper crossed out. To another Article in this Paper, *Viz.* About Orders for Pluralists and Non-Residents, he subjoyned this seasonable Clause, *And for such as had Livings, and had obtained Licenses to live beyond Seas only upon misliking of Religion*, as many Priests at this Time did. These Instances are produced not only to shew, That he was employed in the first Reforming of Religion, but of his prudent and grave Advice and Conduct therein.

Petyts MSS.

Ann. of the
Reformat. p.
425.

Again, when in *March* following a solemn Conference was held publickly at Westminster, whereat was present the Lord Keeper, and

Grindal appointed to
oppose the
many Popish Bps.

A N N O
1558.

Ch. 5. p. 88.

Preaches be-
fore the
Queen.

A N N O
1559.

Preaches at
Paul's, at the
1st reading of
the Common-
Prayer there.

Employed in
the Queen's
Visitation in
the North.

Visitation of
London.

many other of the Nobility and Gentry ; and *White* Bishop of *Winchester*, *Watson* of *Lincoln*, and Abbot *Feckenham*, with some few more Popish Bishops, undertook to make good some Papistical Principles; *Grindal* was one of the Eight Protestant Divines selected to enter the Lists against them. Which Disputation is more largely spoken of in the *Annals* of the Reformation.

He was also upon Occasion called forth to preach. And in the Queen's first *Lent*, on the 23d of *February*, he preached before her Majesty. In which *Lent* there preached also divers other learned Protestant Divines, and the first of Note in King *Edward's* Time ; viz. Dr. *Cox*. Dr. *Parker*, Dr. *Bill*, Dr. *Sandys*, Mr. *Whitebede* : All whom, excepting the Second, and Third, had but lately come from Exile.

The *English* Service-Book, that had been enacted in the late Parliament to be used throughout the Churches of *England*, began Sunday May 12. 1559, in the Queen's Chapel. The Wednesday after, May 15. it began to be read at *S. Paul's* Church. And for the more solemn introducing it, there was a Sermon, which *Grindal* was made choice of to make, together with a very august Assembly of the Court present ; viz. the Queen's Privy-Council, the Duke of *Norfolk*, the Lord Keeper of the Great Seal, the Lord Treasurer, the Lord Marquis of *Northampton*, the Lord Admiral, the Earls of *Arundel*, *Suffex*, *Westmorland*, and *Rutland*, the Lord *Russel*, and many more Lords and Knights ; The Lord Mayor also and Court of Aldermen. And Sermon being done, they all departed to the Lord Mayor's to Dinner.

In the Summer of this Year 1559, the Queen's Visitation was on foot all over *England*, to require the Oath of Supremacy, to inspect Cathedrals and the Manners of the Clergy, and the like.

Then was our Divine employed, being one of the Queen's Commissioners for that Royal Visitation, in the North. When among other things then done, he deprived him that was the unworthy Governor of *Sherborn-Hospital* for Papistry : And who had made such unreasonable Leases and Grants, That that House, that maintained a great Number of Poor, was like to go into utter Decay. A Practice commonly used by the Popish Clergy in these Times. We shall hear hereafter (Viz. under the Year 1574) the Endeavours *Grindal*, being then Archbishop of *York*, used to make void those Leases.

And as distinct Visitors were appointed by the Queen's special Commission for each Part, so *London* and the Parts adjacent, had their peculiar Commissioners. Of these I can only assign Dr. *Rob. Horn*, an Exile, not long after this, Bishop of *Winton*. This being afterwards the chief City of Mr. *Grindal's* See, I shall hint a few things of the Visitation of it. And the first and chief Care seemed to be taken for the Reforming of the City of *London*, that commonly gave the Example to all the Rest of the Realm.

To trace, therefore, a little this Visitation. Those few Friars and Nuns, who were a-new instituted, and set up of late under Q. *Mary*, were discharged. For July 4. the Priests and Nuns of *Sion* and *Charter-House* departed ; and on the 12th the Black Friars in *Smithfield*, and the

the Abbot of *Westminster*, and the Monks there, were deprived. On the 18. of *July*, the Visitors sat at the Bishop of *London's* Palace. In this Visitation they took Care to have all the Utensils, and Instruments of Superstition and Idolatry demolished and destroyed out of the Churches, where God's pure Service was to be set up; such as the Roods, that is, the Images of Christ upon the Cross, with *Mary* and *John* standing by; also Images of other Saints, Tutelaries of the Churches, to whom they were dedicated; Popish Books, Altars and the like; as knowing, that while these Things remained, the Practices of Idolatry must almost necessarily be continued among the ignorant People, and the Reformation of Religion be greatly obstructed.

A N N O
1559.

And first, the Cathedral Church of *St. Paul's* was to be purged. The Visitors sat there *August 11.* Then *Harpsfield*, Bishop *Boner's* Chaplain, and divers others belonging to that Church, were summoned. On the 21. the Visitors sat at *S. Brides*, where the two Churchwardens, and two others were sworn to bring in a true Inventory of that Church. And so, I suppose, were the respective Churchwardens of divers other Parish-Churches, within that Precinct. The 22. they sat at *S. Laurence* in the Jury. The 23. at *S. Michael's* in *Cornhill*; Inquisition being chiefly made in each for Church Goods. And so likely at other Churches.

S. Paul's purged, and other Churches.

The 24. being *S. Bartholomew's Day*; was the first Day the Burning of Popish Reliques began. And it was so ordered, as to be seen of the Lord Mayor, the Aldermen, Foreign Embassadors; besides a Multitude of other Persons attending them. For, according to an old Custom, this being the first Day of *Bartholomew-Fair*, the Mayor, Aldermen, Ambassadors, and many others in Company with them, afforded their Presence at a Wrestling in *Clerkenwel*; and as they came Home through *Cheapside*, against *Ironmonger-Lane*, and against *S. Thomas of Acre*, [i. e. *Mercer's Chapel*] were made two great Fires in the Street; wherein were thrown a great Number of Roods, with the Images of *John* and *Mary*, and the Resemblances of divers other Saints, that had been taken down from the Churches; the People looking on with great Wonder.

Popish Images burnt.

The next Day, viz. *August 25.* was burnt at *S. Botolph's* without *Bishopsgate*, the Rood, with *Mary* and *John*, and the Patron of the Church, and other Church Goods. And while these were burning, a Person stood within the Church Wall, and made a Sermon upon the Occasion; and at length, in the midst of his Discourse, threw into the Fire certain Books. At this Time was taken down a Cross of Wood, that stood in the Church-Yard, and was burnt with the rest. Which Cross had lately been set up by one *Warner* a Tawer of Skins; whether as an enjoined Penance, or a voluntary good Work, I know not.

Rood burnt at *S. Botolph's Bishopsgate*, and other Things.

September 16. the Rood, with *Mary* and *John*, belonging to *S. Magnus-Church* was burnt at the Corner of *Fishstreet*; together with other Superstitious Things pertaining to that Church; which no Question wanted not for Things of that Sort, *Maurice Griffith*, a violent Papist, and Bishop of *Rocheſter*, being lately incumbent, and about se-

And at *S. Magnus.*

A N N O 1559. ven or eight Months before buried there. So that from *Bartholomew-tide*, and so forward, within a Month's Time, or less, were destroyed all the Roods, Church-Images, Church-Goods, with Copes, Croffes, Censers, Altar-Cloths, Rood-Cloths, Books, Banner-Staves, Wainscot; with much other such like Gear, in and about *London*. These were some of the Matters that past in the Visitation of this City; whereof, not long after, our Divine was called to be Bishop.

Grindal
Made Master
of Pembroke-
Hall.

This Royal Visitation reached also the Universities of the Land; the Visitors for that of *Cambridge*, being Sir *William Cecyl*, Sir *Anthony Cook*, and some others. Here Dr. *Young* was put out from the Mastership of *Pembroke-Hall*, for Refusal of the Oath of Supremacy, and our Divine was placed in his Room by the said Visitors. Of which College he sometime had been Fellow.

Matters of
Religion now
passing in
London.

In this Vacancy, until our Divine became Bishop of *London*, give me Leave to commemorate some of the Preachers, that came up now at *Paul's Cross*, and some Matters that occurred, and were done in *London*, referring chiefly to Religion.

September 3. one *Makebray*, a *Scotchman*, and lately an Exile, preached at *Paul's Cross*.

Obsequies of
the French
King solemnized.

September 8. were celebrated the Obsequies of *Henry the French King*, in *S. Paul's Choir*. Which was all hung with Black and Arms; and his Hearse garnished with thirty Dozen of Pensils, and fifteen Dozen of Escutcheons of Arms. The Hearse was garnished with great Escutcheons, bossed with great Crowns; and all under Feet with Black, and a great Pall of Cloth of Gold, and Coat-Armour, Target, Sword and Crest. The Lord Treasurer was chief Mourner, next the Lord Chamberlain, the Lords *Burgany*, *Hunsdon*, *Cobham*, *Decres* of the South, *Paulet*, Sir *Richard Sackville*, Sir *Edward Warner*; and many more Mourners, all in Blacks. There were fourteen Heralds of Arms attending in their Coat-Armour, following after the Lords. Then Dirge was sung: And then they repaired to the Bishop's Palace to Dinner. Thence in the Afternoon they came to Church again, the Heralds before them. And the Service was then performed; the Archbishop of *Canterbury* Elect was Minister, *Scory* Elect of *Hereford* preached, the third Bishop was *Barlow*, Elect of *Chichester*. Which Three had black Gowns, and great Hoods, lined with Silk, and Priests Caps. After all was done they, repaired to the Place to Supper; there being sent Officers of the Queen's House, of every Office some, for the more Convenience, and Splendor.

September 10. *Turner*, another Exile, a Man formerly of much Esteem with Archbishop *Cranmer*, preached the *Paul's Cross* Sermon; where, besides the Mayor and Aldermen, was a great Audience of the Court, City and Country.

September 17. *Veron*, a *Frenchman* by Birth, that had been also of Reputation for his Profession of the Gospel under King *Edward*, and suffered Imprisonment upon Queen *Mary's* Access to the Crown, preached at *S. Paul's*. He had Words in his Sermon to this Import, asking, *Where were the Bishops and the old Preachers now? Now they hid their Heads.*

The — Day of *September*, the new Morning-Prayers began now first at *S. Antholin's* in *Budgrow*, ringing at five in the Morning; and then a Psalm was sung, as was used among the Protestants of *Geneva*, all Men, Women, and Young Folks singing together. Which Custom was about this Time brought also into *S. Paul's*. ANNO 1559.

The 24. *Huntington*, the Preacher, came up at *Paul's Cross*.

The 30. began the Morning-Prayer at *Paul's*, at the Hour the Apostle-Mass had beforetime been used.

October 8. *Veron*, being accounted a great Preacher, was put up to preach before the Queen. He took the Confidence to tell the Queen in his Sermon, That the new Bishops ought to have their Lands and Revenues, as the old Bishops had; otherwise they should not be able to maintain, and keep good Houses, as was customary for the Prelates, and as was expected from them. For all the Talk now was of curtailing the Bishopricks, and leaving the Bishops to be made to subsist upon some Parts of the ancient Revenues thereof. Account of Veron's Sermon before the Queen.

October 19. *Robert Crowley*, an Exile, formerly of *Magdalen-College, Oxon* (afterwards a Printer, now again resuming the Profession of Divinity) preached at *Paul's Cross*.

October 23. The Queen's Visitors sat again at *Paul's*. Then *Harpsfield*, the Archdeacon of *London*, was deposed, and divers other Prebendaries and Vicars of that Church.

November 4. A Priest was married at *S. Botolph's* without *Algate* unto the Widow of a Priest deceased, late Minister of *Ware* in *Hertfordshire*, when one *West*, a new Doctor (for so they that were Gospel-
lers were now called) preached; and in his Sermon took Occasion to declaim much against the Rood-lofts, (now the Roods were gone) where it seems still the People shewed their Devotions. He also aggravated the low and poor Estate of those that in the late Reign fled Abroad for the Word of God, urging much that Livings ought to be provided them. Account of a Sermon at Algate.

November 12. The Reverend *Miles Coverdale*, an Exile, late Bishop of *Exon*, and the Translator of the Bible into *English* in King *Henry VIII.* his Reign, took his Turn at *Paul's Cross*. Miles Coverdale preaches at Paul's.

The 19. Mr. *Bentham*, another Confessor and Exile, and that was not long after made Bishop of *Coventry* and *Litchfield*, preached in the same Auditory. On which Day *Tonstal*, the Learned and Reverend old Bishop of *Durham*, (who had made a great Figure in King *Henry's* Reign, noted for his Services to that King, when he cast off the Pope's Supremacy) was buried decently at *Lambeth*; where he was in easy Custody with the Archbishop Elect. Bentham preaches there.

November 26. Mr. *Jewel*, Bishop Elect of *Sarum*, preached the *Paul's Cross* Sermon. Where was as great an Audience, as had been ever almost seen there; the Lord Mayor, the Aldermen, and many of the Court made up some of his Audience. This was that most memorable Sermon, as near as I can conjecture, wherein he first gave his Challenge to any, whosoever; That if they could maintain, and make good the Popish Practices and Doctrines of Private Mass, Prayer in an unknown Tongue, &c. either by Scripture, or Example of the Primitive Church, or the old Doctors or Councils, he openly avowed, That he would yield and subscribe to him, and he should depart Jewel makes his Challenge at Paul's.

A N N O 1559. depart with Victory ; and that none of all them that stood out against the Protestants, were, or ever should be able to prove against them any of those Points. Which Words of his occasioned great Surprize at present, and much Talk afterwards, as tho' he spake more than he was able to justify, or make good : Insomuch, that in his next Sermon, that he preached at the same Place, which was the *March* after, he thought fit to take Notice of it, and of the Discourses against him his former Sermon had occasioned ; Saying, 'It ought the less to trouble him, that these Reports were only in Corners ; and that if his Sayings had been so weak, as was given out, they might easily have been reprov'd ; which had not yet been done. But he marveled the Parties never came yet to Light to take the Advantage.' And then he repeated his Challenge again, with the Addition of more of the Popish Errors. Whereat the Papists were so nettled, that Dr. *Cole*, lately Dean of *Paul's*, was put on to take *Jewel* up ; but he thought fit to conclude the Quarrel with a few Letters past between them. But begging Pardon for this Digression, we now turn our Eyes again to the Subject of our History.

Made Bishop
of London.

When *Boner*, Bishop of *London*, who by his late Bloodiness procured an eternal Stain of Cruelty upon his Name, was laid aside from his Bishopric, by declaring his Deposition under King *Edward* to have been valid ; the Queen thought none so fit to succeed him as *Grindal*. It being a suitable Diocese for him, where his Behaviour and Doctrine had been so very well known, and where, no Question, he was the dearer to the Citizens, having been formerly so dear to their late holy Bishop Dr. *Ridley*.

Remains under some
Scruples.

He was one of the Five first Elects ; *Parker* Elect of *Canterbury*, *Cox* of *Ely*, *Barlow* of *Chichester*, and *Scory* of *Hereford*, being the other Four. But our Bishop Elect of *London*, remained under some Scruples of Conscience about some Things ; especially the Habits and certain Ceremonies required to be used of such as were Bishops. For the Reformed in these Times generally went upon this Ground, That, in Order to the compleat freeing the Church of Christ from the Errors and Corruptions of *Rome*, every Usage and Custom, practised by that Apostate and Idolatrous Church, should be abolished, and that all their Ceremonies and Circumstances of Religious Worship should be clearly abrogated ; and that the Service of God should be most simple, stript of all that Shew, Pomp and Appearance, that had been customarily used before : Esteeming all that to be no better than Superstitious and Antichristian. This commonly-received Opinion, which the late *English* Exiles especially had imbibed, was the Cause that *Grindal* was now in doubt, Whether he might with a safe Conscience accept of a Bishopric, when he saw he must submit to divers of these Things, if he did ; Namely, such Things as were practised in the Church of *England*, in the late Reign of King *Edward*. For so it was now determined, that Religion should be reformed according to the Way and Manner, wherein it then appeared and was practised.

Consults with
Peter Martyr
about them.

In this Scruple therefore, he thought fit to consult with *Pet. Martyr*, one of the learnedest Protestant Professors of Divinity in *Europe*, in

in his Time, and of excellent Moderation; and at this time Public Professor at *Zurick* in *Helvetia*. And being *Grindal's* Friend and Acquaintance, (for they had been at *Strasburgh* together) in the Month of *August* he sent a Letter to him: Which passing from *Strasburgh* and so to *Zurick*, came not to *Martyr's* Hands before *October*. Therein *Grindal* communicated to him his Doubts, desiring his speedy Resolutions of them, that he might, according to that Light he should give him, accept the Episcopal Office, or refuse it: One of these was concerning *Impropriations*; which were to be annexed to Bishopricks. For the Queen now (chiefly to gratify some of her Courtiers) made Exchanges with her Bishops, by the Authority of a late Act of Parliament: Taking to her self their ancient good Manors and Lordships, and making over to them in Exchange, Tithes and *Impropriations*. A Matter those first Bishops took very heavily; and scrupled very much, whether they could, or should comply in a thing so much to the Injury of the Revenue of their respective Sees, which must suffer considerably by these Exchanges; and whereby all Hope should be cut off of restoring the Tithes, so long unjustly detained from the respective Churches, for the Maintenance of the Incumbents. Another Point at which he stuck was, wearing certain peculiar Garments, whether *extra sacra* or *in sacris*: He desired *Martyr's* Judgment briefly of these Things.

Impropriations.

Garments.

That Reverend Man, in the beginning of *November*, gave his Answer. And first, As for *Impropriations*, he thought *Grindal* needed not to be so solicitous. For that it was a thing lay not in his Power, Whence or How it pleased the Queen to provide Wages and Food for her Bishops and the Parish Ministers. And then, as for going in a Cap whether round or square, and in a Gown, in ordinary Conversation, when they were not employed about Holy Things, his Judgment was, That they should not wrangle more than need was, about them; since Superstition seemed not properly to be concerned herein. But in the next Place, as for the Habits to be used in the Ministry of Holy Things, since they carried an Appearance of the Mass, and were merely Remainders of Popery, it was, he said, the learned *Bullinger*, the chief Minister of *Zurick*, his Opinion, That they were to be refrained from by *Grindal*, lest by his Example a Thing that was scandalous should be confirmed. But *Martyr* said, That tho' he was always against the Use of such Ornaments, yet he saw the present Danger, lest they should be put from the Office of Preaching; and that perhaps some Hope might be, that as Altars and Images were already taken away, so also those Appearances of the Mass might in time be taken away too; if he and others, who had taken upon them Episcopacy, earnestly laboured therein. But notwithstanding if it came not to so good Effect; yet, should he decline the Office, another might succeed in his Place, who would not care to have those Relicks rejected, but perhaps would rather defend, cherish and maintain them. He was therefore, he said, more backward to advise him rather to refuse the Bishoprick, than to submit to the Use of those Vestures. But because he saw Scandals of that Kind were altogether by all means to be avoided, therefore he more easily had yielded to *Bullinger's* Opinion aforesaid. But if

Martyr's Answer, and Advice.
Epist. p. Martyr.

Altars

ANNO
1559.

Conscience
to be consul-
ted.

Grindal writes
again to Mar-
tyr for his
Advice.

Martyr's An-
swer.

His Judgment
in case of
great Tithes.

Altars and Images had been continued and preserved, then he did freely, as he had wrote in other Letters, judge, that *Grindal* ought by no means to minister.

In general, He advised him to do nothing against his Conscience. He acknowledged the Questions which he sent him had Difficulty in them. And therefore excused himself that he had no sooner imparted his Counsil, since it could not so easily be given. He added, That when he was at *Oxford*, tho' he were a Canon, yet he would never wear the Surplice in the Choir. He knew his Example was no just Confirmation of *Grindal*. But that which moved him then, and still did the same, might perhaps have some Force with *Grindal*, namely, That that was not to be done, which might confirm the Practice of what his Conscience did not approve.

The same Year our Bishop Elect wrote two Letters more to the same Reverend Man, both in *October* and *December*, for his Advice and Counsil. For he cared not to trust to his own Wit and Learning, in the Performance of his Duty, in Matters not so clear to him. The Things he now wrote to *P. Martyr* about, were partly the same about which he had consulted with him before, and partly some other. One of *Grindal's* Queries was, That seeing he was not left at his Liberty for the *Garments*, whether he should accept of the Episcopal Function offered him, because of the Imposition of the Matters afore said?

P. Martyr's Answer came late: For *Grindal* had accepted the Bishoprick, and was made Bishop before it came to his Hand. But *Martyr's* Advice was consonant to what *Grindal* had done; that is, that he should not decline it. And that because of the great Need of Ministers. Wherefore if they, who were as it were the Pillars, should decline the Offices of the Church, the Churches should be destitute of Pastors; and they should give place to Wolves and Antichrists. And being without the Function, it would not be in their Power to amend such Things as gave Offence, yea scarcely to keep that which was granted. But if they, such Men as himself, sat at Helm, there would be much Hope, that if not all, yet that many Things, might be redressed.

In the next Place, as to the States taking away many of the Lands and Lordships from the Sees; *Martyr* would not have this Evil to discourage him from accepting the Bishoprick; Since that they themselves did not alienate them, but others: And that it was done, they not being consulted with. But when upon this taking away the Demesnes from the Bishops, and in lieu thereof giving them great Tithes, (which indeed belonged to Parish Ministers) *Grindal* made a Conscience what the said Ministers should do for a Subsistence, since the Tithes their Dues were gone; *Martyr* soon answered this, viz that they must be maintained by the Bishops: And that they must trust God, who would open some Way and Means to provide for them. Seeing he fed the Birds of the Air, and cloathed the Lillies of the Field, and forsook none rightly walking in their Vocation,

Of the square Cap, and the external Episcopal Habits, he thought there was no need much to dispute, when the wearing thereof was without Superstition, and especially when it might have a Civil Reason in this Kingdom.

A N N O
1559.

Of the Habits.

Of the Garments which they termed Holy, he confessed they somewhat more stuck with him. So that he wondered they should be so stiffly retained: And he wished all Things, in the Service of God, might be done in the most simple Manner. Yet he subjoined, that in case Peace might be obtained between the *Saxon* and *Helvetian* Churches, as to Doctrine, this sort of Garments should never make a Separation. For tho' they should not approve of them, yet they would bear them. Therefore he allowed, that *Grindal* might use that Attire, either when he preached, or administred the Sacraments. Yet so, as to continue to speak and teach against the Use of them. But he added, that he could never advise, that when he preached or administred the Lord's Supper, he should have the Image of the Crucifix upon the Table.

Of the Surplice and Episcopal Garments.

Grindal also desired to know this great Divine's Judgment, as to the States Dealing with obnoxious Papists; and what he advised as to the inflicting Punishment upon them, in respect of the many Advantages that might be taken against them for their irregular and lawless Doings in the last Reign. Likewise whether he thought adviseable, that Popish Priests should be continued in their Places, or that such should be admitted to Livings. But *Peter Martyr* piously counselled, That for Peace-sake Matters past should be forgotten; Remembring that Punishments in the Church have sometimes been intermitted, and sometimes a total Pardon granted. And that Heretics have been received with the Continuance of their former Honours and Degrees, they subscribing to sound Religion. But he advised withal, that Care should be taken, that for the time to come, nothing should be admitted which was contrary to the Religion now entertained. And as for such as should hereafter be presented from Patrons to the Bishops for Spiritual Livings, that they should not be by them instituted, unless they should subscribe to the Religion established.

Of the Popish Priests.

Our Elect consulted also with the aforementioned Learned Man about the Sacramental Bread, Whether it were necessary it should be unleavened; that is, Wafer. To which he told him, he knew it himself, That all the Churches Abroad did not make any Contention about it; nay, that they every where used it.

Of the Sacramental Bread.

Wafer.

Grindal also gave *Martyr* to understand, how offended many were with the Episcopal Habits, and those Sacred Garments, as they called them. But the Divine told him, they might escape all Blame, if they also declared in their Sermons, That those Garments displeased them also; and that they would use their Endeavour at one time or other to get them laid aside.

Of Bishop's Attire.

At the same time also did the Lord Elect advise with *Martyr* about going the *Perambulation* in the Rogation Weeks; which seemed to have been derived from the Ambulations, or Walkings of the Heathen. *Martyr* made a Stand here, what rightly to advise about them; but concluded, That all Superstition should be avoided: And if God only

And of the Perambulation.

A N N O 1559. only were prayed to in those Perambulations, that for his Mercy he would graciously grant them the new Fruits of the Earth, and the Use of those good Things; and together giving God Thanks for the Food of the Year past; Superstition should seem sufficiently avoided. Altho' both Magistrates and People should be taught against such Customs; and Endeavours ought to be used to explode them as Relicks of the *Amorites*. And to conclude, he prayed God to persuade him of these Things, or to suggest better: Adding, lastly, That in all this he had consulted *Bullinger*, who assented, and heartily saluted him.

His Address
to the Queen
about Ex-
change.

We will mention one Act of our Elect in Consort with the Archbishop Elect, and the Three other Elects; which was, That he and they had the Honesty and Courage to prefer to the Queen a secret Address for her granting of several Things of great Benefit and Use to the Church, and Ministers of it: As, To stay the Exchanges of Bishops Lands for great Tithes, and Improvements in the Crown; so much to the Detriment of the Episcopal Sees, and to the disabling of her Majesty's Bishops to encourage Learning, and to exercise that Hospitality, that was expected from them; offering her an equivalent, *viz.* a Thousand Marks a Year during their Lives. In the same Address they requested divers other very needful Things, as in behalf of the small Bishopricks, and of the inferior Clergy; as may be seen in the *Annals of the Reformation*. The excellent Letter it self will be found in the Life and Acts of Archbishop *Parker*. But however Godly and Pious the Intention of this our Elect was, yet little was effected thereby. But hereby he and his Fellow Bishops discharged their Consciences.

*Annal. of Re-
formation.*
p. 98.

*Grindal writes
again to Mar-
tyr.*

In the Beginning of *January*, *Grindal* (who was now Consecrated Bishop of *London*) wrote again to *Martyr*. And by this Letter it appeared, That he and the Rest of the pious Bishops and Ministers were at this Time under great Fears; perhaps about the Success of Religion; and it may be somewhat jealous of the Queen's Purposes. *Martyr*, and the rest of the Brethren at *Zurick*, assured him, That they heartily condoled with them; and that they had, and would not cease to pray to God to avert the Troubles, and feared Evils from them.

Consults with
him about re-
taining the
Crucifix.

Peter Martyr, in a former Letter, had shewed a great Dislike at having the Crucifix placed upon the Table at the Administration of the Sacrament; which the Queen retained in her Chapel. Whereupon *Grindal* now asked his Judgment, Whether he did not hold this among the Things that were indifferent. To which that learned Man replied in the Negative; and that he should not advise any to distribute the Communion with that Rite: But he prudently added, That he that was in the very midst of the Battel, must not expect Counsel so far off, he being at such a Distance from them, who were taking their Consultations about it on the very Spot. A Calling, said he, is not rashly to be cast away, nor yet to be taken up with the Injury of Truth. The Sum is, as he went on, the Worship of Images is by no means to be tolerated: That neither *Bullinger*, nor he, esteemed such Matters among the *Ἀδιάφορα*, *i. e.* Things indifferent; but rejected them as forbidden. Yet he exhorted him, by no means, to refuse the Ministry, which was voluntarily offered him, unless he were driven and compelled to these Things.

In

In fine, the good Bishop prayed him to use his Interest with the Queen; and to write a Letter, to dissuade her against setting up, or continuing the Crucifix. But *Martyr* excused himself, and pleaded his extraordinary Business; adding, That he thought his Letters had not much Weight with her; since he had writ twice before to her, both publickly and privately, and knew not yet whether what he writ was received; so little Notice was taken, as he judged, of him. Especially seeing, as it was said, the *English* were now consulting about embracing the *Augustan* Confession, and of entring into League with the *German* Protestants, who all had the Crucifix in their Churches. He gave him Leave to consider then what little Place his Letter, or the Letters of those of his Rank, were like to find. *Grindal* also prayed him to put *Bernardin Ochin*, and *Bullinger*, upon writing to her. He did so, and *Bernardin* promised he would; but *Bullinger* declined it also.

A N N O

1559.

And that he would write to the Queen against it.

C H A P. IV.

Made Bishop. Arms granted him. His Officers. Some of his first Cares in his high Function. Ordains Ministers. Perambulation in Rogation Week reformed. Preaches at Dr. May's Funeral. The Lessons and Calendar reformed. Commissions.

HAVING thus related at large the Correspondence between that Learned Foreign Professor, and our Divine, for the better pacifying of his Conscience, and the directing of him in certain Matters, wherein he must be concerned, if he were Bishop; I shall now go on to shew him entring upon his Episcopal Honour and Office.

He, together with the other first four Elects, in a private Address to the Queen, offered her a Pension of a Thousand Marks a Year, for themselves, and for the Rest of the Province of *Canterbury*, (which they undertook for) to stop the Exchanging of Bishop's Lands, which the Parliament had empowered her to do; and shewing her in humble Manner, that the present Alteration of Lands, by Exchange from her, having been Lands of Monasteries dissolved, Parsonages, and such like, were very inconvenient; which they offered to describe at large to her in Writing. But this commendable Boldness of *Grindal* and his Collegues, took not Effect, nor would the annual Pension be accepted; as was shewn before.

The Elects labour to stop the Exchange of Bishops Lands.

The Consecration of *Grindal*, B. D. to the See of *London* was Decem. 21. 1559. being 40 Years of Age. And with him were Consecrated *Cox* Elect of *Ely*, *Meric* of *Bangor*, and *Sandys* of *Worcester*. The Consecration was celebrated in the Archbishop's Chapel at *Lambeth*, by Archbishop *Parker*, assisted by *Barlow*, *Scory*, and *Suffragan Hodgson*. And a Sermon was then preached by *Alexander Nowel*, the said Bishop of *London*'s Chaplain, upon that suitable Text, *Take heed to your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers.*

Grindal consecrated.

A N N O

1559.

The Queen's
Letter to em-
power him to
exercise his
Jurisdiction.

An Exchange of Lands was in Hand between the Queen and our Bishop, even before his Consecration; but yet still not fully finished; before the concluding whereof, he could not make an End of compounding for his first Fruits; the Inconvenience of which was, That it laid a Stop to him in the Exercise of his Episcopal Office. For the taking this off, he required the Queen's Authority for his acting as Bishop. Whereupon, the Day after his Consecration, she warranted him by this her Letter:

Ex Regist.
Grind.

Right Reverend Father in God, Right Trusty and Well-beloved; We greet you well. Whereas We be informed, That now upon the Confirmation of your Election to the Bishoprick of *London*, and Consecration, you stand in doubt to exercise any Jurisdiction, which otherwise you might; for that you have not yet compounded for the first Fruits of the said Bishoprick. Which Thing cannot conveniently be done, until the Exchange betwixt us and you be in Order requisite finished; for avoiding of Disorder and Inconveniences, which otherwise might grow among our People within the City and Diocese of *London*; We have thought good to require you, all Scruple of our Laws, in respect of such Order in proceeding, set apart, to use and exercise all such Ecclesiastical Jurisdiction, as appertaineth to the Bishop of *London*, in as ample and large Manner, as ye were in full Possession, and as ye had compounded with us for the first Fruits of the same. And these our Letters shall be warrant sufficient for your Discharge in that behalf. Yeven under our Signet, at Our Palace of *Westminster*, the XXII. Day of *December*, the Second Year of our Reign.

Installed.
Grind. Regist.

The next Day, that is *December*, 23. was the Day of his Installation: Which was performed in this Manner. First, In the Chapter-House of *S. Paul's*, *Thomas Young*, Professor of Laws, produced his Proxy for the Bishop before *William May*, L. L. D. Dean of the Church, and the Canons greater and less, and other Members of that Church, and took the Oath of Supremacy, *in animâ ipsius Episcopi*; and also swore the Bishop's Residence according to the Custom, unless dispensed with, and to observe the Rights and Privileges of the Church of *S. Paul's*. Then was the said Dr. *Young* enthronized, or installed, in Proxy for the Bishop, the Dean of *Paul's*, and *John Molins* Archdeacon of *London*, conducting him from the Chapter-House, the Dean on the Right-hand, and the Archdeacon on the Left, to the great *West* Door of the Choir; and thence through the Middle of the said Choir unto the Bishop's Seat between the said Choir and the Place of the High Altar, the other greater and less Canons going before; and there they seated him. Then *Te Deum* was sung; and the Dean made this Prayer in *English*.

Dean of S.
Paul's Prayer
for the new
Bishop.

O Lord, Almighty God, we beseech thee to grant to thy Servant *EDMUND* our Bishop, that by Preaching and Doing those Things which be Godly, he may both instruct the Minds of the Diocesans with true Faith, and Example of good Works; and finally receive of the most merciful Pastor, the Reward of Eternal

nal Life: Who liveth with thee, and the Holy Ghost, World without End. Amen. These Things were done, together with other accustomed Usages.

Now did Sir Gilbert Dethick, alias Garter, Kt. Principal King of Arms, honour the Bishop with a Blazon of Arms, to be made Use of in all his sealed Letters and Instruments. The Patent whereof ran in this Tenor:

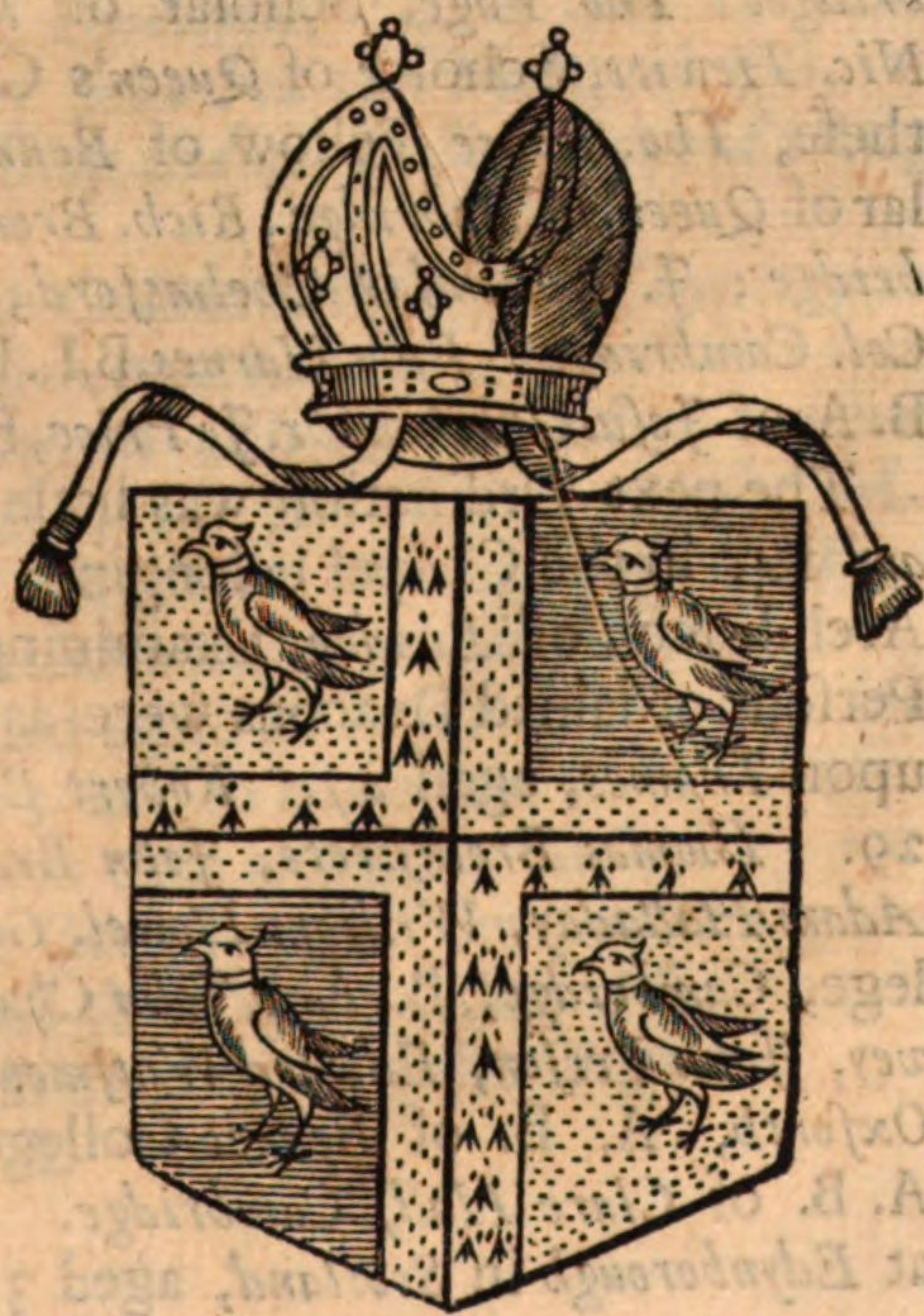
A N N O
1559.

Garter grants him Arms.

O M N I B U S Christi Fidelibus has presentes Literas visuris, lecturis vel audituris, GILBERTUS DETHIKE, alias Garter, Miles, Principalis Rex Armorum Anglicorum, Salutem, cum debita & humili Commendatione.

Offic. Armor.
Sheld. Books,
Nº. 162. p. 15.

A Quitas vult, & Ratio postulat, quod Homines virtuosi, & laudabiliis Dispositionis & Vitæ honorabilis, sint per eorum merita honorati & remunerati in suis Personis, existentes in hac vitâ mortali tam brevi & transitoria, & in quolibet loco Honoris præ cæteris exaltati, demonstrando Signa & Exempla Virtutis ac etiam Humanitatis, viz. Scutum cum Insigniis Honoris: Eâ intentione, ut per eorum Exempla alii magis conentur eorum vitam in bonis Operibus & Factis clarissimis exercere. Et ideo ego prædictus Garter Rex Armorum ut supra, non solum ex divulgatâ Famâ, verum etiam ex meo cæterorumq; Nobilium fide dignorum Testimonio, sim veraciter instructus & informatus, quod Reverendus in Christo Pater D. EDMUNDUS GRINDAL Londinen. Episcopus diu in virtute claruit, ac veri & Christiani Præsulis officio functus est & fungitur indies; adeo ut benè mereatur & dignus sit in omnibus locis Honoris admitti, numerari & recipi in numerum & consortium aliorum veterum præclarorum ac illustrium Virorum: Quapropter ob Memoriam ejus tantæ Virtutis & Humanitatis, Authoritate ac Potestate mihi Officiòq; meo Garterii Regis Armorum per Sereniss. Dominam Reginam concessis & attributis, ordinavi & assignavi præfato Domino EDMUNDO Episcopo Londinen. ut supra, Scutum cum insignis Honoris, sicut hic Gallicè declarabitur, Ceste ascavoir, D'or & D'azure escartelle, une Croix escartelle D'hermines & D'or. Sur le Primiere une Columbe d'azure, sur le Seconde une altre d'argent, ut latius in Scuto hic depicto apparet: Habendum & tenendum eidem Domino EDMUNDO Episcopo ut supra. Et ut ipse in his ornatus sit ad ejus Honorem in perpetuum. In cujus rei Testimonium has Patentes Literas manu meâ propriâ subscripsi, ac Sigillum meum ad Arma unâ cum Sigillo Officii mei Regis Armorum præsentibus apposui. Dat. Londonij Anno Regni Elizabethæ Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ, Fidei Defensoris Secundo, Die vero vicesimo quinto Mensis Decembris.



ANNO
1559.
His Officers.

And now we shall first shew his Officers, whose Assistance he made Use of, for the better Discharge of this his weighty Function, that was fallen upon him. December 22. He granted to *Thomas Huick*, L. L. D. to be his Vicar General in Spirituals, and issued out a Commission of the same Date to him, to exercise Jurisdiction within the Deanery of *Middlesex* and *Barking*. And *Thomas Cole*, M. A. he made his Commissary within the Archdeaconry of *Essex* and *Colchester*, the Commission bearing Date, Feb. 20. 1559. And a like Commission was issued forth from him to *Tho. Donnel*, B. D. and to *Edward Stevens*, Vicar of *Dunmow*, Clerk, for the Consistory of *Stortford*, dated May 7. 1560. A like Commission he granted to *David Kemp*, Clerk, to exercise Jurisdiction within the Deanery of *S. Albans*. And *John Mullins*, M. A. was his Archdeacon of *London*. These were the Ecclesiastical Officers, which the Bishop constituted under him. And sometime after *Tho. Watts* became his Archdeacon for *Middlesex*.

Preaches at
Paul's.

January 8. The Bishop preached his first Sermon at *S. Paul's*, after his Consecration.

Ordains Ministers.

The good Bishop, now above all, thought it highly needful to provide Ministers to supply the Vacancies, and to furnish the Church with Men of Learning, Honesty and good Religion, in the room of such Priests, as had either voluntarily relinquished their Places, or were put out. Therefore the Bishop, soon after his own Consecration, proceeded to the Ordination of Ministers; of whom he ordained considerable Numbers; Consisting in a great Measure, as it seems, of such young Persons, as had left the Universities in the late Reign, and studied Abroad at *Zurick*, *Strasburgh*, and other Places. The first Ordination was held, December 28. on a Thursday; the Persons ordained having the Day before undergone their Examination by *Mullins* Archdeacon of *London*: Who assisted also at the Ordination; which was performed in the Chapel of the Palace in *London*. The Deacons now ordained were, *Tho. Jeffreys*, M. A. Fellow of *Clare Hall*, *Cambridge*. *Tho. Page*, Scholar of *Magdalen College*, *Cambridge*: And *Nic. Hewitt*, Scholar of *Queen's College*, *Cambridge*. The Priests were these, *Tho. Lance*, Fellow of *Bennet*, *Cambridge*; *Henry Beane*, Scholar of *Queen's*, *Cambridge*; *Rich. Bromel*, Scholar of *Pembroke Hall*, *Cambridge*; *J. Holland* of *Chelmsford*; *J. Twydale*, M. A. Fellow of *Queen's Col.* *Cambridge*; *Edw. Harnes*, B. L. Fellow of *Queen's Col.* *Cambr.* *J. Mayer*, B. A. of *Jesus Col.* *Cambr.* *J. Price*, B. A. Fellow of *Katharine-Hall*, *Cambr.*

Ex Offic. Registrar.

The next Ordination was little above a Fortnight after, viz. January 14. in the Chapel belonging to his Palace in *London*, *Mullins* Archdeacon of *London*, Examining also, and assisting as before. The Persons ordained Deacons were as follow; *Richard Cham* of *Henley upon Thames*, aged 47. *Robert Broke*, aged 29. *John Mantyl*, aged 29. *Thomas Brodestrete*, *John Brainford*, *John Gowgh*, *Thomas Spencer*, *Adam Halladay*, *William Howel*, *George Hall*, Fellow of *S. John's College*, *Cambridge*, B. A. *John Champion*, *John Monger*, *Thomas Harvey*, *John Person*, *Edward Watsmouth*, *Thomas Brasbrigg*, B. A. *Thom. Oxforth*, A. B. of *Bennet College*, *Cambridge*. *William Bradforth*, A. B. of *Clare Hall*, *Cambridge*. *Richard Hedge*, *James Calshill*, born at *Edynborough* in *Scotland*, aged 30. *Rob. Buckberd*, *Tho. Pyrrye*, *Steven*

ven Britain, Edward Hales, Tho. Renyger, Michael Goodyere, Thomas ANNO
Pegge, Thomas Wilson, Fellow of S. John's, Cambridge, M. A. William 1559.
Pett, Thomas Serelby, Simon William, Thomas Jenkynson, B. A. Nicholas
Hunt, Henry Wright, A. B. of S. John's, Cambridge. John Scarlet,
Robert Harrington, Thomas Willyat, William Baldwin, and William O-
verton, M. A. of Magdalen's, Oxon, aged 33. afterwards Bishop of
Litchfield and Coventry ; in all Thirty Nine.

The Priests were William Wood, Francis Cocks, George Bacon, John
Hooper of the Diocese of Gloucester, aged 40. Thomas Pegge, ut
supra, William Porrage, Roger Kelk, B. D. Fellow of S. John's Cam-
bridge, aged 36. William Austin, aged 40. In all Eight. In all this
Ordination none were ordained that were under 23 or 24 Years of
Age, but most were upward of 30. Some of the Deacons were no
Scholars, or of any University, but Men of sober Conversation,
and that could read *English* well ; who nevertheless, in this present
Necessity, were ordained, that they might be Readers in the Church-
es, to read the Common Prayers and Homilies.

About ten Days after, *Viz.* on the 25th Day, being the Festival of
S. Paul, was another Ordination celebrated. When these Deacons
were made, Percival Wyborn, M. A. of S. John's-College, Cambridge,
aged 26. Richard Tremain, M. A. Fellow of Exon. Oxon. Theodore
Newton, M. A. Peter Morving of Magdalen-College, B. A. John Phil-
pot of London, Thomas Bawden, Robert Shryff, Henry Mors, John Car-
ter, Richard Cotton, Thomas Clement, Augustin Styleman, Henry Stan-
den, William Hewes, William Loker, Richard Flint, of Magdalen-Hall,
Oxon, Rich. Aderton, Maurice Newel, John Dane, William Lesley, Ro-
ger Matthew, Edmund Bestian, Rich. Bosom, John Westbroke, Tho. Smith,
Tho. Mowe, Tho. Dawks, Scholar of Pembroke-Hall, Cambridge, John
Gifford, Henry Baker, John Bonton, Mr. Elmer, Lancelot Priestland, Mr.
John Markham, M. A. Fellow of Pembroke-Hall, Tho. Cattel ; in all
Thirty four. The Priests were these, John Pilkington, of Pembroke-
Hall, Cambridge, M. A. born in Lancashire, John Blake, Pyrry, Har-
rington, Brasbrig ; these, and three and Twenty more, that had been
made Deacons, and mentioned before. To these are added, Francis
Barlow, (who is said to be *Dioc. Leodiensis*, i. e. of the Diocese of
Liege) and Mr. Fox [undoubtedly John Fox the Martyrologist, who
had been ordained Deacon by Bishop Ridley, in King Edward's Reign.]
In all Thirty.

To which (that I may lay the Ordinations of this Year together)
I add one Ordination more, which next happened ; and that was on
Sunday, March 24. being performed also in the Bishop's Chapel.
The Deacons were, William Day, M. A. Nicholas Wilson, M. A.
John Bedens, in Grammaticis Magister. Priests, John Smith, and
Tho. Watts, B. A. (afterwards Archdeacon of Middlesex.)

March 3. Our Bishop preached again at Paul's Cross in his Habit,
i. e. in his Rochet and Chimere ; and so continued to wear them, as
often as he preached. There was then a mighty Audience ; for the
People were greedy to hear the Gospel. And Sermon being ended,
a Psalm was set, and sung by all the Congregation (for now it be-
came commonly practised in Churches) with the Organ.

Preaches at
Paul's.
MSS. D. 70-
han Episc. E-
lien.

A N N O

1560.

His Order
for the Rogation
time.Ex Registr.
Grind.

The *Rogation* Time drawing on, when many superstitious Processions were wont to be used in *London*, and other Places, the Bishop took care, as to allow of the ancient useful Practice of Perambulations, for the asserting the Bounds of each Parish; so to check and restrain the Superstitions thereof: Therefore he prescribed this Order to the Archdeacons, to be by them communicated through the Diocese. Which was as followeth:

‘For the avoiding superstitious Behaviour, and for Uniformity to be had in the Rogation Week, now at hand; these shall be to require you to give Notice and Commandment within your Archdeaconry, That the Ministers make it not a Procession, but a Perambulation. And also that they suffer no Banners, nor other like Monument of Superstition to be carried Abroad; neither to have Multitude of young light Folks with them; but the Substantial of the Parish, according to the Injunctions. The Ministers to go without Surplices and Lights; and to use no Drinkings, except the Distance of the Place do require some necessary Relief; and to use at one or two convenient Places the Form and Order of Prayers, and Thanksgiving appointed by the Queen’s Majesty’s Injunctions. Thus fare ye well. From my House, in *London*, the xiii. of *May*, 1560.

To Mr. Cole, Archdeacon of Essex,
this be delivered with Speed.

But tho’ our Bishop took this Care of his Diocese, yet I find in many Places of the Realm, this Year *Gang-Week*, as they called it, was observed. And in divers Places, of *Bucks*, and *Cornwal* especially, the People went in Procession with Banners, and had good Chear after the old Custom.

The Bishop
preaches.
Preaches at
the Funeral
of May, Dean
of Paul’s.

Alex. Nowel
made Dean.

The Bishop again preached above in *Paul’s*, *June 2*.

In *August*, 1560. happened the Death of Dr. *May*, Dean of *S. Paul’s*, a pious and learned Man. Of whom great Use had been made in Ecclesiastical Matters, under King *Henry VIII.* and King *Edward VI.* and was in the Beginning of Queen *Elizabeth*, nominated to the Archbishoprick of *Tork*; but deceased before his Consecration. He was buried in *S. Paul’s Church*; and Bishop *Grindal* preached in his Rochet his Funeral Sermon. *Alexander Nowel*, M. A. that had been an Exile, the Bishop’s Chaplain, and Archdeacon of the Archdeaconry of *Middlesex*, succeeded in the said Deanery, after it had been void some Months. The Queen’s Letters to the Chapter of *S. Paul’s*, to chuse him, bore Date, *November 11.* using these Expressions concerning him; ‘As well for his Godly Zeal, and special good Learning, and other singular Gifts and Virtues; We thought good to commend him unto you, as one, whom we, of a singular good Will and hearty Affection towards that Church, would have preferred unto the Deanery thereof. *December 1.* The Bishop sent his Letter to Dr. *Huick*, his Vicar General for the Process of his Confirmation and Installation.

The Bishop
made one
of the Eccle-
siastical Com-
mission:

Our Bishop was made one of the Queen’s Ecclesiastical Commissioners. For a Commission of that Nature had lately been Enacted by the

the Parliament, to inspect into the Manners of the Clergy, and regulate all Matters of the Church. A N N O 1560.

And in this Year 1560. he was also appointed, by the Queen's special Letters, to be one of her Commissioners (*Parker*, Archbishop of *Canterbury*, *Dr. Bill*, her Almoner, *Dr. Haddon*, Master of Requests being the other) for the changing of certain Chapters used for Lessons, and some other Things appointed to be read, (not so convenient) for other Chapters more edifying to the common People; and for the making of a new Kalendar for the Book of Common-Prayer; and for the taking some good Orders for the keeping clean, and adorning of Chancels; which were in these Times very much neglected, and prophaned; altogether unbeseeming the Houses of God, and the Places where the Holy Supper was administred. And, lastly, for the prescribing some good Order for the Collegiate Churches, that by the Queen's Permission used the Common Prayer in *Latin*, as should be most convenient to be used in respect of their Companies, or of Resort of the Laity thither. That this Liberty of the Queen's, granting the Prayers in *Latin*, might not be corrupted and abused.

And of the Commission for changing certain Lessons, &c.

In the aforementioned Year, viz. 1560. came these Prescriptions and Mandates from the Archbishop to our Bishop. An Inhibition to him (as also to the other Provincial Bishops) to forbear Visiting his Diocese for some time; because of the great Poverty of the Clergy, having been so oppressed before, by frequent Visitations and Procurations, 'That to the exceeding Scandal of their State and Ministry (as the Letters of the Archbishop ran) they had scarce wherewith to buy Food and Rayment.

A Mandate to him from the Abp

In *July*, an Order was prescribed him by the said Archbishop, to be used in Common-Prayer thrice a Week, for seasonable Weather, and good Success of the common Affairs of the Realm; meet to be used (as the Injunction ran) at this present; and also hereafter, when like Occasion should arise, by the Discretion of the Ordinary within the Province of *Canterbury*.

Another Order from him.

I will now recount all the Ordinations of Ministers, that happened since the last Year hitherto, celebrated by our Bishop, or by some other Bishop by him deputed; that you may see what Care was taken by our Bishop, for furnishing the Church with Ministers, not tainted with Popery.

Several Ordinations of Ministers.

March 27. were *Rob. Joyner*, and *Rich. Langhern*, B. A. ordained Deacons; and these Six made Priests, *Wil. Barker*, (who had received Deacons Orders in the Time of Bishop *Boner*) *Brian Barton*, *Percival Wyborn*, *Gilbert Genyns*, *Edm. Johnson*, *William Margets*. All these received their Orders from *Rich. Davies*, Bishop of *S. Asaph*, who performed the Ordination in the Name, and by the Order of the Reverend Father Bishop *Grindal*.

Ultim. Martij, Another Ordination was celebrated, by the said Bishop of *S. Asaph*, in the Bishop of *London's* Chappel. Deacons, *Hugh Jervys*, B. A. of *Clare-Hall*, and *Hugh Brommel*, Scholar of *S. John's*, *Cambridge*. Priests, *Tho. Horton*, M. A. of *Pembroke*, *Cambridge*, *Rich. Proud*, and *Wil. Day*, (afterwards Bishop of *Winton*.)

April

ANNO
1560.

April 25. The Bishop of London held an Ordination in his Chapel in the Palace at London: Wherein these following were made Deacons, *Wil. Betts*, of *Hadley*, in *Suffolk*, *Tho. Upchere*, *Peter Foreman*, *Tho. Nokes*, *Christopher Knight*, *Rich. Clive*, B. A. *Christopher Booke*, *Henry Bassett*, *James Blacket*, *John Amerye*, *Tho. Spicer*, *Tho. Coper*, born at *Bewdley*, *Wigorn*, aged Sixty.

— *Hawgh*, alias *Halgh*, *Greg. Metcalf*, *John Wolton*, born at *Whaley* in *Cheshire*, aged 23, (he was afterwards Bishop of *Exeter*) *Will. Painter*, *Martin Adam*, *Rich. Wilmot*, *Will. Atkinson*, *Tho. Brice*, *Humphrey Walwyn*, *Will. Lion*, *Walter Bedel*, B. A. *Rich. Lee*, *John Valey*, *Dominicus Jackson*, *Nich. Hunt*, *Alex. Smelley*, *Rich. Weston*, aged 38. And these Priests, *Francis Serle*, *Walter Richardson*, *John Aman*, *John Brewer*, *James Blacket*, *Will. Dartnel*, *Nich. Humphrey*, *Tho. Cook*, *Gilbert Hazzard*, *John Stalon*, *Francis Banister*, *Will. Davis*, *Will. Green*, *Will. Fletcher*, *Walter Kelle*, *Nich. Wilson*, M. A. Fellow of *Magdalen-College*, *Oxon*, *Roger White*, *Rich. Allen*, *Walter Davies*, aged 41. *Will. Atherton*, *Rob. Joyner*, *Rich. Langhern*, *Rob. Smith*, *Will. Overton*; and Six more lately ordained Deacons, and mentioned before.

The next Ordination was held, May 1. Then was ordained only *Rob. Pownal*, an Exile, born at *Barwick* in *Dorsetshire* [it should be *Somersetshire*] aged 40, and more.

The next was June 4. Archdeacon *Mullins* assisting the Bishop, as he had done in all the Ordinations before. The Deacons were, *Rob. Rogers*, M. A. and Fellow of *Christ's-College*, *Oxon*. *Bernard Sudbury*, *Tho. Lylyot*, M. A. and Fellow of *Christ's-College*, *Cambridge*, *Rob. Frazier*, a Scot, *Tho. Pett*, *John Stevens*, *Henry Brown*, *Anthony Gattonbye*, *Will. Lyon*, aged 43, *Anthony White*, *Arthedox* [perhaps for *Orthodox*] *Rogers*, M. A. The Priests were, *Rich. Cliff*, B. A. *John Wotton*, [*Wolton*] B. A. *Rich. Wyllymothe*, *Tho. Bryce*; and nine more ordained Deacons before, *Will. Osborn*, and *Barn. Sudbury*.

June 9. *Bassett*, *Gattonbye*, and *Calsil*, M. A. three Deacons were made Priests. And one Deacon ordained, viz. *Robert Rowles*, B. A. Fellow of *New-College*, *Oxon*.

July 25. Thursday, being *S. James's Day*, still *Mullins*, the Archdeacon, assisting, were ordained Deacons, *Nich. Slater*, *John After*, aged 50, born in *Calais*; *John Garret*, aged 41; *Rich. Simons*, aged 31; *Dominic Faxon*. Priests, *Rich. Lee*, and *Will. Lyon*.

July 28. were *Will. Hardiman*, and *Nich. Slater* made Priests. Those ordained, that were more elderly, (whose Ages I have set down) were such, I suppose, as being grave and sober Persons, tho' no Scholars, but perhaps Tradesmen before, were thought convenient to be admitted into Orders, to supply the present Necessity of the Church: But this it seems gave Offence. And therefore,

Another Order to ordain no more Artificers.

The next Month an Order came, directed to the Bishop from the Metropolitan, to forbear ordaining any more Artificers, and others, that had been of secular Occupations; that were unlearned: Which they, the Bishops, had been forced to do at first, if they were qualified with Sobriety, and good Religion, and Skill in reading, for the Supply of the vacant Churches. And that all, henceforth, should be excluded from taking Holy Orders, but such as had good Testimonials of their Conversation,

tion, were exercised in Learning; or at least had spent some Time in teaching School. And because the Bishop, as the Archbishop's Chancellor, was to communicate this Order to the rest of the Suffragan Bishops, he did it with this Letter of his own.

A N N O
1560.

After my very hearty Commendations, these are to signify unto your Lordship, that I have received a Letter, directed me, from my Lord of *Canterbury*, containing an Advertisement, to be communicated unto you, and the other of our Brethren within his Grace's Province: And for that Intent, I have caused the Copy of the said Letters to be inserted, and inclosed herein. The which I do now send by this Bearer unto you: Not doubting, but that your Lordship will consider the same, and have such Regard thereunto, as appertaineth. And thus wishing unto your Lordship, prosperous Health and Felicity, to the Pleasure of Almighty God, I bid you most heartily Farewel. *From my House at Fulham, the 17th of August, 1560.*

The Bishop's Letter to other Bishops for that Intent.

By your Loving Brother,
Edmund London.

In *November* following, the Archbishop sent a Letter to the Bishop of *London*, for certain Considerations conducive to the general Reformation of the Clergy, to certify him, the said Archbishop, of the Names and Surnames of all the Deans, Archdeacons, Chancellors, Chaunters, and others, having any Dignity in his Cathedral Church, and of all the Prebendaries of the same; and all and singular Parsons, Vicars, Curates, &c.

The Archbishop sends to our Bishop for a List of the Names of his Clergy.

He was one of the three Bishops (the Archbishop of *Canterbury*, and the Bishop of *Ely* being the other two) that this Year took upon them the Courage and the Honesty, to write a secret Letter to the Queen, to persuade her to marry; shewing her how the Safety and Welfare of the Church and Kingdom depended upon Issue of her Royal Body: Concluding, 'That till they should see that fortunate Day, they should never repose themselves to minister in their Offices comfortably, in perfect Joy, and Quiet of Heart.'

He and Two Bishops more write to the Queen to marry.

C H A P. V.

The Bishop Superintendent of the Foreigners Churches in London. His Dealings with some Members thereof. Anabaptists. The Spaniards desire a Church. More Ordinations.

THE Bishop of *London* had the Care and Inspection of all the Foreigners Churches in the said City, as namely, both the *Dutch* and *French*; under which were comprized the *Spanish* and *Italian* Congregations; and he was their Superintendent, and so termed. The chief was the *Dutch*, or *German* Church, settled first by King

He inspects the Forreigners Churches.

A N N O Edward VI. and the Church, formerly belonging to the *Augustin Friars*, was by that Prince given to *Alasco*, their first Minister, and his Congregation; who had then removed themselves hither from *Embsden*: And upon the Access of Queen *Mary* to the Crown, after many Tossings Abroad, retreated thither again. And thence replanted themselves here again under Queen *Elizabeth*.

The Church
in S. *Austin*-
Friars resto-
red to them.

MSS. Eccl.
Londino-Belgic.

For the Year last past, this Congregation had petitioned the Queen to have their Church restored them, and their Charter renewed. And herein Bishop *Grindal* was their great Advocate and Friend at Court, as they acknowledged themselves, in some Records remaining in their said Church. Their Church they accordingly enjoyed; and Command was given to the Queen's Purveyor, that it should be cleansed, and discharged of the Stores put in there in the last Reign, in Order to their assembling there, for the publick Worship of God. To which I will add here, that it appears by the same Papers, that a Sentence was given, in the Year 1567. by this Bishop, and other of the Queen's Ecclesiastical Commissioners, ratifying and confirming this Church, and its Constitution.

Their Mini-
sters.

Their chief Elder, about this time, was *Johannes Utenhovius*, a Man of noble Rank and Quality, and formerly Assistant to *Alasco* in this Church. Their Ministers were, *Peter de Loene*, *Gotofridus Wyn- gius*, and *Hadrianus Hamstedius*. There were at this Time, other learned Foreigners belonging to this Church; one whereof was, *Jacobus Acontius*, who, with *Hamstedius*, was touched with *Anabaptistical*, and *Arian* Principles; and had divers Followers, shrowding themselves under the Wings of this Church. Which cost our Bishop some Trouble, as we shall learn by and by.

A Supplicati-
on sent him
from some
Strangers, for
Exercise of
their Religi-
on.

In the Month of *September*, 1560. a Supplication was brought him in *Dutch*, as it seems, from a Sort of Men of the *Low Countries*, for the free Exercise of their Religion: Shewing themselves Exiles for Religion, tho' in some Points differing from the Doctrine received in this Church. But this Petition had no Names subscribed to it; so that the Bishop could not tell to whom to give his Answer, nor where to send it; but he took a Copy of this Supplication turned into *Latin*, which he kept; and sent the Original to the *Dutch* Minister, *De Loene*, & *Utenhovius*, to keep safely. For having received this Supplication, he acquainted them with it, and with his Conjectures; viz. that the Petitioners were *Anabaptists*, and that *Hadrian Hamsted* was the Drawer of it up: For that he had been heard to say, That he would draw up a Supplication to the Bishop, in behalf of the *Anabaptists*. The Bishop therefore signified to them, that he was minded in his Answer, to direct himself to *Adrian*, in the Name of all the *Anabaptists*: But that he would do nothing, without first acquainting them with it, who knew, he said, the Depth of the Sect better than he, by Reason of their daily Experience of them. And the Church sending certain of their Members to the Bishop, at this Time, to consult with him upon some Business, and to receive his Answer, he took the Occasion to make them the Bearers of the aforesaid Supplication, and of his Letter, importing what was related before. Which Letter I had rather the Reader should peruse in his own Words.

Salu-

Salutem in Christo. Mitto Exemplar Supplicationis cujusdam ad me missæ per quosdam (uti apparet) Anabaptistas, sed Anonymos. Curavi Latine vertendam. Archetypon ad vos misi, quod diligenter uti asseretis, oro. Nondum respondi, quia nescio quibus responderem. Sunt qui Adrianum Authorem existimant. Is enim (uti audio) quodam tempore quibusdam audientibus dixit, se velle Anabaptistarum Nomine Supplicem Libellum ad me conscribere. Itaq; puto compendio me facturum, si ad ipsum Adrianum Responsonem meam destinarem, ut is Fratribus illis Anonymis tradendam curaret. Sed tamen decrevi nullo illos responso dignari, nisi prius communicato cum vobis Consilio, qui hujus Sectæ Profunditates melius novistis quam ego propter diuturnam Experientiam. De cæteris, Fratres quos ad me misistis, certiores vos reddent. Opto vos in Domino quàm optime valere. Fulhamiæ, 4. Septembr. 1560.

Domino Petro de Læno & Domino Joanni Utenhovidio, Fratribus & Amicis in Domino charissimis, Londini.

Vester in Christo, Edmundus Grindallus, Lond. Ep.

For the fuller Understanding of the Matter aforementioned, it must be known, that one of the great Doctrines of this Sect was, That Christ took not Flesh of the Virgin Mary, but brought it down from Heaven: A Doctrine that undermined the Mediatorship of our Saviour. But being otherwise outwardly sober and quiet, and pretending zealously to believe and worship Christ, and to expect Salvation by him; the abovesaid Adrian took their Parts, and laboured much for their peaceable and quiet Subsistence, and Enjoyment of their Opinion, till they were further enlightned. And he declared, how this gentle Behaviour towards them was the likeliest way to win them from their Error. Hadrian himself was a sober and pious Man; and gave out himself to be no Anabaptist in his own Judgment; but firmly held, that Christ's taking Flesh of the Virgin, was a Thing necessary to Salvation. But he was for tolerating these Men, that held to the contrary; and wrote a Paper consisting of various Arguments for the same. Wherein he ran out into many dangerous Expressions, and vented divers unsound Tenets. As for Example; whereas it was urged, that Anabaptists could not have Christ for a true Mediator, since they were of Opinion his Flesh was not taken of the Virgin; Hadrian argued, that tho' they did not believe it, yet considering, they believed, and invoked Christ, who suffered for us, and rose again, and by whom our Sins are pardoned, they did not err from a true Mediator. He said also, That the Incarnation of Christ could not be proved by Scripture; and that the Assertion, that Christ partook of our Nature, and was of the true Seed of the Woman, was not a Foundation, but a Circumstance only of the Foundation. He said, he would not altogether condemn them, but commit them to God's Judgment: And that Children, and those that are distracted, have Salvation without Faith. For these and the like Expressions

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The Bishop writes to De Loen about it. Ex Biblioth. Eccles. Londi- no-German. P. 121. Epist. MS.

Hamstedius; one of the Ministers, favours Dutch Anabaptists.

A N N O
1560.

Censured by
the Bishop.

The Strangers
write to P.
Martyr about
this Matter.

His Answer.

Int. Ep. P.
Martyr.

William
one of the
Ministers
of the Church
at Zurich.

Martyr's
grave Advice
to this
Church.

pressions and Assertions, *Adrianus* was convented before the Bishop; and when he could not be revoked from what he had said, the Bishop exercised his Episcopal Authority, and censured him in the Month of November.

After this Censure, the Church thought good to write to *Peter Martyr*, acquainting him with this Matter. And the said Reverend Man wrote back a very large and learned Answer to the Church, strengthening that Article of Faith, and confuting *Adrian's* Paper, and Arguments: which Answer is among the printed Letters of *Peter Martyr*. He shewed how very unseasonably *Adrian* had disturbed the Church, by moving a Controversy in it, of which they at *Zurich* had been consulted. That he was not to be approved in defending that Opinion, whereby the People were rather destroyed, than edified in true Orthodox Doctrine: For that he affirmed, that that perverse Opinion of the Flesh of Christ, brought from Heaven, and not taken of the Blessed Virgin, deprived not those of Salvation, that believed it, and pertinaciously stuck to it; but that still they did belong both to Christ, and to his Church. The learned Man demanded, if this took not away both the Weight and Wickedness of that Heresy, nay, and confirmed not that miserable People in their Error; and made others less careful of avoiding it? *Adrian* had said, That those that were endued with the Fear of God, would yield to such as shewed them, how they were in a great and dangerous Error. From which Expression, *Martyr* took Occasion to observe, how he yielded them to be guilty of a great and dangerous Error; and yet had before affirmed them to be Members of Christ, and Parts of his Church; and that such Errors did not cut off from eternal Life. But if, said he, Christ's faithful Ministers, however they confuted this Opinion by infallible Testimonies of God's Word, and roundly told them that held it, that they must perish, unless they repented, could not bring them to yield to Truth; were they ever like to be restored by milder Methods; as by telling them, that their Opinions, tho' false and contrary to the Holy Scriptures, excluded them not from Salvation, nor from Christ?

In fine, this Grave and Reverend Father advised this Church to unite together, and to lay aside the Dissensions, that these Errors had begot among them, holding fast the Truth; and that they should seriously think of the great Mercy of God, that had planted here in *England*, a *Dutch* and a *French* Church. This, he said, the Devil could not endure; and therefore had sown Divisions and Contentions among them, about these Things, that he might render the poor Strangers more hateful to them, among whom they were planted. He exhorted them to watch with the greatest Care and Diligence, lest Satan obtained his Desire, and that the Church of Christ might not receive Damage. And in respect of *Adrian*, who now lay under Censure, he advised, that he who had lately been rebuked, should bear it with no less equal Mind than *Peter* did, when he was reprov'd by *Paul*. And on the other Hand, that such of them, that had taken upon them the Defence of the Truth, should receive their Brother, who had seemed to go aside from the right way, not of Malice, but rather

rather of Mistake; and to embrace him still as their Fellow-Minister, and beloved Colleague, in Case he acquiesced in those that had admonished him. And so he committed them to God, and beseeched them to labour, according to their Power, to keep Peace among themselves.

But to proceed: The Bishop, as he had censured the aforesaid *Hadrian*, he did the like to another learned Man of the same Church, named *Jacobus Acontius*, a Favourer and Adherer to this Man, and his Opinions; being withheld by the Bishop's Sentence, from receiving the holy Sacrament, forbidding both the *Dutch*, or any other Church to admit him. For which he wrote a long Expostulatory Letter to the said *Dutch Church*; which is extant in the Library of the said Church of *S. Augustin's*.

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1560.

The Bishop censures another Member of the *Dutch Church*, viz. *Jac. Acontius*.

And, that I may lay all this Matter together (tho' what falls under another Year) *Adrian*, besides *Acontius*, had other Favourers, and Followers. These talked Abroad, That *Adrian* was not lawfully excommunicated. Who in the Beginning of the Year 1561. were convened before the Bishop; to whom two Conditions were offered to prevent further Punishment, and to clear themselves: I. Publickly before the Church to confess, that the Doctrine of *Adrian*, asserting, That it was not a Fundamental Article of Faith, that Christ came of the Seed of the Virgin; but a Circumstance, to be Erroneous and Antichristian. II. That they who publickly spread these Rumours, and so disturbed the Church, should publickly confess, that therein they did amiss.

The Bishop's Dealings with other Favourers of *Hamstedius*.

Some of these, refusing these Conditions, were to be excommunicated by Order of the Bishop, in *April*, 1561. But giving some Signification of a better Mind, before the Minister and Elders, their Excommunication was appointed to be deferred for Fifteen Days. This was ordered by the said Bishop of *London*, with the Consent of the Ministers of both Churches; the Bishop of *Durham* present, and consenting also, *April* 29, 1561.

Thus stood Things with this Church, in the Year 1561. The next Year the Bishop seemed to have brought *Adrian* to be sensible of his Faults, after he had stood a Year and upwards excommunicated. And he drew up a Form for him to pronounce, and acknowledge in Order to his Absolution: Which bore this Title, and was to this Tenor;

The Bishop offers a Revocation to *Hamstedius*.

Brevis quaedam Formula Revocationis Hadriano Hamstedio per Reverendum Episcopum Londinens. oblata ultimo Julij, 1562.

Ego Adrianus Hamstedius, &c. The Original may be read in the Appendix. Thus in *English*.

N. II.

' *Hadrian Hamsted*, by reason of certain Assertions, and Doctrines of mine, contrary to the Word of God, while I acted here as Minister in the *Dutch Church, London*, being deposed, and

The Form thereof.

N

' excom-

ANNO
1560.

Ex Biblioth.
Eccl. Belgic.
Lond And
Paper Offic.

‘ excommunicate from my Ministry, by the Decree of the Bishop of
‘ *London*; now after an Year and half, or thereabouts, weighing Things
‘ better, and examining them by the Rule of God’s Word, do think
‘ otherwise, and from my Heart acknowledge my Fault, and am sorry
‘ that I have given so great Offences and Scandals.

‘ And these are the Articles, or Assertions, in which, I confess, I
‘ have erred :

I. ‘ In a certain Writing of mine, I asserted, against the Word of
‘ God, and used these Words, *viz.* That Jesus Christ was born of
‘ the Seed of the Woman, and made Partaker of our Nature; was
‘ not a Foundation, but a certain Circumstance of the Foundation;
‘ even Boys, that begin first to learn their Letters, will acknowledge;
‘ Therefore, he that denieth Christ to be born of the Seed of the
‘ Woman, he doth not deny a Foundation, but one of the Circum-
‘ stances of the Foundation.

II. ‘ That the *Anabaptists*, denying Christ to be the true Seed of
‘ the Woman, if they do not accuse and condemn us, I have, in some
‘ of my Writings and Discourses, acknowledged them for my Bre-
‘ thren, and weaker Members of the Body of Christ; and by Conse-
‘ quence have ascribed to them the Salvation of eternal Life.

III. ‘ I have asserted, those that deny the Incarnation of Christ
‘ by the Virgin, to be founded in Christ the Lord, the only Founda-
‘ tion: Calling their Errors of this Sort, Wood, Stubble, Hay, built
‘ upon the Foundation; notwithstanding which, they come to be
‘ saved, as through Fire: Of whom I testified, that I hoped well, as
‘ of all other, my dear Brethren, founded in Christ. When never-
‘ theless the Holy Ghost, by *John* the Apostle, affirmeth, that those
‘ that deny Christ came in the Flesh, (speaking of that Flesh which
‘ was assumed of the Seed of *Abraham*, and of the Seed of *David*)
‘ are Seducers, nay Antichrists, and have not God.

1. John 4. &
Epist. 2.

IV. ‘ Also in this, I confess, I have greatly erred, that I have
‘ constantly asserted, That those that deny Christ to be the true Seed
‘ of the Woman, do not from thence, necessarily and by Conse-
‘ quence, deny him to be our *Immanuel*, Mediator, Priest, Brother;
‘ nor therefore deny him to be true Man, nor his Resurrection from
‘ the dead. For those that deny the Consequence, Christ is the true
‘ Seed of the Woman, I do plainly acknowledge, by the same Act,
‘ they do deny Christ to be our *Immanuel*, Mediator, &c. and not less
‘ than that which *S. Paul* speaks, 1 Cor. xv. *If there be no Resurrection
‘ of the Dead, neither is Christ risen; and if Christ be not risen, our Preach-
‘ ing is vain, and your Faith is vain.*

V. ‘ That sometimes in my Sermon, straying from the Duty of a
‘ pious Minister, I have used Arguments, Persuasions, Similitudes and
‘ Jest, to convince the People of these Assertions; *viz.* by a Simili-
‘ tude, It is no Matter what Colour the King’s Robe is of. And comparing
‘ those, that contended concerning the Flesh of Christ, to the Soldiers
‘ that cast Dice upon Christ’s Garment; and others of the like Nature.
‘ All which tend to this, to extenuate this principal Article of our
‘ Faith: And that the Hope of Faith might not be taken away from
‘ them

‘them that deny it. For I acknowledge, that it is of great Concern, A N N O
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‘whether Christ took our Flesh, or it were some other Celestial or E-
‘therial Matter; since he could not satisfy the Justice of God, but in
‘our Flesh, and be a Sacrifice acceptable to God for our Sins.

VI. ‘I acknowledge also my Fault, in that in my Sermons I have
‘affirmed, That it is free to every one in the Reformed Church, to
‘reserve his Child for some Years without Baptism: Nor could the
‘Conscience of any to be Baptized, be restrained to any certain
‘Time.

Lastly, ‘That I have contemned the Ministers of both Churches,
‘admonishing me of these Errors above-written, and even the Reve-
‘rend the Bishop of *London* Himself, Superintendent of both the
‘Churches of the Strangers. Yea, rather contemning all Admoni-
‘tion, I appealed to the Law. Whereby nevertheless being convict-
‘ed by lawful Testimonies, and worthy of Credit, I refused to ac-
‘knowledge my Fault. And I accused all the foresaid Ministers of
‘the Churches, and others that admonished me, as well in Word as
‘Writing, and Letters in *London*, and in Parts beyond Sea, as tho’ I
‘were not orderly, justly, and lawfully ejected and excommunica-
‘ted. For I acknowledge I have very justly deserved this, and that
‘the Bishop of *London* hath dealt orderly with me. But after this
Form of Revocation drawn up, *Hamstedius* refused to subscribe it.

All this Care had our Bishop with the Foreigners Churches; and still
some Business or other he had with them, as we may relate in the
Progress of our Discourse. Something more happened concerning some
of them, in this present Year 1560; which I shall proceed to
shew.

Divers of other Nations had now removed themselves into *England*,
under the Queen’s Favour and Protection, for the sake of true Reli-
gion, and the free Exercise of it. Some of these were *Spaniards*:
Many whereof traded as Merchants into *Spain*, and other the King of
Spain’s Dominions. The Preacher to these was named *Cassiodorus*. Upon
their first Coming, They were advised by the Bishop, and the Secre-
tary of State, for some prudential Reasons, to exercise their Religious
Worship privately in an House, rather than in a Church. But having
done this hitherto, it being now the Year 1560, they were induced,
for certain Causes, to meet together rather in a Church for the future.
And many Ministers in the City of *London*, had voluntarily offered
them the Use of theirs. Therefore they put up a Supplication to the
Bishop, and the said Secretary, for their Leave more publickly to
serve God; together with their Reasons for this their Request.

The Spanish
Preacher de-
sires a
Church for
his Congrega-
tion.

His Petition.

As First; because while they met in a private House, they found
by Experience it was an Hindrance to the Kingdom of Christ; while
many withdrew themselves from the Assembly, and others were afraid
to meet there, lest they might create a Danger to themselves and
their Affairs in *Spain*, where they held a Commerce: For that they
who joined themselves with this Congregation, were easily observed
by their Adversaries; Men very sharp-fighted in this behalf: Where-
as no such Notice would be taken of them, when they should assemble
in some public Place, where any might come. Again,

Orders from
the Aqd. for
the Petition.

A N N O

1560.



Again: That by their meeting so long together in a private House, especially in a City that, by the Grace of God, was free for all Christian Assemblies; they gave occasion to the Adversaries more foully to traduce them and their Doctrine, than before. For indeed they openly said, that these *Spaniards* did cherish among them monstrous Doctrines, hated even by *Lutherans* themselves: Since in a City, so much *Lutheran*, they thought it not safe to appear publickly. And *Cassiodorus* made no doubt, That as they did so calumniate them here, they did the like in *Spain* by their Letters: And by these specious Pretences procured them great Hatred not only from their Adversaries, but even their Friends and Brethren. He desired therefore of the Bishop and Secretary, That Regard might be had to the Gospel of Christ by them sincerely preached. Which undoubtedly suffered this Scandal, by occasion of these private Meetings of theirs.

Nor, if this Liberty of a Church were granted them, would there be any Reason to fear giving greater Occasion of Enmity with the King of *Spain*. For as soon as ever they should perceive any such Thing, they would be willing to depart out of *England*, rather than Disturbances should arise among Princes for their Cause, what Danger soever followed thereby to themselves.

And where it was feared the *Spanish* Ambassador might interpose himself, if this were granted, *Cassiodorus* thought, Not; because this Congregation had been now here above a Year; and that he knew they had Assemblies under the Title of the *Spanish Church*, and had forbid any of his to be present there, and had not since any way further concerned himself. And that it was not Twelve Days ago, that the said Ambassador ingenuously confessed, that he never to that time had been an Enemy to them; nor, if they were minded to constitute a Church, would he be their Hindrance, having nothing of that Nature in his Instructions; And that he never had any Envy at all against them, besides other good Words.

This is the Sum of the Address the *Spanish* Preacher made to our Bishop; What Issue it had I cannot tell any further, than that a *Spanish Church* remained some Years after in *London*: And one *Antonius Corranus* was their Preacher: Under whom it received some Eclipse, he having been accused of *Pelagianism*. Of whom we shall hear more hereafter.

Corranus,
Spanish
Preacher.

The Bishop
preaches be-
fore the
Queen.

Bishop *Grindal* this *Lent*, *March* 9. preached before the Queen. In which good Time, divers others of the chief Exile-Divines performed the like Office at Court: As Mr. *Nowel* Dean of *S. Paul's*, *Skamler* Bishop of *Peterborough*, *Pilkington* Bishop of *Durham*, *Horn* of *Winchester*, *Cox* of *Ely*, and Dr. *Sampson*; which last preached twice at Court this *Lent*; and so did also Bishop *Pilkington*.

Orders from
the Abp. for
the Lessons,
&c.

Our Bishop being one of the Queen's Commissioners, deputed and assigned for deciding Ecclesiastical Causes under her Letters Patents, according to the Tenor of a Statute made in Parliament, in the first Year of Her Reign, (Whereby they were empowered to make Decrees and Ordinances, Interpretations or Reformation) He with the Archbishop of *Canterbury*, and some others, sitting this Winter, reformed the Kalendar of the Common Prayer Book, by putting out less proper Lessons, and appointing others to be henceforth used in Divine Service:

vice. And also ordered, That the ten Commandments in *English*, *ANNO*
 should be set upon the *East Wall* throughout all the Churches of the *1560.*
 Kingdom. And for the putting this legally in actual Execution, in *Vid. P. 39.*
February a Mandate came from the Archbishop to our Bishop, that
 since these Ordinances, Corrections, Interpretations, &c. were im-
 printed, to see them observed in his Cathedral Church of *S. Paul's*,
 and in the Churches of *London*, and throughout his Diocese: And
 further, with all Speed, to signify the same to all the Bishops of the
 Province, to be used in their respective Dioceses.

For the Conclusion of our Bishop's Doings this Year, I shall set *Ordinations.*
 down here the Names of all the Persons on whom he conferred holy
 Orders, since the last Ordination before mentioned. Which may be
 observed not to be so many as formerly: The Reason whereof prob-
 ably was, because of the late Mandate from the Archbishop, not to
 admit Mechanics.

August 24. being *S. Bartholomew's Day*, was one Deacon ordained,
 named *John Cheake*, born at *Croydon*, and charactered to be *Liberæ* *Episc. Londin.*
Conditionis & laudabilis Commendationis: And one Priest, *John Ashton*, *Registrar.*
M. A. Fellow of Trinity-Coll. Cambridge.

Sept. 21. being the Festival of *S. Matthew*, *John Orvyse*, *Joh. Web-*
ster, *Will. Sedom*, *John Lancaster*, born in the Parish of *Knaysborough*,
Torksh. aged 36. by Letter Dimissory from *Matthew* Archbishop of
Canterbury, were made Deacons. *Thomas Spicer*, *Hugh Barber*, *John*
Green, *John Amery*, *John Webster*, were made Priests.

Octob. 18. being *S. Luke's Day*, these Persons were admitted into
 the Order of Deacons; *Thomas Cost*, *Richard Lymborn*, *John Whiting*,
Will. Austin, *Sebastian Roccatalica* of the Diocese of *Winchester*, born
 in *Genoua* in *Italy*, aged 30. *James Renyger*, *John Woolward*, *Rob.*
Street, *Rich. Peers*: And into the Order of Priesthood, *Rich. Pake-*
man, *John Ireland*, *John Althen*, *John Whiting*, *Hamletus Tayler*, *Tho-*
mas Pet, *John Stevens*, *Sebastian Roccartarliaca*, [so written here,]
John Woolward.

Octob. 21. *Thomas Goddal* alone was ordained, and made Deacon
 and Priest.

Octob. 28. on *Monday*, being the Festival of *S. Simon* and *S. Jude*,
James Renyger was ordained Priest.

Novemb. 10. *Henry Willet* took both Orders of Deacon and
 Priest.

Ult. Novemb. *S. Andrew's Day*, were ordained Deacons, *Anthony*
Harleston, *Leonard Stepney*, *Tho. Turpyn*, *Robert Clay*, *Hugh Brady*,
A. B. And Priests, *Robert Street*, *Simon Williams*, and *William*
Scotman.

Decemb. 22. *Richard Pyers* [Peers] was made Priest.

Decemb. 27. *Friday*, *Anth. Harleston* was preferred to the Order
 of Priesthood.

Decemb. 28. were these Deacons ordained, *David Smith*, *Thomas*
Pemberton, and *Will. Greenway*. And these Priests; *John Cheak*, of
Tarley, in the County of *Hertford*, and Diocese of *Lincoln*, aged
 33, and *David Smith.*

Decemb.

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Decemb. 29. Sunday, Thomas Hewton was made Priest.

January 2. Steven Nevynson, Dr. of Civil Law, born at Carlisle, was made Deacon : And Will. Austin, Richard Lynborow, [the same with Lymborn above] and Mr. Steven Nevynson, [the same that was made Deacon] ordained Priests.

Jan. 6. Monday, the Feast of the Epiphany, Thomas Cost was made Priest.

Jan. 16. Ralph Skinner, M. A. [who soon after was made Dean of Durham, or one of his Name,] and Baptist Willoughby, B. A. received the Order of Deacon and Priest.

Jan. 26. were these made Deacons ; Will. Barker, M. A. Will. Farmer, Rich. Herry, Peter Isles, Thomas Addy, Tho. Ackworth : And these Priests ; Tho. Pemberton, Cook alias Price, and Rob. Cod.

On Sunday the Feast of Purification, Feb. 2. Herald Pachet, Fellow of Martin [or Merton] College, Oxon. was ordained Deacon.

Feb. 22. were these Deacons ordained ; Robert Rowland, John Beaumont of London, Henry Bradwater, and John Bowden : And these Priests ; Walwen Farmer, Will. Barker, John Orvyce, and Hugh Brady, B. A.

March 9. Pilkington, Bishop of Durham, ordained these in the Bishop of London's Oratory in London : Deacon ; Richard Longworth, M. A. Fellow of S. John's, aged 27. (afterwards Master of the same) born at Bolton in Cheshire : Priests, Tho. Turpin, born in Calais, and Rich. Pedder.

March 14. Friday, John Hill was ordained Priest. And thus much for the Ordinations of this Year. Wherein perhaps a discerning Eye may perceive some things not unworthy Observation, concerning these first Ordained Ministers next after the Reformation. All the Graduates and Scholars of the University, I have noted carefully ; who were very few in Comparison. The Universities were now so much infected with the late Popish Leaven, that but few came up from thence, to receive Orders from the Hands of Protestant Bishops.

C H A P. VI.

The Bishop writes to Frankford, in behalf of the Dutch Church there. Unites S. Mary at Ax to S. Andrew Underhaft. S. Paul's burnt. The Queen's Order for the Repair. Proclamation against Prophanation of that Church. The Bishop Visits.

The Bishop intercedes for the Dutch Congregation at Frankford.

THE Governors of the Free Town of Frankford in Germany, began now to stomach much a Church of Reformed Flemings among them, who for Seven Years past, namely from their Flight out of England upon K. Edward's Death, many of them, had remained

mained in that Place, and enjoyed peaceably the Exercise of their Religion and Worship. But now set on by some zealous *Lutherans*, the Government looking upon them to be little better than Heretics, for their different Sentiments about the Holy Sacrament, and refusing the *Augustan* Confession, intended to eject them out of their City. This put this poor Congregation to great Trouble; and they imparted their present Condition to their Brethren of the *Dutch* Church here in *London*: Which soon made known to the Bishop, in what ill Case those their Brethren stood. The good Bishop heartily espoused their Part; and having been formerly known unto those of *Frankford*, when the *English* Exiles were there, he wrote a very earnest Letter to them, in behalf of this Church, and for the Continuance of it still among them. And *Gotofrid Wyng*, one of the Ministers of the *Dutch* Church in *London*, being appointed to carry the Letter, and be the Messenger to those Magistrates, the Bishop first gave them a Character of the Man, viz. 'That he was a Person that had been long under Persecution in *Flanders*, and was a pious, moderate, and peaceable Man. And then, with many Arguments, he beseeched them not to eject this poor Church, which had been so long harboured with them: And that altho' they perhaps disagreed in one controverted Article of Doctrine; yet if this Church disturbed not Peace, as he hoped, they had not hitherto done, nor should hereafter do, they would not descend to the extremest Courses: But if they should, these poor Men must necessarily fall into the butcherly Hands of Antichrist; since there was no other Place in *Germany*, for their Reception: In *France* Things were in an unsettled Condition; that neither might they retreat there: And before they could come into *England*, (where they should be received with both Arms) such a Multitude must be incepted in the Midway, and destroyed. The Bishop forgot not, in this Letter to those Magistrates of *Frankford*, to acknowledge, with all possible Gratitude, their great Charity and Humanity in the hospitable Entertainment the *English* Exiles had lately found with them. The Copy of this Letter was kept in the Archives of the *Dutch* Church, *London*, being transcribed by *Peter de Loene*, their Minister: Nor do I think it any ways unworthy the Memory of Bishop *Grindal*, to be here exemplified.

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1561.

Gotofrid Wyng
carries the
Bishop's Letter.

Gratiam & Pacem in Christo. Rogarunt me Fratres Flandrenses, qui Religionis Nomine hic apud nos exulant, ut & Gotfridum Wingium, qui istas defert, & Ecclesiam Flandricam, quæ in Urbe vestra collecta est, quæq; jam per aliquos Annos benignissimè apud vos Hospitium invenit, vestræ Amplitudini commendarem. Ego verò, Clariss. & Ampliss. Viri, hanc scribendi Occasionem libenter arripui, non solum, ut illis gratificarer, verum etiam ut meo, atq; adeo omnium Anglorum Exulum Nomine, vestræ Amplitudini pro vestra summa erga nos, afflictissimis nostris Temporibus, Benignitate ac Pietate Gratias agerem. Nulla unquam Dies hoc vestrum Beneficium Anglorum Animis eximet. Argentinenſi, Tigurinæ, Basiliensſi, Wormaciensſi, sed ante omnes vestræ Inclytæ Reip. debet Anglia, quod tot habeat Episcopos, cæterosq; Verbi divini Ministros, qui hodiè puram

The Letter
to the Magi-
strates of
Frankford
Ex Biblioth.
Eccl. Belgic.
Lond.

A N N O 1561. *puram Evangelij Doctrinam annuntiant. Vos illos Hospitio excepistis, exceptos summa Humanitate complexi atq; Authoritate tutati estis. Et, si istam vestram Pietatem gratis Animis non agnosceremus & prædicaremus, essemus omnium Mortalium ingratiissimi.*

De Gotfrido Wingio hoc habeo quod scribam, Hominem esse doctum, pium, ingenio moderato ac pacifico, quiq; diu in Flandria sub Cruce, & quasi perpetuo Animam in Manibus habens, Christi Evangelium prædica- vit. Quo Nomine non dubito quin vestræ Pietati erit acceptissimus. Oro etiam, idq; Visceribus Christi, ut Flandrensis Ecclesiæ jam integrum Sep- tennium apud vos agentis, nunc vero de Ejectione nonnihil sollicitæ, Tute- lam & Patrocinium perpetuetis. Valeat in illos Charitas vestra. Nihil e- nim vel apud Homines gloriosius, vel apud Deum acceptius facere potestis, quam si tot Membra Christi in pristino suo Hospitio retineatis. Quamquam fortassis in uno Articulo, jam per multos Annos inter doctissimos aliqui Vi- ros controverso, cum quibusdam per omnia non consentiant; tamen si Ec- clesiarum vestrarum Pacem non perturbent, quod spero eos neq; fecisse ha- ãtenus, neq; postea facturos, orandi estis nè ad extrema Remedia descenda- tis; sed potius ut Christiana Lenitate & Mansuetudine in suo Sensu ipsos toleretis. Christi Dei Præsentiam in sua sacra Cæna, eamq; veram & salvificam omnes fatemur, de Modo tantum est Disceptatio. Nos in no- stris Ecclesiis, quanquam eandem cum Flandrensibus istis Doctrinam, & a- pud vos professi sumus, & etiamnum hic profitemur, nunquam tamen ali- quem qui cum Luthero sentiret, si pacificè se gereret, pro Hæretico & Ne- fario Homine persecuti fuimus. Utinam Conditionibus in Marpurgensi Colloquio conclusis statum fuisset, ut Pacem utraq; Pars coleret, donec u- trisq; Dominus aliud revelaret. Sed præterita facilius desleri possunt, quam corrigi.

Si Vos, Fratres istos ejeceritis, necesse est in Antichristi Carnificis Ma- nus eos incidere. Quò enim miseri fugient? In Germania, a vobis ejecti, nusquam recipientur. In Gallia nondum sunt res constitutæ. Si ad nos penetrare vellent, ubi obviis ulnis recipientur, mediâ in viâ tantam Multi- tudinem intercipi necesse est. Nuper enim aliquot Fratres Ecclesiæ nostræ Londino-Germanicæ in Flandriam quàm poterant occultè atq; pacificè profecti, comprehensi sunt, atq; Incendio absumpti.

Repræsentate Animis vestris, Clarissimi ac Pientissimi Viri, quàm triste esset Spectaculum tot Christi Membra omnium Ætatum atq; Sexuum simul uno Incendio Conflagrantia conspicere. Tale autem aliquid futurum sine dubio existimare poteritis, si illos portis vestris excluderitis. Sed hoc quàm longissimè à vestra Pietate abfuturum certissimè mihi persuadeo.

Iterum igitur ad Preces conversus, oro vestram Pietatem, quàm possum demississimè, ut quorum Patrocinium & Tutelam tamdiu benignissimè susce- pistis, quosq; & misera & crudeli Antichristi Tyrannide salvos & incolu- mes Dei Opt. Max. Beneficio conservastis, tantq; cum Clementia & Hu- manitate hætenus fovistis, pro vestro in Christum ejusq; Religionem sincero Studio, retineatis, ac Hospitio dignos, licet non propter se, propter eun- dem tamen Christum, ducatis. Quo fiet, ut non solum Evangelicæ Verita- tis in Gentem Flandricam propagandæ tanquam Authores futuræ sitis Glo- riæ Christi, singularem in ea parte Operam navaturi; Verum etiam cum in hoc Seculo Benedictionem Domini quàm amplissimam omni bonorum genere locupletati (Pietas enim, teste D. Paulo, etiam præsentis Vitæ Promissi- onem

onem habet) experiamini, tum in futuro à Christo Domino Hospites, ut *ANN O*
qui eum collegistis, & Hospitio excepistis, agnoscami. *1561.*

Hæc in Flandricæ Gentis, quæ apud vos exulat, gratiam, Evangelij propagandi studio, ad vos (Clarissimi Viri) Pietate vestrà fretus, scribere sustinui: Non dubitans quin, pro vestrà in Christi afflictâ Membra Humanitate & Clementia, Benignitatem vestram in ipsos largiter effusam sentient. Siquâ verò in re ego vobis aut Reipub. vestræ Operâ vel Studio gratificari, aut usui esse potero, diligentiam promptamq; in ea parte Voluntatem vobis ipsi de me polliceri poteritis. Deus Amplitudinem vestram & Civitatis vestræ statum quàm florentissimam diutissimè conservet. Londini, duodecimo Novembr. 1561.

Petrus Dathenus set his Hand to this Letter, in Witness, that the Original was delivered to the Senate of *Frankford*, December 17, 1561. Wherein he also gave a Testimonial of *Wingius*, called to the Ministry of that Church.

This Year did the Bishop unite the Parish Church of *S. Mary at Ax*, which was of the Queen's Patronage, unto the Church of *S. Andrew Undershaft*: The Reason whereof was, that the Inhabitants of this Parish might resort to Divine Service, and have the Benefit of a Minister to officiate to them in their Spiritual Exigencies. They had been several Years without an Incumbent, because of the narrow Revenue of the Living. For whatsoever this Church yielded to the Parson in former Times, which by Reason of Offerings and Gifts, might have amounted to some considerable Matter, being dedicated to divers She-Saints; as the Blessed Virgin, and *S. Ursula*, with the Eleven thousand Virgins besides (and so might well have been resorted to, by the rich, devout Citizens Wives and Daughters, and have partaken of their Bounties,) yet now, as the Instrument of the Union imported, the Church was so lessened of late Time, and the former Rents, Incomes and Emoluments so decreased, that it could not suffice for the Sustentation of any Minister; nor was likely after, the Fruits and Rents not exceeding 5 *l.* yearly: And therefore it was left desolate, and without any Office performed in it for no small Time; and the Cure of Souls was neglected. Upon these Reasons the Parishioners petitioned the Bishop, That they might be joyned to the next Parish, viz. *S. Andrews*, that lay near and convenient. And *Edward Riley*, the present Incumbent of the said Parish, and both Parishes consenting, the Bishop complied, and signed an Instrument to unite the said *S. Mary's* unto it.

The Bishop
unites two
Parishes.

Grind. Regist.

On *Wednesday*, the 4th Day of *June*, this Year happened a most grievous Disaster to the Church of *S. Paul*, the Bishop's Cathedral. For between one and two in the Afternoon that Day, a great and terrible Lightning was seen to vibrate down from on high: And that presently followed by an huge and unusual Crack out of the Clouds; and that directly, as much as People's Senses then could judge, just over the City; and in that Moment of Time, something of the Battlements of *S. Martin's* Steeple at *Ludgate* was broke down, and some square Stones of a great Bigness fell by a dreadful Force and Violence, through the Roof of the Church, breaking through Lead and Timber, upon the Pavement. Some Persons being upon

S. Paul's
burnt.
The Manner
of it.

ANN O
1561.

the *Thames* in Boats, and others in the neighbouring Fields, while the Storm lasted, did affirm, that they saw a long Tract of Flame like a Dart, ending in a Point, which seemed to pierce and break through *S. Paul's* Steeple, stretching from *East* to *West*. And some also of the Parish of *S. Martin's* at *Ludgate*, being at that Time in the Street, suddenly perceived a violent Force of the moved Air like a Whirlwind, and a great Smell together, not unlike to that of *Brimstone*, blown from *Paul's* Church; and in like Manner they heard a Crack of great Stones falling from the Steeple of *S. Martin's* into the Church. Afterward between four and five, a certain Vapor and Smoak was seen by some breaking out under the Spire of *Paul's* Steeple; and particularly by *Peter Johnson*, Notary Public, and the Bishop's Registrary, who immediately went and told the Bishop. The Flame presently brake out on every Side, and in the Manner of a Crown, compassed the whole Space on the Top, to four Cubits, as it seemed, under the Globe of the same; and within a Quarter of an Hour, or little more, the Brass Eagle and Cross which sustained it, and that glittering Globe, which was before so often admired, falling down with the Fire upon the Roof, beginning on the *South*-side, at length consumed all the Vaulting of the Church, with the Lead and Timber, and the Bells of the Steeple. The Lord Mayor came in this Consternation in all Speed, with the rest of the Aldermen of the City: Who together with the Bishop and others, consulted together of Means to be used to quench the Fire. But no ways could be found out to do it. Some advised, to preserve the rest of the Steeple, that some great Guns should be brought, and discharged at it: But that was disliked, because of further Danger, as for Fear of dispersing the Fire, and the Ruin of Houses. Many Courtiers of the greatest Quality came, as the Lord Keeper of the Great Seal, and the Lord Treasurer; who with the rest encouraged the People, to use all the Means they could to quench the Fire: And many of them put their own Hands to the Buckets, particularly *Wintour* and *Strangways*, two great Sea-Officers. But after all Means used to no Purpose, at length about ten of the Clock, the Fire of it self abated.

The Bishop of
Durham
preaches at *S.*
Paul's the
next Sunday.

Some at that time reported, That this Fire came to pass by the Carelessness of certain Plummers. But neither Plummers, nor any other Workmen had done any Work there for six Months before. Others suspected, that it happened by some fraudulent and wicked Use of Wild Fire, or Gunpowder. But after a diligent Search into that Matter, no just or probable Suspicion could be found, that might be fastened upon any. Others laid the Blame upon Witches and Conjurers: But no Conjecture more uncertain than that. The next Sunday, being the 8th of *June*, the Bishop of *Durham* preached at *S. Paul's*, and there learnedly and profitably exhorted them, that heard him, to Repentance; and especially to Submission to the Magistrates, and Obedience, in this Time especially much neglected, and lessened: Signifying, That the Queen's Majesty would use severer Laws against the Stubborn and Obstinate, as well in Matters of Religion, as in Civil Affairs. And this Sermon was preached with great Applause of the Hearers.

In

In this Sermon he particularly admonished his Auditors, to look upon this Conflagration as a Judgment from God, and a Sign of imminent Destruction of the whole Nation to follow, and especially of London, unless a more reformed Course of Life in all Sorts of Men prevented it. He severely rebuked those who transferred the Cause of this Divine Anger upon any certain Rank or Condition of Men, or that curiously pryed into the Lives of others, and winked at their own: Praying every one to descend into himself, and to say with David, *I am he that have sinned*. He accused the Prophanation that had been used towards this Temple of Paul's, before practised for so great a space of Time, by Walkings, Meetings, Talkings, Chidings, Fightings; and that especially in the Time of Sermons and Divine Worship. And by the way, the Right Reverend Bishop and Preacher took Occasion to answer to the Calumnies of some, who would have had this Judgment to be God's Revenge for the late Changing of Religion, or the Amending of it rather. But he shewed out of Commentaries, Annals and Histories, that much greater Calamities had heretofore fallen out in the World, and that, while Superstition and Idolatry reigned.

All this, and much more, was written in *Latin*, and entred into Bishop Grindal's Register, by his special Command to Peter Johnson his Registrary, for a perpetual Memory of this Fire, and of so great a Destruction.

The Queen was deeply affected with this Misfortune of the chief Church in her *Metropolis* of England. And resolved therefore to have the Damage speedily repaired: Sending her Letters to the Archbishop of *Canterbury*, dated the 24th of June; that he, by her Authority, would consult with other Bishops and the Chief of the Clergy, to devise some expedient Way to lay a Contribution upon the Clergy of the Province; Yet neither prescribing what Sum should be collected from them, nor in what Manner he should proceed therein; and upon any Doubt, to have Recourse unto her Council. The very beginning of July following, the Archbishop dispatched his Letters to the Bishop of *London*, that he according to the Queen's Commandment abovementioned, should confer with the Clergy of his Diocese: And likewise that the rest of the Bishops should have Notice from him to confer with theirs; and to levy upon them a Duty, according to their several Estates and Preferments towards this good Work. And particularly, that he thought it convenient, that the Clergy of *London* should contribute the twentieth Part of their Spiritual Promotions, and the rest of the Diocese the thirtieth. And those that were in their First-fruits only the fortieth. And that others of the Clergy not beneficed, as Curates and Stipendiaries, should do according as their own good Disposition directed them.

The Bishop of *London*, answerable to this Order from the Archbishop, was diligent to send his Letters to the rest of the Bishops of the Province, to deal with their respective Clergy in this Affair.

In the Entrance into the Month of *September* following, the Archbishop wrote again to our Bishop, with some Variation from his former

A N N O
1561.

The Queen
sends to the
Archbishop
for Contribu-
tion to be
made for
Paul's.

The Bishop
diligent
therein.

The Archbi-
shop's Dire-
ctions herein.

ANNO
1561.

The Bishop
proportions
the Clergy's
Charity.

John Stow.

The Con-
course at
Paul's disli-
ked.

mer Letter : Intimating therein his former Letter ; and that he thought meet that all beneficed Men within the Dioceſe of *London*, [as well as the City] ſhould contribute the Twentieth Part : Be-
cauſe, of Congruence and Reaſon, the Clergy above others ought to ſhew their Benevolence towards ſuch a Work of Charity, *S. Paul's* being their Cathedral and Head-Church. And that every Man that had any Living by the Church in the Dioceſe eſpecially, ſhould according to his Ability contribute in that behalf : And he thought the leaſt Rate that could be expected at their Hands, was Two Shillings and Sixpence of every of them : Which would declare their Good Will among the reſt, to the Furtherance of ſuch a Work. And ſo he prayed our Biſhop with all Speed to put it in Execution.

Accordingly the Biſhop wrote again to his Archdeacons, That all his Clergy having Benefices, ſhould pay the Twentieth Part, excepting thoſe in Fruits, who ſhould pay the Thirtieth ; and all Curates, Two Shillings and Sixpence. And that they ſhould uſe in his Name all the Perſuaſions they could, to each of them, to extend their Benevolence ; that of their Voluntary Contributions they might rather exceed their ſeveral Rates in ſo reaſonable a Work : Whereof he hoped they would find a good Number. And that they ſhould make one or two good grave Beneficed Men in every Deanery, to be Collectors of the Contribution, and to deliver the ſame to them the Archdeacons, or their Deputies, on this ſide the laſt of *November*. This he wrote from *Fulham*, Sept. 6.

The Queen went before in this good Work by her own Example, and gave, as our City-Hiſtorian relates, a Thouſand Mark in Gold, and a Thouſand Load of Timber. The City granted a Benevolence, and the Clergy were directed to grant theirs, as above is mentioned : And how it was paid by them, we ſhall hear the next Year.

The great and common Concourse of People in theſe Days, and before theſe Days, was uſually at *Paul's*, for the ſake of Walking and Talking, and Hearing and Telling of News, and Meeting upon Aſſignation and Buſineſs, and Payment of Money, and ſuch like. Which occaſioned great Routs and Tumults and Quarrels oftentimes, to the prophaning of that Place, ſet apart for Devotion and the Service of God. This, however it was allowed or winked at in the late Popiſh Times, was now altogether diſliked : And as the Biſhop of *Durham*, in his Sermon before-mentioned, took liberty publickly to reprove it ; ſo our Biſhop ſeems to have made Complaint of it, and had endeavoured to rectify it, but wanted greater Authority than his own. Whence it came to paſs, that the Queen ſet forth in *October* this ſeaſonable Proclamation. Which I chuſe for the ſignificant Importance of it, and relating ſo near to our Biſhop, to lay before the Reader, without any abridging.

A Proclamation made for the Reverend Uſage of all Churches and Church-Yards.

The Queen's
Proclamation
about it.

By the QUEEN.

“FOR avoiding of divers outrageous and unſeemly Behaviours
“ uſed as well within and near the Cathedral Church of *S. Paul*
“ in

“ in *London*, as in divers other Churches of this Realm; and for the
 “ better and speedier reducing of the same Churches to the godly
 “ Uses, for which the same were builded; The Queen’s Majesty of
 “ her godly and virtuous Disposition, straitly chargeth and commandeth,
 “ That all Laws and good Ordinances, heretofore provided against
 “ Fighting and Quarrelling in Churches and Church-yards,
 “ shall be duly, and with all Severity, executed, according to the Tenor,
 “ and true Meaning of the said Laws and Ordinances. And
 “ further her Majesty’s Pleasure is, That if any Person shall make any
 “ Fray, or draw or put out his Hand to any Weapon for that Purpose,
 “ or shoot any Hand-Gun or Dagg within the Cathedral Church
 “ of *S. Paul*, or Church-Yard adjoining thereunto, or within the
 “ Limits of the Four Chains compassing the same, or within any other
 “ Church or Church-Yard, shall receive not only the Punishment
 “ contained in the Statutes for the same provided, but also being
 “ thereof convicted, either by the Evidence of his Fact, Testimony
 “ of two honest and indifferent Persons, or by their own Confession,
 “ before her Highness’s Council in the Star Chamber, or the Mayor
 “ for the Time being within the City of *London*; and in other Places
 “ out of the same City, before two Justices of the Peace of that
 “ Country or Place, where any of the said Offences shall be committed,
 “ shall suffer Imprisonment by the Space of two Months without
 “ Bail or Mainprize; and further, pay such Fine and Forfeiture
 “ towards the Reparation of the said Church of *S. Paul*, or of other
 “ Churches where the same Offence shall be committed, as shall be
 “ assessed by the said Council, Mayor or Justices, before whom
 “ such Conviction shall be, as is aforesaid.

“ And her Majesty further straitly chargeth and commandeth all
 “ and singular her Subjects, That none of them, during the Time of
 “ Preaching within the said Church of *Paul’s*, or Church-Yard of the
 “ same, or of any Divinity Lecture, Reading, or Divine Service in
 “ the same Church, or in any other Church or Church-Yard within
 “ the Realm, shall walk up and down, or use any kind of Disturbance,
 “ or spend the Time in the same about any Bargain, or other prophane
 “ Causes, but shall resort unto the Common Prayer, Preaching or
 “ Reading; and there quietly and reverently behave themselves, as
 “ to the Duty of Christian Men appertaineth; or else quietly to avoid
 “ out of the said Church or Place, upon Pain of Imprisonment,
 “ and of such further Fine, as is aforesaid: The Fine always to be
 “ converted to the Repair of the Church, where the Offence shall be
 “ committed.

“ Her Majesty also straitly chargeth and commandeth, that all
 “ Persons do forbear to make from henceforth any Limitation or
 “ Appointment, by Writing or otherwise, for the Payment of any Sum
 “ or Sums of Money, within the said Church of *S. Paul’s*, or in
 “ any other Church or Chappel, where Divine Service is or shall be
 “ used, and the Word of God preached: Or to carry or recarry
 “ any Burthen, Fardel, or other unseemly thing, through the said
 “ Churches, other than for the Repairing, or other Necessaries of

ANN O " the same Churches ; Upon Pain of Imprisonment, and further
1561. " Punishment by Fine, as is aforesaid.

" Provided always, that it shall be lawful as well to any Persons
" which at this present stand bound by any former Covenant or
" Bond, to make any Payment of any Sum or Sums of Money,
" in any Church, or other Place aforesaid, to make Tender and
" Payment of the same : As also to every such Person and Persons
" to whom the same is or shall be due, to receive the same in such
" Place where it is limited to be tendred and paid ; Unless the
" Parties (which is trusted they will for good Order sake) shall
" otherwise agree, this Proclamation to the Contrary notwithstanding.

" And for the better Execution of this Proclamation, her Majesty's
" Pleasure and express Commandment is, that the Mayor, Aldermen,
" Sheriffs and other her Officers, and Commons of her City of *London*,
" and every of them, do not only aid and assist, and help the Bishop of the
" said See and Church of *S. Paul's*, for the Time being, and other Ecclesiastical
" Officers and Ministers of the same, from time to time, in the due Execution
" of the Premises, as Need shall require ; but also, that the said Mayor of
" *London* shall appoint, every *Sunday* and other Holidays in the Year,
" during such Time, and at every Time they shall be thought by the Bishop,
" or Dean of the Church, requisite ; one or two of the Aldermen of the
" said City of *London*, accompanied with Four or Six Discreet Commoners
" of the said City, and attended upon with a convenient Number of the
" Serjeants and Officers of the said City ; to repair unto the said Church
" of *S. Paul*, there to see the Premises duly executed in all Points accordingly.

" And if they shall find any Person disobedient or offending in any
" Thing, touching the Premises ; to apprehend and commit him forthwith
" to Prison, there to remain without Bail or Mainprize, until further
" Order be taken with the said Offenders, in Form aforesaid. And finally,
" Her Majesty straitly chargeth and commandeth, all and singular her
" Justices of Peace, Mayors, Sheriffs, Bailiffs, Constables, Headboroughs,
" Church-Wardens, and all other her Highness Officers, Ministers, and
" Subjects ; that they and every of them, from time to time, endeavour
" themselves, to the best of their Powers, to cause and see that this
" her Majesty's Proclamation and express Commandment, within the
" Limits of their Jurisdictions and Parishes, be put in due and full
" Execution, according to the Form abovementioned ; as they tender
" her Majesty's special Favour, and will avoid the contrary at their Peril.
" Yeven at *S. James*, the 30th of *October*, in the Third Year of the
" Reign of *Elizabeth*, &c. Anno Dom. 1561.

The Bishop
visits his Diocese.

This Year our Bishop entred upon his Premier Visitation of his
Church of *St. Paul*, and his whole Diocese, beginning with *London*,
and

and then proceeding to *Essex, Hertfordshire, and Middlesex.* Which took him up this Year, and part of the next. A N N O
1561.

On *Thursday, April 17.* he began his Visitation with his Cathedral Church of *S. Paul's.* The Form whereof was thus: In the Forenoon, *Alexander Noel* the Dean, *John Mullins* Archdeacon of *London,* *David Kemp,* Archdeacon of *S. Albans,* *John Watson* Chancellor of the said Church, with *William Whitbroke* Sub-dean, and the lesser Canons and Vicars Choral, and others of the Church, repaired to the great Chamber of the Bishop's Palace in their Surplices: Where they met the Bishop, and paid him their Respects. After some Discourse together, his Lordship being arrayed in his Episcopal Habit, *Viz.* a Rotchet and a Chimer, proceeded to the Cathedral Church, the rest following him, entring together by the West Door. He was seated in the Dean's Stall, and the Ministers sang the Suffrages or Litany. St. Paul's vi-
sited,
Regist. Grind.

The Names of the Dignitaries of *S. Paul* at this Visitation, were, The Dignita-
ries.

Alex. Noel the Dean, who appeared in Person.

John Mullins, Archdeacon of *London,* in Person.

John Watts, Archdeacon of *Middlesex,* who appeared by Proxy.

Thomas Cole, Archdeacon of *Essex,* by Proxy.

John Pulleyn, Archdeacon of *Colchester,* by Proxy.

William Saxie, Treasurer, by Proxy.

John Watson, Chancellor, in Person.

Henry Harvey, Præcentor, by Proxy.

The Names of the greater Canons were as follow.

Alexander Noel, Prebendary of the Prebend of *Wyld-Lands.* Canons.

John Mullins of the Prebend of *Cantlers,* alias *Kentish-Town,* Re-
fidentiary.

Thomas Watts of the Prebend of *Totenhall.*

John Spendlowe of *Finnesbury.*

John Pilkington of *Mapesbury.*

Gabriel Goodman of *Chiswick.*

John Veron of the *Moor.*

Edmond Wymmesley. *James Grindal.* *Thomas Cole.* *Thomas Penny.*

John Somers. *Hugh Evans.* *William Saxie.* *John Standish.* *Peter*

Vannes. *John Warner.* *Thomas Byam.* *Elizeus Ambrose.* *John Bra-*

ban. *David Padye.* — *Fleming.* *Edmond Brygot.* *Ric. Smith.*

David Kemp. *John Weal:* Three Prebends being vacant.

I omit the Names of the lesser Canons, and of the Vicars Choral: The first whereof was *Sebastian Wastcote,* who was presented at this Visitation, for refusing the Communion; and upon Suspicion, of adhering to Popish Principles. The Bishop had patience with him expecting his Compliance, until *July, Anno 1563,* when he excommunicated the said *Sebastian,* as we shall hear, when we come to that Year. One Sebastian
presented.

After all these Persons belonging to the Church were called for, the Bishop pronounced and declared in *English* the Causes of this Visitation: And the Schedule being read, the said Reverend Father pronounced those that were cited and summoned, and had not appeared, to be *Contumacious,* and reserved the Punishment of their Contumacy until, and as far as he should see convenient. And so departed. Af-
ter

A N N O ter Dinner, he returned to the Church again, and sat judicially. And
1561. finally, the Visitation was adjourned till the 29th of *May* follow-
 ing.

Wymmesly a
 Prebendary,
 warned to
 appear.

At this Session of the Visitation, *Edmund Wymmesly*, Prebendary of *Reculvesland*, suspected of Bastardy, was warned to appear before the Bishop, for most just Causes, at his House. Who appearing, was interrogated by the Bishop of his Birth, Name, Habitation and Ability. And so dismissed him, if he would bring Testimonials shewing his Nativity, and the Matrimony of his Parents, and exhibit them before him; together with Letters Certificatory of the venerable Men, *Calfield*, *Bernard*, and *Rogers*, Canons of the Cathedral Church of *Oxford*, concerning his Progress, Use and Exercise, as well in good Letters as Manners, &c. being as it seems a Student of *Christ's-Church College, Oxon.*

Lesser Canons
 cited about
 their Mariage

At which time also appeared *Whitbroke*, *Leke*, *Haywood* and *Pen*, *Minor Canons*. When Discourse being had concerning such Canons as were married; after what Manner they should be dealt with, it was found by Ordinances of the Dean formerly made, That married Canons should not be bound to be present at the Common Table in their College of Petty Canons; but should be permitted to be by themselves with their Families, and to have convenient Victuals: And that beside in all Dividends and common Profits, the same Account should be had of the married as of others. And of these Orders the Bishop approved.

Visits *London*;

The further and fuller Visitation of this Church was adjourned till the Visitation of the Diocese were dispatched. The first Session of the Bishop, for the Visitation of the City of *London*, was at *St. Bridgets*, *Monday Apr. 21.* The second Session was at *St. Laurence* in the *Old Jury* the next Day, *Viz. Apr. the 22.* The third Session was at *St. Steven Walbroke*, on *Wednesday Apr. the 23.* And the fourth Session was kept at *St. Magnus the Martyr*, *Thursday Apr. the 24.* And so he finished his Visiting the Clergy of the City in four Days.

Essex;

Then he went into *Essex*. And the first and second Sessions of his Visitation there, were on *Tuesday* the last Day but one of *April*, and *Wednesday* the last Day, in the Parish Church of *Southweald*. The third Session was at *Chelmsford*, *Friday, May the 2.* The fourth Session was at the Church of *All-Saints Malden*, *Saturday, May the 3.* The fifth and sixth Sessions were at the Parish Church of *St. Mary's in Colchester*, *Monday, May the 5.* and *Tuesday, May the 6.* Then returning to visit the other Parts of *Essex*, his next Session (which was the Seventh) was held at the Parish Church of *Braintree*, on *Wednesday, May the 7.* His eighth Session at *Dunmow*, on *Thursday the 8.* of the said Month. And then he proceeded to *Bishops-Stortford*, where he held Two Sessions, *Viz. Friday* and *Saturday*, being the 9. and 10. Days of *May*, to visit the Clergy of that Part of *Hertfordshire* under his Inspection. *Middlesex* came on last to be visited; Which was done at Two Sessions at the Parish Church of *St. Clement's* without the Bars of the *New Temple*, on *Tuesday* and *Wednesday*, being *May the 20.* and *21.*

Hertfordshire;
Middlesex.

So that in Sixteen Sessions the diligent Bishop Visited his whole Diocese : And went out from *London*, travelling all round (with mighty Speed and no less Toil) his great and comprehensive Jurisdiction; and came back to *London* again, in the Space of twelve Days.

ANNO
1561.

The Beginning of the next Month, the Bishop entred again upon his Visitation of his Church, which he had before (as was said) adjourned. And appearing at *S. Paul's* July 2. he there declared, That he was so hindred and detained in and about the necessary Business of the Re-edifying and Restauration of the said Cathedral, that he was not at Leisure further to act in Person in this his Ordinary and General Visitation; and so left it to the Management of Dr. *Huyck*, his Vicar in Spirituals, to take Cognizance and proceed in the Business of the said Visitation.

The Bishop goes on with his Visitation of *S. Paul's*.
Regist. Grind.

The Visitation was continued to Octob. 6. when *Ellis Ambrose* and *John Brabam*, Prebendaries, not appearing after they had been summoned and called for, were pronounced *Contumaces*; and their Punishment reserved to the 2d. of *December* following. At this time, *Wymmesly* having been before warned to bring Letters Testimonial of his Nativity; and now neither producing them, nor appearing, he was pronounced *Contumax*, and his Punishment reserved also to the said 2d. of *December*.

Ambrose and Brabam Prebendaries.

Wymmesly.

The which Second Day being come, Dr. *Huyck*, the Bishop (as was said) having committed the Visitation to him, admonished all the Prebendaries, and the Rest of the Church; First, That every one of them, diligently and daily, should frequent the Divinity-Lecture read in *S. Paul's* Church. Secondly, Personally to be present in the Choir of the said Church, in the time of the Divine Services, on the Feast of the *Nativity* approaching; and to make Provision, that their Cures (if they had any) be Served by others. Thirdly, To prepare to Commuicate on this Feast. Fourthly, That the Vergers be diligent in Observing the Reformation in the said Cathedral Church, in the Time of Divine Service: And that they call for the Mayor of *London* for their Aid.

Injunctions to the Members of the Church.

Then was *Alexander Smith*, the Sacristan, for certain Causes the said Dr. *Huyck* moving, and especially that he consented not to the Declaration, and because he was noted *abligurire Bona Ecclesiæ*, i. e. To purloin the Goods of the Church; suspended from any further Execution of his Office in the said Church, until it should seem otherwise convenient to him.

The Sacristan suspended.

Vid. Annal. of Reformation, p. 211.

The Visitation still was in Force, being continued to Apr. 1562. when the Bishop came personally into the Chapter-House, and again committed it to his said Vicar-General. This Visitation continued on to *October* the same Year. And at a Session Octob. 5. the said Vicar-General shewed the Members of this Church of *S. Paul's*, certain Injunctions in Writing, concerning a certain Conformity in the said Cathedral Church; and, against the next Session, to consider them, and to give their Thoughts of them. He exhibited likewise to them a Confession, established by public Authority. To which then subscribed the Dean, Archdeacon of *Middlesex*, and divers

The Visitation continued.

A Confession. Vid. Annal. of Reformation, p. 209.

A N N O 1561. vers other Prebendaries, and lesser Canons, except *Whitbroke*, Sub-Dean, and Mr. *Richard Smith*: Whom the Vicar-General permitted to inform themselves from their own Consciences, whether they would subscribe or not to the said *Confession* some time on this side the next Session. And so continued to the 16th of *November* next. And then the Bishop dissolved the Visitation himself in Person.

Dissolved.

Sermons appointed at Paul's.

Baker Rector of S. Andrew's deprived.

Among other things done in this Visitation, he appointed an Order for Sermons to be preached at *Paul's Cross*, and in the Church, by the Dean, and Dignitaries, and Prebendaries, on all the Sundays and Holidays of the Year.

Dr. *Philip Baker*, a Favourer of Popery, was now Rector of S. *Andrew's* near *Bainard's Castle*. This Man refused to read and subscribe the abovesaid *Confession*, that was tendered to all the Clergy at this Visitation, for renouncing the Pope and his Supremacy. And for his Refusal, and divers other Things, was deprived by the Bishop. But he had another very good Post to retreat to, being Provost of *King's College* in *Cambridge*. And here he gave all Favour to Papists, and proved an evil Governor of the College. Whereby a Visitation was occasioned *Anno* 1565, by the Visitor of the said College, the Bishop of *Lincoln*; and a few Years after, a Royal Visitation; when he was discharged the Provostship, and fled abroad; as we may hear in the Process of our History.

The Commissioners for Queen's College Oxon, apply to the Bishop.

An Application was made this Year from the Magistrates of the University of *Oxon* to our Bishop, against divers in *Queen's-College*. The Cause was this. The Queen had by her Letters Mandatory granted the Headship of that College to one *Francis*, who had some time studied Divinity, and afterwards Physick, and became Publick Professor of that Science in that University. The Queen's Letters were accompanied with those of the Archbishop of *Tork*, perhaps their Visitor; who had appointed certain of the Heads, to place the said *Francis*; But the Collegians, being Papistical, refused, (on some Colour) to obey the Queen's Letters, and to receive their new Provost: For when the Heads appointed repaired to the College (and a great Concourse of People was gotten there together, to see the Issue of this Business) they were so unworthily and proudly handled by the Fellows, that all tended to Tumult and Force. Their Words, Countenance, Gate, State, Motion, and Acclamations, were all far from Modesty and Respect: And there appeared all the Signs of turbulent Citizens, as well as impudent Youth. In fine, it was evident they had no mind any Remedy should be applied to their inveterate Disease. But however, after all, *Francis* was seated in his Place conferred on him. This at large the Commissioners, by Letters of *Marbeck's* inditing, then the University Orator, signified to the Bishop of *London*, praying him, that when nothing else seemed by those Men to be intended, than the diminishing of the Archbishop's Authority, contemning the Queen's Majesty, and hindring the Course of Godliness, he would afford them his Help and Advice what to do, to restrain their mad and enraged Motions. Left by their Impunity and Example, others might be incited to attempt the like or greater Matters. They chose, I suppose, thus to apply themselves

to

to Grindal, both as he was one of the Chief of the Ecclesiastical Commission, and also was a Native of those Parts, that furnished this House with Students.

A N N O
1562.

C H A P. VII.

The Bishop's Proceedings in the Repair of S. Paul's. A Synod. Certifies the State of his Diocese. Appoints Prayers and Fasting in London for the Plague.

THE Bishop had his Mind bent upon the Re-edifying of S. Paul's since the late lamentable Misfortune that befel it; and no question was much called upon by others to do it, lying so obvious and sad a Spectacle to the Eyes of all. It being now the Year 1562, by this time some of the Bishops and of the richer Churchmen had sent in their Contributions; and among the rest, the Archbishop of Canterbury, and Horn Bishop of Winchester. But others were not so forward; whose Backwardness offended the Queen and Council. One of these that was thus behind-hand, was Cox Bishop of Ely, a Man, who as his Bishoprick was wealthy, so not commonly backward in any worthy Things. Our Bishop wrote his Letter to him, exciting him to hasten, and letting him withal understand, how offended the Honourable Council was with him and others. But that Bishop soon sent his Answer, excusing himself by signifying his Ignorance that any had yet sent up their Contributions, till he [the Bishop of London] had better informed him; and withal he sent 40 l. for himself.

Contributions sent in for Paul's.

As to the Repair of Paul's the next Year, 1563. (that I may lay things of the same Nature together, tho falling within another Year) there being an old Church in S. Bartholomews, that was run much into Decay, the Bishop endeavoured to get Leave to take a heavy Coat of Lead that was upon it, and to cloath the Mother Church of Paul's with it. With this his Purpose he acquainted the Lord Keeper Bacon, and Secretary Cecyl, in the Month of July, that they would use their Interest, and forward this Business at Court, if Occasion should be. He dealt also with the Parishioners for their Consent; the Chief whereof were the Lord Rich, whose House adjoined to the said Church, the Lord Chief Justice of the King's-Bench, and Sir Walter Mildmay. The good Will of the first he had obtained. To use his Interest with the two latter he desired the Secretary, in case they should prove unwilling. He added, that if he had their Consents, he doubted not of the Consent of the whole Parish. And that if he should think it convenient to move the Queen (as the Lord Keeper thought not amiss,) he prayed him for his Help that way also. And for the Supply of another Church for the Parishioners, he shewed him how there was an House adjoining, which was (as they termed it) the *Fratrie*, a very fair and large House, and that needed nothing but purging, and the Name of a Church, being well built of Free-Stone, garnished

The Bishop moves to take the Lead of S. Bartholomew's for Paul's.

A N N O 1562. garnished within round about with Marble Pillars, large Windows, and covered with good Slat ; and withal assuring the Secretary without Partiality, if it were drest up, it would be far more beautiful and more convenient than the other. If he might have the Lead, he would compound with the Lord *Rich* for converting the said *Fra-try* (whose it was) into a Church : He would supply all Imperfections of the same ; and not desire the Parish to remove, till the other should be fit and convenient to go to.

His Plea for it.

“ And methinks, as he added to the rest, the Matter is very reasonable. For what is more reasonable than that the Children should cloath their naked Parents. Our Church, said he, is *Matrix Ecclesia*, as the Canon termeth such Churches. Which is all one with *Mater*.

For the further promoting of this Business, as he had sent the above-said Letter to the Secretary, so he intended to resort shortly himself to him, either at the Court, or at *Richmond*, or to some other convenient Place. But it seems this his Design received some Opposition, as the Secretary soon after signified to him ; to wit, That some concerned in this Business, whether the fore-mentioned L. Chief Justice, Sir *Walter Mildmay*, or some other, tender of demolishing Churches, (which had been too much practised before) had signified their Unwillingness to have *S. Bartholomew's* pulled down. But the Bishop in some hast replied ; “ That he meant not to pull down, but to change a Church more Commodious than the other. Unless, said he, some strange Opinion should arise, that Prayer were more acceptable under Lead than under Slat ”. What this came to, I cannot tell, but believe the Bishop could not compass his End ; some perhaps concerned, minding rather to convert both Church, Stones, Timber, Lead and all, to their own use, as Occasion served. For it was pulled down, as we learn from *Stow*, upon pretence of repairing with the Materials an old Steeple adjoining : Which yet was not done therewith. However at length, by the Bishop's Care, and the Clergies Contribution, and the Cities Subsidy voluntarily granted, and the Benevolence of other well-disposed Persons, the Church of *S. Paul's* was covered, and recovered from the Damages it had sustained.

The Spire remains unfinished.

Excepting the Spire, which remained a great while after, in the same Condition the Fire had left it. In so much that in the Year 1576. in the Month of *June*, the Queen was very urgent about the rebuilding thereof, and had given some Order to the Lord Treasurer and others of her Council, to deal with the Mayor of *London* thereupon. And soon after she demanded of the Earl of *Suffex*, L. Chamberlain, what was done with the Mayor about the Steeple. And when he replied, That the Lords of her Council were so busied in a greater Matter, relating to her Subsidy, that they had no time that Day to deal in that Matter ; but that the Lord Treasurer and Lord Keeper did intend speedily to send for the Mayor, and to declare plainly to him her Pleasure, and make Report thereof themselves at their coming to Court : She then willed the Lord Chamberlain to remember the Treasurer thereof again ; saying, that if she were not

satisf.

satisfied, she would have the Mayor and Six of the best of his Brethren before her self upon the very next *Sunday* following, though she were then in a Progress, and some Distance from *London*. This the Lord Chamberlain from Court signified in a Letter to the Lord Treasurer, and added, That her Majesty was very earnest in that Affair. And therefore he prayed him to let her Majesty understand as soon as he might, what was done therein. For he thought she meant to have them before her, and stayed the sending for them only till she received an Answer from him. But however, after all, greater State Matters, and the Charge, obstructed and deterred from this Undertaking. And so it lay neglected ever after.

ANNO
1562.

There was indeed a Report went, that the Monies collected for that Use, were collected and brought into the Hands of this our Bishop of *London*. And so *Stow* writes in his First Edition: Which seeming to have an odious Surmize of him, as though he had embezzelled it, or converted it to his own Use, it was left out in the after Editions. This probably was invented by some of his Ill-willers. But there is no question, but that a Man of his Integrity and Virtue was a good and faithful Steward of whatsoever came into his Hands in trust for this Work.

An evil Surmize of the Bishop.
Stow.

Having said all this concerning the Condition of *S. Paul's*; I shall now go back again to the Year 1562. In the Month of *October* the Queen had been sick. In which time Rumors had been spread abroad in the City, either of her Death, or her imminent Danger thereof. What Tumults might arise hence was suspected and feared. Therefore, the Queen indeed being now well recovered, *October 17.* the Lords of the Council required the Bishop to take care for the publishing of her Majesty's Recovery and Health. And that by his Order it might be declared at *S. Paul's-Cross* the next day, and Thanks returned to God for it. The Tenor of the Letter was this:

The Bishop ordered to have the Queen's Recovery declared at *S. Paul's Cross*.

After our hearty Commendations to your Lordship. Where the Queen's Majesty is at this present, God be thanked, after some Extremity of Sicknes very well recovered, because it may happen that some vain Bruits may be spread Abroad of this Matter, especially in the City of *London*; We have thought good to signify these joyful Tidings unto your Lordship, and to pray you to take Order, that the same may be published to morrow at *S. Paul's Cross*; and there Thanks to be given to Almighty God for this her Majesties good Recovery, and humbly to pray his Blessed Goodnes to continue the same. And thus we bid your Lordship hartily Farewel. From *Hampton-Court*, the 17th of *Octob. 1562.*

Grind. Regist.

Your Good Lordships Loving Friends,

N. Bacon, C. S.

W. Winchester.

H. Arundel.

F. Bedford.

E. Clynton.

W. Haward.

F. Knollys.

W. Cecyl.

Amb. Cave.

Jo. Mason.

A N N O
1562.

A Count of
Oldenburgh of-
fers his Ser-
vice to the
Queen by
our Bishop.

Pap. Offic. int.
Chartas Eccle-
siastic.

The Bishop
looks after
private Mas-
ses in London.

Johannes Utenhovius, a chief Member, and the first Elder of the German Church in *London*, of Honourable Birth, and of Repute abroad as well as at Home, about *August* this Year signified to our Bishop, that a certain German Count, out of his Love to Religion, would be ready to serve the Queen with such a Force of Soldiers as should be agreed upon between them. It was *Christopher*, Count of *Oldenburgh*, Brother to the Widow, Countess of *East Frisia*. *Utenhovius* gave also this further account of him, that he was *Totus in re Eucharistica noster*; meaning that he was no *Lutheran*; a great Man with *Frederic*, Elector *Palatine* of the *Rhine*, a Military Man many Years, and a Leader well exercised in War: His Age near Sixty; his Dwelling between *Embsen* and *Breme*. The Learned Man desired the Bishop's Judgment, whether this Offer of his, if it were made, might be accepted. Hereupon he incloses *Utenhovius* his Letter in his own to the Secretary, requesting to know of him, what Answer he should return: Shewing him that *Utenhovius*, a Man both honest and wise, had moved the Matter to him, that the said *Grave* or Count could be very willing to offer his Service to the Queen in her Wars, especially in any Quarrel of Religion; and that he was reported to be well able to levy a convenient Number of Soldiers *juxta formulam Pacti*. *Grindal* conjectured by what he knew of his Sister, that his Religion was good: He added, That *Westphalia* that bordered upon him, brought forth good hardy Soldiers, and that it was near our Seas for Transportation. Which things considered, he thought it not amiss to signify thus much to him (the Secretary:) That he would consider by his Wisdom, whether the said Nobleman's Service might be acceptable. And that he would in Three Words shew him, what he should answer to the Motioner hereof.

Hitherto, among the Protestants of the Realm, none refused to be present at the Publick Service of God, celebrated according to the Order of the Common-Prayer lately Established; and all gladly and thankfully served God in that Form, except some Papists, who tho' they generally came to Church, yet could they not take their leave of the old Masses. In *London* were some Persons, at whose Houses were these Secret Meetings, where the said private Masses, with its Superstitions, was used. Now also Collections were made by those that were present at Masses, for certain Priests and others that were fled out of the Kingdom, and were known Enemies of the Queen, and settled at *Lovain*, and other Places. One or two of these Places where these Doings were, coming to the Councils Ears; to break this off, they sent their Letters, dated *March 11*. both to the Bishop of *London*, and Alderman *Bond*, one of the Sheriffs; that they should consult together for the better expediting this Affair. And that the Sheriff should take his Opportunity to repair to certain Houses where these Meetings were, and to seize the Persons of all such as they should find present at Masses; and likewise all Letters, Papers and Mass-books; And to commit the said Persons, in order to their further Examinations. The Bishop was required also to speak to the Solicitor-General, Mr. *Osborn* of the Exchequer, and Mr. *H. Knolles*, to join with the Sheriff, and others also whom the Bishop should think

think convenient. Praying him lastly, to take the like Course, if he should know of other Places so used. The Minutes of this Letter may be read in the *Appendix*.

This Year was that famous *Synod* to be called, wherein divers weighty Matters of Religion were to be discussed, and the Orders and Usages of the Church corrected and purged, and a Worship settled according to the Prescript of the Gospel, and an Uniformity in all prescribed. In this our Bishop was much employed, for the giving notice thereof to all the Bishops of the Province, and for the Summoning of all that had a Right to sit there, to meet at *S. Paul's* for that purpose on the 12 day of *January*. But this was the least Matter he had to do in relation to this Synod. For he was one of those select Learned Men appointed to prepare and adjust Matters for to lay before the Synod, against the time they should sit. I have seen his Hand in many of the Papers drawn up to be debated in that notable Convocation; he being together with Archbishop *Parker*, Bishop *Sandys*, Bishop *Cox*, and some few more, all along from the Queen's first Access to the Crown hitherto, employed in Consultation for the Reformation of Religion.

The Bishop had now a special Summons from the Queen to appear at *Westminster*, with the other Prelates, when the Parliament sat next, having need, as the Summons ran, of his Counsel, to advice about certain weighty Matters concerning the good Estate of the Kingdom and Religion: With Commandment that he should cite the Dean of *S. Paul's*, and his Archdeacons, to appear in their own Persons, and the Chapter to appear by one Proctor, and the Clergy of his Diocese by Two; to consent to such things as should there be concluded on by the common Advice of the Kingdom. The Writ to the Bishop was in this Tenor.

ELIZABETHA Dei gratia Angliæ, Franciæ, & Hiberniæ Regina, Fidei defensor, &c. Reverendo in Christo Patri EDMUNDO Episcopo, Londinen. Salut. Quia de Avisamento & Assensu Consilii nostri pro quibusdam arduis & urgentibus Negotiis, statum & defensionem Regni nostri Angliæ & Ecclesiæ Anglicanæ concernentibus, NOS, quoddam Parlamentum nostrum apud Civitatem nostram Westmonasterii undecimo die Januarii proxime futuri teneri ordinavimus, & ibidem vobiscum & cum cæteris Prælatiis, Magnatibus & Proceribus dicti Regni nostri (Colloquium habere, & tractatum, Vobis in Fide & Dilectione, quibus nobis tenemini, firmiter injungendo mandamus, quod consideratis dictorum Negotiorum arduitate & periculis imminentibus, cessante Excusatione quacunque, dictis die & loco personaliter intersitis nobiscum, & cum Prælatiis, Magnatibus & Proceribus prædict. super dictis Negotiis tractatum, vestrumq; Consilium impensum: Et hoc, sicut nos & Honorem nostrum ac Salvationem & Defensionem Regni & Ecclesiæ prædictorum Expeditionemq; dictorum negotiorum diligitis, nullatenus omittatis. Præmonentes Decanum & Capitulum Ecclesiæ vestræ Londinen. ac Archidiaconos totumq; Clerum vestræ Dioc. quod iidem Decanus & Archidiaconus in propriis Personis suis, ac dictum Capitulum per unum, idemq; Clerus per duos Procuratores idoneos, plenamque & sufficientem Potestatem ab ipsis Capitulis & Clero divisim habentes

ANNO
1562.

Numb. III.

The Bishop
gives notice
of a Synod.

His Influence
therein.

The Bishop
summoned to
Parliament.

The Queen's
Summons for
a Convoca-
tion.
Grind. Regist.

A N N O *bentes prædict. die & loco personaliter intersint, ad Consentendum his*
1562. *quæ tunc ibidem de communi Consilio dict. Regni nostri (Divina favente*
Clementia) continget ordinari. Teste meipsa apud Westmonast. x. die
Novembr. Anno Reg. nostri quarto. The like Writ I suppose was directed to all the Bishops.

A Precept
from the Bishop
to cite the Clergy.

Annal. of Reformat.

Rights of Convocation.
P. 409.

But besides this Command to the Bishop, to cite his Clergy to the Parliament, soon after a Precept came from the Archbishop to him, *Viz.* To summon the whole Clergy of the Province to the Convocation before spoken of, on the 11th day of *January*: Wherein accordingly the respective Clergy convened, and framed the Thirty Nine Articles, and debated divers other weighty Matters of Religion and Discipline. The just History whereof is of too prolix a Nature to be here related: But some Account thereof hath been already given in another History.

By some Specimen of the Acts of this Synod first published to the World by the Reverend Dr. *Atterbury*, (as after the whole Acts were, in the *Synodus Anglicana*) we see in part what Business now lay upon our Bishop. Who together with some other of his Brethren were elected *Jan. 29. ad excogitanda quædam Capitula de Disciplina in Ecclesia habenda*; i. e. to devise some Chapters concerning Discipline to be observed in the Church. Which Work being done by him and the rest in Committee with him, was sent down to the Lower-House; thro' which it past, they adding some Chapters, and offering it to the Bishops by their Prolocutor.

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1563.

The Queen
requires an
Account of
the Clergy of
his Diocese.

We are arrived now at the Fourth Year of Bishop's *Grindal's* Consecration. The Queen now thought fit to take a particular View of the State and Condition of her Clergy; and more especially of the Diocese of *London*. In pursuance of which, a Letter came in the Month of *July* to the Bishop from the Privy Council, to this Tenor:

Grind. Regist.

"After our hearty Commendations to your good Lordship. The
 "Queen's Majesty, certain good Considerations moving her to understand in some Part the State of your Diocese, hath commanded
 "us to write unto your Lordship, with all speed possible, and thereby to require the same to make Answer, by writing distinctly to us
 "all these Articles following;

"I. How many Shires or Counties your Diocese doth contain; or
 "into how many it doth extend.

"II. Into what manner of Regiment the same is divided: Whether
 "the same be into Archdeaconries, Deaneries, or such like. And
 "how many the same be, with their distinct Names. Who occupieth those Rooms at this present, and where they are, to your Understanding.

"III. What exempt or peculiar Places are within the Circuit of
 "your Diocese, where you have not full Jurisdiction as Ordinary:
 "And what the Names thereof be; and who hath the Ordinary Jurisdiction thereof at this present.

IV. How

“ IV. How many Churches are within every such Archdeaconry, Deanry, or other Regiment ; which be Parochial, have Parsons, Vicars or Curates : And whereas the Parishes are so large, as they have divers Chapels of Ease, which have or ought to have Curates or Ministers in them; to certify how many be of that sort in every such Parish ; With the Names of the Towns or Hamlets where the same Churches or Chapels are so situate.

A N N O
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“ V. How many Households are within every Parish, or within any such Member of any Parish that hath such Churches or Chapels of Ease.

“ VI. Wheresoever any exempt Places be within the Circuit of your Diocese, wherein you have no such Jurisdiction as ye can presently make sufficient Answer to these former Articles, her Majesty would, that ye should in Writing Copy out so much of the Substance of these Five former Articles as shall seem convenient for the Purpose, and with speed to send [them] to such Persons as have the Jurisdiction of those exempt Places, or their Deputies residing next unto you : Willing and Commanding them in her Majesty's Name forthwith to send distinct Answers thereunto ; to be sent either to your self, or by them to be sent unto us.

“ And because the greater Part of these former Articles is such as we doubt not, but ye are by means of your Visitation able to cause sufficient Certificates to be made unto us with speed ; We require your Lordship to use therein that you can ; and not to defer any Time therein ; but either by this Messenger, or within two or three days at the furthest to return us Answer. And for some such Part thereof as speedily you cannot certify without Conference had with your Chancellor, Commissary, Archdeacons, Deans, or other Inferior Officers ; our like Request is, that you do procure Information thereof without delay of time ; and to command in her Majesty's Name the like to be done by all others, having, as above is said, any exempt Jurisdiction ; as her Majesty be amply and certainly satisfied herein. And so fare your good Lordship right heartily well. From Greenwich the 9th of July, 1563.

Your good Lordship's assured Loving Friends,

Pembroke. Norfolk. R. Duddely. W. Cecyll.

In Obedience whereunto, the Bishop soon after returned unto the Council a Certificate according unto the Import of the Letter.

He returns a
Certificate
thereof.

First, declaring his Diocese to contain the City of London, the Counties of *Middlesex* and *Essex*, and part of *Hertfordshire*. To the Second Article he answered, that in the same Diocese were divers Regiments, First, the Cathedral Church of *St. Paul's* in London, and certain Churches, as well in the City as in the Countrey subject to the same, were of the peculiar Regiment of the Dean and Chapter of *S. Paul's*. That certain Churches, as well in the City as in the

Biblioth. Hon.
Ro. Harleii
Armig. Et
Registr. Grind.

A N N O
1563.

Country were wholly under the peculiar Regiment of the Archbishop of *Canterbury*. That the College of *Westminster*, and certain Churches subject to the same, were under the Dean and Chapter of *Westminster*. That the Hospitals of *S. Katherine*, and the *Savoy*, were under the several Masters of the same. And that the rest of the Diocese was whole only of the Bishop's Jurisdiction; and was divided into Five Archdeaconries: Shewing the present Archdeacons thereof, and their Residences; viz.

Archdeacons

John Mullins, Archdeacon of *London*, then at *Theydon Garnon*, 12 Miles from *London*; and for the most part lived at *London*.

Thomas Cole, Archdeacon of *Essex*, Rector of *High Ongar*, then at *East Ham*, about Four Miles from *London*.

John Pullan, or *Pulleyn*, Archdeacon of *Colchester*; who then lay at *Thurring*, Six Miles from *Colchester*.

Thomas Watts, Archdeacon of *Middlesex*; then at *Fulham*; but for the most part remained at *London*.

David Kemp, Archdeacon of *St. Albans*; and lay at *Rickmansworth* in *Hertfordshire*, 16 Miles from *London*, being Parcel of the said Jurisdiction of *S. Albans*.

That of these Archdeaconries, three were divided into Deanries by Name: But thereof had been no Deans within the Memory of Man. Whereof the Archdeaconry of *Essex* was divided into Seven Deanries. The Two remaining not divided into Deanries, were *London* and *S. Albans*.

The Bishop's
Chancellor.

His Commis-
saries.

Besides these Ecclesiastical Officers, was the Bishop's Chancellor; whose Jurisdiction was general over the whole Diocese. There were also in *Essex* two Commissaries; whose Jurisdiction was in some Points above the Archdeacons, and in some Points equal with theirs.

After this, in the said Certificate, followed the Names of all the Incumbents in the Parishes of *London*, in the County of *Essex*, and throughout the whole Diocese; too long to be here inserted, but may be read in the Register.

Prayers en-
joyed by
the Bishop for
the Plague.

The *English* Nation being in War with *France*, had, by means of the *French* Protestants, gotten into their hands *New-Haven*, an important Sea-port Town in *France*, lying near *Boloign*; which Place might have been to *England* instead of *Calais*, lost in the last Reign. And the *English* were resolved to maintain it against all the Strength of *France*. But it pleased God that the Plague got in among the *English* Army there, and prevailed very much, to the great weakening of the Queen's Forces. So that she was fain to make Terms with *France*, and to surrender the Place. Her Soldiers being Transported hither brought the Plague into *England*: First spreading it self in *Kent*, where they Landed; and proceeded as far as the Metropolitcal City, where it raged this Year, and in other Places of the Realm. These Unsuccesses were justly looked upon to proceed from the punishing Hand of Heaven. And therefore as the Archbishop for the City of *Canterbury*, so our Bishop for *London*, framed certain suitable Prayers to be used on certain Days of the Week, besides *Sundays* and Festivals. The Bishop of *London* sent his Precept to his Archdeacon, that the People of every Parish should be exhorted

not

not only to meet on those Days, religiously to pray, and implore God's Compassion and Pardon ; but also at Home in their own Houses with their Families, to use Fasting and Abstinence. And this he ordered prudentially as well as piously. That so in those Resorts to the Parochial Churches the Assemblies might not be crowded, nor too numerous ; which might occasion the Contagion to spread the more. But this was prevented by the Frequency of these Assemblies, and the Liberty and Counsel of serving God at Home as well as in publick. And for the making this the more known to all, the Bishop wrote to his Archdeacon *Molins* in this Tenor :

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“ *Salutem in Christo.* Forasmuch as it hath pleased God to visit
“ divers Parts of the City of *London* with the Sickness of the
“ Plague ; considering the frequent and great Assemblies of People
“ for Publick Prayer and Preachings, (which in common Calamities
“ and Afflictions have been most commendably used,) in this conta-
“ gious Time, might be occasion to spread the Infection of the Di-
“ sease : These are therefore to require you to give order to all Pa-
“ stors, Curates, and Ministers within the City and Suburbs of *Lon-*
“ *don*, being under your Jurisdiction, that they on *Sunday* next ear-
“ nestly exhort their Parochians diligently to frequent the Common
“ Prayer in their several Parish Churches, during this time of God's
“ Visitation ; and that not only on *Sundays* and Holidays, but also
“ on *Wednesdays* and *Fridays* : And further to exhort them in their
“ private Houses and Families to use private Prayer, Fasting and Ab-
“ stinence, with other the Fruits of Faith and true Repentance :
“ Most earnestly praying to Almighty God, that it may please him
“ to remember us in his Mercy, and to turn away from us, if it be
“ his Blessed Will, this his Plague and Punishment, most justly pour-
“ ed upon us for our Sins and Unthankfulness. I commend you to
“ God. From *Fulham* the XXII of *July*, 1563.

The Bishop
to his Arch-
deacon.

Grind. Regist.

Tours in Christ, Edm. London.

Upon this, the Notification following was sent to the respective
Curates : “ For avoiding Peril of Infection, which might grow, if in
“ this time great Assemblies of People should be made at *Christ's-Church*
“ for General Prayer, as hath been accustomed in time of unseason-
“ able Weather, &c. And yet for the exciting of People to Repen-
“ tance and godly Prayer in this Time of God's Visitation ; It is or-
“ dered by the Bishop of *London*, That all Curates, &c. shall on *Sun-*
“ *day* next monish and exhort their Parochians diligently to frequent
“ Common Prayer in their Parish Churches on all *Sundays* and *Holi-*
“ *days*, and also on *Wednesdays* and *Fridays* : And beside, to be dili-
“ gent in private Prayer in their private Houses, joyned with Fasting
“ and Abstinence : Praying most instantly to Almighty God for the
“ ceasing of this Infection : Which God grant, if it be his Holy
“ Will. Amen.

The Archdea-
con's Notifi-
cation.

Grind. Regist.

In

ANNO

1563.

Consults with
the Secretary
about an Of-
fice for the
Plague :

In this very Juncture came a Letter from Sir *Will. Cecyl* the Secretary, to our Bishop, for this very thing ; viz. To consult concerning a Fast for the Judgment of the Plague then lying upon the Nation : To whom he answered, that it was in his Thoughts to provide some Common Prayer for that Occasion, before his Letter came ; and that he had sent to the Dean of *Paul's*, to compose an Homily meet for the Time ; which the said Dean had accordingly done : Yet the Bishop signified, that he meant it but for his own Cure. But upon the Secretary's Letter, wherein he admonishes him to get a Form of Prayer to be used throughout *England*, he proceeded further by the help of Mr. Dean, and soon sent the Secretary a Copy of what he had done, desiring after he had perused it, to convey it to the Archbishop then at *Canterbury* ; and so to return it after his Review, to the Print. Then he propounded these Things to be considered by the Secretary. I. In what Form the Fast was to be Authorized, whether by Proclamation, or by way of Injunction, or otherwise ; because it must needs pass from the Queen. II. Whether any Penalty is to be prescribed to the Violaters thereof, or no. III. Whether to have it general throughout the Realm, or but in this Province. IV. To add, diminish, or amend the Form and Circumstances of the Fast, as they are there devised.

And concern-
ing the Fast.

He signified moreover to the said Secretary, that because it was not safe for great Assemblies now to meet, lest it might spread the Infection, therefore he had ordered the Fast to be on certain Days of the Week, when the Parishioners should assemble in their respective Parishes : And that he had sent Orders to *London* to the Ministers, to exhort their People to come diligently to their Parish-Churches on these Days ; and also for private Prayer and Abstinence. Some he found were offended, that he had not appointed General Assemblies, as were used, it seems, in the late time of Unseasonable Weather ; which he thought not meet, for fear of spreading the Infection : And therefore he put it to the Secretary, in the drawing up the Queen's Order for the Fast, that an Admonition should be annexed, that in Towns and Places infected, general Concourses be forborn ; and moderate Assemblies, as of those that be of one Parish, to meet at their Parish-Churches, to be more commendable. And whereas by this Fasting, which was to be enjoined on the appointed Prayer-Days, viz. *Mondays* and *Wednesdays*, there would be considerable Quantities of Provision spared, he advised that a good Portion thereof should be Weekly bestowed in the Back-Lanes and Allies of *London*, and among the poor Strangers, who were the forest visited.

The Form being finished, and some suitable Sentences of Scripture, or a *Psalm* added by the Secretary's Advice, and past the Review of the Archbishop, it was soon printed by *Jugg* the Queen's Printer, and entitled, *A Book of Prayers to be used for the Plague, and War, and other Calamities* : And it began in *August* to be used in *London* on *Wednesday*, and so continued *Mondays* and *Wednesdays*, till some abatement of the Plague, and till by God's Goodness it ended in a Thanksgiving for Peace and Health. And the same Day it began at

Lon-

London, the Bishop provided it to begin at *Fulham*, also where he now was. A N N O
1563.

Grindal prest much the Religious Exercise of Fasting; the great Neglect whereof he blamed Protestants for: And that it might be Matter, wherewith the Adversaries the Papists might reproach us; saying, "Surely my Opinion hath been long, that in no one thing the Adversary hath more Advantage against us, than in the Matter of Fast; which we utterly neglect: They have the Shadow. This caused him to put in those Words into the said Office; *For some beginning of Order herein*, [that is, in the Business of Fasting,] "a Command was now issued from her Majesty for observing a Fast to accompany the Days of Prayer, during the continuance of it. And by the Queen's Order it was enjoined throughout the whole Province. And the Archbishop sent his Mandate to our Bishop, to notify the Queen's Pleasure herein to the rest of the Bishops. Which was done accordingly. Urgest the Duty of Fasting.

This Book of Prayers Sir *William Cecyl* thought fit to be printed, for the use of private Persons and Families, in Form of a *Manual*. Which he signified to our Bishop. Who before was of the very same Mind, and had talked with *Jugg* the Printer about it; and it was now in a good Forwardness. He also had delivered to the Printer a short Meditation, (*viz.* of the shortness and uncertainty of Human Life, and of the great Sins of the Nation calling down God's Judgments,) proper to be used in private Houses. Causes the Prayers to be printed in form of a Manual.

Finally, he consulted with the Secretary, whether he held it convenient, notwithstanding the Infection, that he should send to the Lord Mayor to have common Assemblies twice or once a Week, with his Brethren and Liveries in *London*; whereat he would see Sermons made accordingly: Or that he thought it better to be used in every Parish Church privately, and no common Assemblies at all. And this Question he asked, because, as he said, it was a Matter mixt with Religion and Policy. But what the Advice was from the Court hereupon, I know not. Consults what Assemblies were convenient.

But the Distemper increasing much this Summer, the Bishop was much concerned for the Queen's Safety, and urged to the Secretary her Removal; she being not yet gone, and the Air now in *July* very hot, and more infectious. And he put the said Secretary in mind of a Proverb, which he had learned in *Germany*, for Direction in time of a Plague; *Viz. Citò, Procul, Serò*: Expounding the *Ænigma* thus, *Citò fuge, Procul fuge, Serò revertere*; i. e. Fly soon, Fly a-far off, Return at leisure. Concerned for the Queen's Safety.

The Nation now was in ill Case, by Reason of this sweeping Plague; as also of the late Miscarriage at *New Haven*, and the War with a powerful Neighbour Kingdom, and the Jealousy of *Scotland*. These Things stuck close to the Heart of the careful Secretary, and created him much Discouragement of Mind, which was in danger of having an Influence upon his Body, as indeed it had at this time. But *Grindal* perceiving this, seasonably and piously exhorted him, "Praying him not to hurt his Health with too much Cogitations of "evil Successes of Things, which were in God's Hand, and without

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1563.

“our Compass: And that he knew how to direct them to the best
“End.

C H A P. VIII.

The Bishop's Charitable Mediations. Zanchy, Professor at Strasburgh, consults with him. His Letter to the L. Robert Dudley, about his Excommunicating of one Sebastian. His Advice to the Secretary, concerning his Disease. Sampson, Dean of Christ-Church, applies to him. Office for the Plague abated.

Interposes in
the Case of an
honest Man
imprisoned in
Ireland.

I Shall mention a few Remarks more concerning our Bishop, which fell out within the Compass of this Year.

Remarkable was his Gratitude, and Care of Innocency in a Matter that now fell out. There was one *Leache* a *Scotchman*, who had in the former Reign lived in good Credit at *Spires* in *Germany*, and was *Grindal's* Host, when he once came as a Traveller there, to whom he gave very kind Reception. And the same being a good Protestant, joytully returned home with the Exiles. This Man's Occasions led him to *Ireland*; where this Year were great and dangerous Matters laid to his Charge, as though he had spoken Treason against the Queen. For this he was laid up in Prison, and in danger of his Life: Being prosecuted and sworn against by some *Irish*, whether out of some private Grudge or Hatred to him for his good Will to the Reformed Religion, or no, I cannot tell. This Matter came to *Grindal's* Ears, who was very much affected with it, and the rather because he knew this *Leache* to have been a hearty Lover of the Queen, and one that rejoyced at her Access to the Crown. The Poor Man had made a shift to get a Letter sent into *England*, wrote by him to some Friend relating his Condition: Which Letter, coming to the Bishop's hand, he sent enclosed to the Secretary in one of his: Compassionately and seasonably thus interposing for him:

“That he could affirm nothing of his Case. But this he could
“say, he knew the Man well, and that he was his Host at *Spire* in
“*Germany*: That he was of good Religion, honest, and one that
“ever wish'd to live to see the Queen's Majesty come to the Crown.
“And that for Declaration of his Affection herein, he forsook *Ger-*
“*many*, where he was in good Estimation, and good case to live,
“and came over amongst them, Exiles. That he could not believe
“he would speak any Dishonour of the Queen's Majesty. And there-
“fore if I should dye this Hour, said the Bishop, I think he is
“wrongfully accused. I pray you therefore be good to him, and
“help that the Matter be not hastily judged, but may be thoroughly
“examined. I fear me it is too easy a Matter, either in *Ireland* or
“in *Wales*, to get false Witnesses to swear, &c. I pray you be good
“to

"to the poor Man, and obtain him at least some Time. God will
 "reveal the Truth, I doubt not. God keep you. *ANN O*
 "1563. *Ult. July, 1563.*

Tours in Christ,

Edm. London.

Nor was this Letter all the Intercession he made for *Leache*, but soon after he sent to one *Quintin*, the Secretary's Servant, to remember him of that poor Man's Case.

Yet again about the same time the good Bishop found it necessary to use his Interest in the Behalf of distressed Innocence. The Persecution being very hot in *France*, many poor Protestants fled thence daily hither, and planted themselves with their Goods and Effects at *London*. And there having been hot War this Year between *England* and *France*, many *English* Mens Goods and Merchandizes had been seized by the *French*. Whereupon certain Proclamations were issued out in like manner to seize *French*-mens Goods, and to make them Prizes. Some Evil-disposed Men took occasion hence to take several poor *French* Protestants who were coming hither for Sanctuary from their own Country, and made them Prizes, as they now were at *London*. *Grindal* look'd upon their Condition as his own, (for he remembred himself an Exile for Religion not long ago) and therefore like a good Christian made earnest Application to Sir *William Cecyl* in their Behalf: "Praying him, that among his weighty Affairs (as he might) he would remember to give the Lord Mayor, and some other Godly, honest Persons, Order for those Poor, afflicted *French*, exiled for Religion: That they might not be taken as Prizes, (as they then were at *London*) by vertue of the late Proclamations, wilfully wrong understood. And let that be, said he, one Mean to mitigate God's Ire.

Intercedes
for some
French Refugees.

In the very beginning of *August*, I find the Bishop, having left the Book of Prayers for the Plague in some Readiness, and appointing the Printer to wait upon the Secretary with it, went to *Farnham*, and took Dean *Nowel* along with him; taking Harbour there for a Time with the Bishop of *Winchester*, his Fellow Exile, the better to avoid the Pestilence. But he returned in ten or twelve Days.

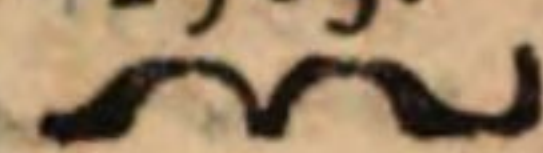
Goes to Farnham.

Hierom Zanchy, an *Italian* by Birth, was now publick Reader of Divinity at *Strasburgh*: With him *Grindal* was acquainted ever since himself lived there; and since his Departure kept a Correspondence with him. This Year Letters happened between them upon this Occasion. The *Augustan* Confession about this Time began to be pressed vigorously, and particularly in the said Town of *Strasburgh*, upon all the Reformed there, or no Abiding for them. This was the Cause of great Contests and Debates between the Learned *Lutherans* in the School there, and *Zanchy*, who in the Matter of the Sacrament, and Predestination, and some other Things, could not Accord with their Confession. But at last for Peace sake, this Year the Difference was composed, and he did Subscribe, (yet with some Exceptions and Conditions) in these Words, *Hanc Doctrinæ Formulam, ut piam agnosco: Ita etiam recipio Ego* HIERONYMUS ZANCHIUS.

Zanchy writes to our Bishop for his Judgment in a certain Matter.

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This being so large a Concession to the *Lutheran* Doctrine, he saw, might justly make the Reformed in other Parts to wonder at his Subscription. And therefore in an Epistle he at large declared the Reason of what he had done, to our Bishop, adding that he had also the Opinion of *Calvin* therein. And he believed he said, that *Grindal*, such was his Piety and Prudence, would have done no otherwise than he had done, had he been in the like Circumstances. Yet herein he desired to know the Bishop's Thoughts, and so, recommending himself to him, and likewise to Sir *Anthony Cook*, Sir *Thomas Wroth*, *Knolles* and *Heton*, Persons of Eminence, formerly Exiles at *Strasburgh*, and his Acquaintance, praying the Bishop to Communicate his Case to them, and to have their Judgment of it, he concluded.

His Answer ;
and discreet
Judgment.

Grindal answered *Zanchy's* Letter in one dated in *August* from *Fulham* : Wherein he signified, that the Gentlemen his Friends mentioned by him were Absent at that Time from *London*, being dispersed by reason of the Plague. " But as for his own Part, he attributed so much to *Zanchy's* Piety and Prudence, that he had a good Opinion of all his Actions : Especially since he had the Opinion of such a Learned Man as *Calvin* in what he had done : This, the Bishop said, much confirmed him ; being apt to attribute much to his Judgment. That he feared only one thing, that his Adversaries, [*Viz.* the rigid *Lutherans*,] unless he imposed a Silence upon himself in those Controversies (which at that Time it would be hard to do, when the Truth was repugned by certain Books newly set forth) would make a way by that Composition of *Zanchy* to raise new Disturbances, and urge his simple Subscription, which they would produce under his Hand ; and in the mean time take no Notice at all of those Exceptions and Protections, which were made by him only *viva voce*, and not written. But a Judgment he said of future Things was uncertain. And therefore these Matters he commended to the LORD, who he doubted not would give him a Mouth and Wisdom, which the Adversaries of the Truth could not resist. We shall find by and by, *Grindal's* Conjecture of the Inconveniencies of this Subscription to be true, and of the Quarrel that notwithstanding happened between *Zanchy* and the *Lutherans*, which made the Place too Hot to hold him.

A Petty Canon of St. Paul's Excommunicated by the Bishop.

Now did one *Sebastian* [his Sirname was *Westcote*] create some Disturbances to our Bishop. He belonged to the Choir of *S. Paul's*, being the first Minor Canon, and Master of the Choristers there ; but being a Papist, came not to the Communion, and held Transubstantiation, and perhaps not without other Faults. And persisting therein after divers Complaints, the Bishop had Excommunicated him. But it seems he was favoured by the Lord *Robert Dudley*, a great Courtier and Favourite. Who wrote an earnest Letter to the Bishop in his Behalf, shewing that he was not Obstinate, and that what he did was out of Zeal ; and that Haste in such Cases might be hurtful. The Bishop well knew what a Man he had to deal with, being very haughty and impatient of Denial, and apt to Resent. And therefore

fore he composed an Answer at good length, which might seem rather an Apology than a Letter. And besides, that he might have another Friend at Court to represent him aright in Case of any Complaint to the Queen against him, he sent a Copy of his said Answer to the Secretary. Which it may not be amiss here to set down, *Viz.*

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“PLEASE it your good Lordship. Being at *Farnham* with my Lord of *Winton*, I received your Lordship’s Letters for *Sebastian*, who at this present standeth Excommunicate. I will open to your Lordship some Circumstances of the Matter, and then I doubt not, but your Lordship will well approve my Doings therein. *Sebastian* was complained of in my Visitation, now more than Two Years past: And that not by One or Two, but by a good Number of the best Learned of my Church, That he utterly abstained from the Communion. The said *Sebastian* being Examined by me, confessed the same, and alledged, partly that his Conscience was not fully satisfied, but chiefly, that he was not in Charity, because of certain Actions of Debt and Suretiship between him and Sir *William Garret*, &c. I answered, that the latter Allegation was meerly Frivolous, as it was indeed. The first was worthy of Consideration. And therefore I gave him a good long Day for the better instructing of his Conscience: Willing him in the mean Space to frequent Sermons, and to confer with Mr. *Dean*, and others of the Church, offering also mine own Labour therein.

“When his Day appointed came, I found him as far off as at the first. That notwithstanding, I gave him a longer Day: And so from Day to Day till *July* last past. I also one Day conferred with him my self: And perceiving that he stuck much at the Matter of Transubstantiation, I shew’d him Testimonies not only of the Scriptures, but also of the Old Fathers, most evidently against that Error; and gave him then Time to think upon the Matter. But all in vain. And therefore I was at length compelled to pronounce him Excommunicate, who afore in Doings had Excommunicated himself. And these were the Causes that moved me so to do:

The Reasons
whereof he
writes to the
Earl of *Leice-*
ster.

“*First*, The Discharge of mine own Duty and Office, to whom not only the Word of Exhortation, but also the Sword of Excommunication is committed. Whereof neither can be omitted in his Time and Place, without Offence against God.

“*Secondly*, I seek herein his Reformation. For Excommunication in such Disobedient Persons, is the ordinary Mean taught by the Holy Ghost, to reduce Men to God. Therefore saith *S. Paul*, *Tradatur Sathanæ ad interitum Carnis, ut Spiritus Salvus sit in die Domini Jesu.*

“*Thirdly*, He hath been of long time very Offensive, not only to the Godly of my Church, but also to all other well-affected Persons, frequenting Common Prayer there; seeing such an one

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“ joined with us in Common Prayer, which refused to join with us
“ in the Lord’s Supper, as one accounting our Form of Admini-
“ stration Heretical and Schismatical. Whereas Communion of
“ Prayer and Sacraments ought to be one, saith *Chrysostom*.

“ *Fourthly*, (Which is a Matter of great Moment) there is com-
“ mitted unto him the Education of the Choristers, or Singing Chil-
“ dren; he remaining therefore in the Mind he doth, with what
“ Conscience can I commit Youth to his Instruction?

“ Your Lordship thinketh him not to be Obstinate: But I pray
“ you remember, that Obstinacy is better known by Doings than
“ by Sayings. Ye think also he doth it of Zeal. Admit it be so,
“ he is not therefore Excusable, especially after so long Toleration.
“ Tho’ not Communicating with God’s Church in Christ’s Institu-
“ tion, ceaseth not to be a grievous Sin against God, altho’ it do
“ proceed from an erroneous Zeal. And yet I assure your Lord-
“ ship, I doubt much of his Zeal. For now after so long Trial,
“ and good Observation of his Proceedings herein, I begin to fear,
“ lest his Humility in Words be a counterfeit Humility, and his
“ Tears, Crocodile Tears, altho’ I my self was much moved with
“ them at the first.

“ Last of all, where your Lordship thinketh, that Haste in such
“ Cases might be hurtful, and Time might win him, it may please
“ your Lordship to understand what Time he hath had already, and
“ how long I have born with him. Which is no less than all the
“ Time since my first Entry, being now almost Four Years. And
“ therefore I am afraid I have rather been too slow than too hasty;
“ and that I have an Account to give to God for all those corrupt
“ Lessons of false Religion, which he the space of Two or Three
“ Years hath instilled into the Ears and Minds of those Children
“ committed unto him. Wherein, no doubt, he hath been too dili-
“ gent, as hath appeared by his Fruits.

“ If *Sebastian* will acknowledge his Fault and amend, I am ready
“ most willingly to receive him. If no, I dare not absolve an im-
“ penitent Sinner. For that were to loose him whom God bindeth,
“ and to abuse the Keys of the Church. I am content, because
“ your Lordship writeth so earnestly for him, to forbear prosecuting
“ the Penalties of the Laws against him, till after *Michaelmas*, or
“ *Hallowentide*: That he may yet have more Time to Search and
“ to understand, praying God in the mean time to open his Eyes.
“ Thus being bold to trouble your Lordship with a long Letter, be-
“ cause I wish your Lordship should be fully satisfied in this Matter,
“ I commit the same, &c. In this Letter he shewed the Piety, the
“ Meekness, and yet the Resolution of a Bishop.

Watson, late
Bishop, re-
mov’d from
the Bishop

Dr. *Watson*, late Bishop of *Lincoln*, was one of those that were
appointed to dispute some Points of Religion in Controversy in the
beginning of *Q. Elizabeth’s* Reign: And for his morose Behaviour at
that Time was committed to the *Tower*. Whence after a while he
was removed to our Bishop’s House: Where he lived conveniently
and easily. Now in the Month of *October*, the Bishop got himself
released

released of him : And by Order of the Council he was sent to the Bishop of *Ely*, who received him favourably, and said he was welcome for their Sakes that sent him, otherwise not for his own : And for very good Reason, being naturally a fowre and churlish Man. Our Bishop had not yet conferred much with Dr. *Watson*, having otherwise been hitherto much taken up partly in his Visitation, partly in the Synod, and other Matters relating to the Reformation of Religion : But he told him now, that if he had tarried with him, he would have been willing to Confer with him in divers Points. But he answered, that he would not enter into Conference with any Man : And his Reason was, because he would not incur the Penalties of Laws. But our Bishop replied, that there was but one Law Penal, [which was that of denying the Queen's Supremacy] and that might be forborn. But he persisted in his Opinion.

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His Discourse
with him.

The Dean of *Westminster*, Dr. *Goodman*, had with him at this Time Dr. *Fecknam* late Abbot of *Westminster*, and a Popish Bishop besides. Bishop *Grindal* now interposed with the Secretary, that the Dean might be released of them, as he himself now was of *Watson*. And particularly, that *Fecknam* might be sent to *Horn*, Bishop of *Winton* : And the rather because he heard that Bishop, being lately at his House, say, that if he should have any, he could best deal with *Fecknam* : Having in K. *Edward's* Days taken some Pains with him in the *Tower*, and brought him to Subscribe to all Things, saving the Presence, and One or Two Articles more. Our Bishop therefore thought it would do very well (in his Opinion) to Ease the poor Dean, as he out of Pity stiled him ; and to send the other also to some other Bishop, as *Sarum*, or *Chichester* : Adding, that it was more Reason that the Bishops should be troubled with them, than he.

Fecknam, and
another, at the
Dean of *West-*
minster's.

Fecknam, according to *Grindal's* Advice, was transplanted to the Bishop of *Winton's*. But however that Bishop chose him before any other Popish Guest, yet it was not long but he became weary of his Abbot ; finding him in his Conferences with him, not answering his Opinion of him : Which occasioned a Falling out. And *Fecknam* dispersed a Paper, giving a partial Account of some Discourses between himself and that Bishop : Who thereupon was fain to vindicate himself at large in Print.

The former
removed to
the Bishop of
Winton.

Secretary *Cecyl* was in *October* fallen Sick : And tho' at length his Disease diminished, yet it hung long about him. It was a fore Pain in his Back. This was the beginning of a severe Gout, which by Fits afterwards bore him company as long as he lived. *Cecyl*, about a Year ago or better, upon some Heat in his Back, fearing the Stone, caused his Doublet to be cut and voided in the Back, and so went abroad, and rid very cool. Whence at length he might have contracted too much Cold in those Parts, and that might give occasion to his present Pains. And to this Cause *Grindal* conjectured this Distemper to be imputed : He himself having now and then a great Indisposition in his Back, which he caught by the same Course. And therefore made use of a contrary Means, to cure the said Disease, keeping himself always Warm. This he thought convenient to

Advise the
Secretary
concerning
his Sickness.

ANN O to acquaint the Secretary with, thinking his own Experience might
 1563. be of some Service to him. And therefore thus he wrote to him
 from Fulham, Octob. 15.

His Letter to
 the Secretary;
 advising him
 about his
 Health.
 MSS. Cecilian.

"IT is said your Pain is in your Back. I will be bold to com-
 municate unto you my Conjecture of the Cause thereof, and of
 the Means to avoid the like hereafter; Not by any Art of Phy-
 sick, but upon some Experience of mine own Body in the like
 Case. When I came first from beyond Seas, I felt great Heat in
 my Back, and feared the Stone: I cut my Doublets, my Petticoats
 [that is, which we call Waistcoats,] in the Back: I went
 ungirt; I could not abide to sit on a Cushion, &c. In Conti-
 nuance, I strived so to cool my Back, that I fell into the Con-
 trary: So that a small Cold taken on that Part by Going single,
 and especially by Riding single, to this Day casteth me into a
 Stitch; which beginneth under the Point of one Shoulder or
 both, and suddenly claspeth on the Small of my Back, and there
 remaineth 15 or 20 Days. I do remember one Morning, a
 Year and more ago, ye shewed me your Doublets cut and
 voided in the Back; and that ye feared the Stone. I am surely
 persuaded, that by resisting Heat (which might come then by
 some Accident) ye have cooled your Back too much, ridden
 and gone single; and so have brought those Parts to great Im-
 becility. Surely, I think the only way to avoid it hereafter, is
 to go warm, and namely on your Back: But specially when
 ye ride, though it be in the midst of Summer. I begin every
 day to like better and better Sir Richard Sackville's Physick, with
 Store of Cloths and Furrs. *Frigus nunquam sensi*, was a Piece of
 his Physick, that said, *Centum annis vixi*.

"I have sent you herewith a Glas sealed, *Sigillo Hermetis*, of
 Thomas Gybson's Balsam. It is to be used outwardly, as an
 Oyntment. I dare not advise you to use it without the Coun-
 sel of the Physicians; for it is very hot; but it may stand by
 you. It is very good in Aches that come of cold Causes. I
 have seen the Proof of it. Thus much of Physick; whereof
 all Sick Men love to hear, be it never so slender.

The Dean of
 Christ-Church
 applies to the
 Bishop about
 their Statutes.

In this *Interim*, viz. in the Month of November, Sampson the Dean
 of Christ-Church, Oxon, came up. His Church as yet had no fixed
 Statutes: The Want of which created great Disorders there, and
 occasioned too much Liberty to such as were Popishly affected in
 that College. Which was so well foreseen, that by the Queen's Or-
 ders before now, the Archbishop, our Bishop, and some other Civi-
 lians of the Ecclesiastical Commission, were appointed to frame Sta-
 tutes for the said Church. Wherein he and they had made some
 good Progress: But the Archbishop being gone the last Year to his
 Diocese in Visitation, and other Busineses intervening, the Work was
 not gone through with. In the mean time the Lord Keeper, in
 the Queen's Name, sent them certain Injunctions to be observed:
 But some there took Exceptions against them, as not being of suf-
 ficient

ficient Authority, because they came not directly from the Queen. Of this *Sampson* acquainted our Bishop, and sent him a Copy of the said Injunctions: Who found them to be very good; and in effect, but an Epitome of the best and most necessary Orders, which the Archbishop and he, with the rest, had (as for the first View) allowed in their Book of Statutes. And *Sampson* intending e're long to apply himself to the Secretary about this Matter, *Grindal* incited the said Secretary to help him, that he might with sufficient Authority from the Queen, (or otherwise as to his Wisdom seemed good) put the Injunctions in Execution. Whereby he would do a very good Act: Adding, that when the Archbishop, and the rest came up to *London*, they should soon finish their Book of Statutes, which already was in a good forwardness. Thus did the good Bishop spend his Studies and Thoughts, to render himself useful for the Reformation of the Church and University.

The Year being now flidden as far as to the Month of *December*, by this Time the Plague being abated, *Grindal* composed another Psalm and Prayer, upon occasion of the Diminution of it: And sent them to the Secretary to *Peruse*, judging it convenient, if he thought good, to have them set forth, and to be used in the Churches: Being minded also to cause another Psalm and Prayer to be drawn up, which might be used, when it should please God to send more Health and Deliverance from this Sickness: (To wit, when the Number should be under an Hundred a Week, of those that dyed) and at that Time to have a suitable Sermon preached, and some Solemn Assembly of the Companies at *S. Paul's* on a *Wednesday*, to give God Thanks: And so to end *Jejunium nuper edictum*, i. e. the Fast on that Day appointed, as was shewn before. This Day, otherwise not so proper for a Thanksgiving, the Bishop chose, because it had been the ordinary Day observed before for the Plague: That on that very same Day on which the People had humbled themselves for God's Judgments, they might render him their Thanks for the Removal thereof. The Psalms aforesaid were nothing else but certain suitable Sentences, or Verses gathered out of the Book of the Psalms, and put together, with some small Variation, and digested into a Psalm, which was commonly used to be done in framing these Occasional Forms of Prayer, and to make up a Part of the Service.

Upon the Bishop's sending the Secretary this his Design of Composing Prayers for the Decrease of the Plague, he put the Bishop in mind of inserting into the Psalm, some Acknowledgments of Thanks for sparing the Queen, and of God's Goodness to the Nation in preserving her. To which he answered, that he had inserted the said Thanksgiving into the Collect, which was an apter Place in his Opinion, than in the Psalm: And so had committed the Prayer to the Print; and thought to proceed at *London*, to the Publication thereof the *Wednesday* following: Which was the Seventh Day of *January*.

Composes a Prayer and Psalm, upon the abating of the Plague.

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The Psalm
for this Oc-
casion.

Numb. IV.

He is pre-
paring a
Thanksgi-
ving Office.

Takes Care
against the
breaking out
of the Plague
again.

The danger
of Interludes.

Two Things
required of
him by Let-
ters from the
Council.

The Psalm composed for this Occasion, and which was sent by the Bishop to the Secretary for his Allowance (that we may preserve as much as we can these Originals) may be found in the *Appendix*.

Grindal was now also in the beginning of *January*, providing for the Form of the Solemn Thanksgiving to be used in *S. Paul's*, when the Plague should sink under an Hundred a Week, as was hinted before. And that it might be composed with the maturest Deliberation, the Archbishop of *Canterbury*, and the Bishop of *Ely*, being in Commission for Ecclesiastical Matters, were consulted with. The Archbishop sent his Judgment in Writing, and advised, That seeing it was an *Eucharistick* Office, to have the Holy Eucharist then Celebrated, that those of the Church, the Magistrates of the City, that were then to be present, and other well-disposed Persons might receive the Communion. But to this *Grindal* did not agree, because, as he told the Archbishop, if it were at that Time Administred, it would be done so tumultuously and gazingly, by means of the infinite Multitude that would resort thither to see, that the rest of the Action would be disregarded. And he thought it good to remain in Suspense, till they talked with more of them.

Calfhil, a Prebendary of *S. Paul's* (intituled the *Penitentiary*) either the Bishop's Chaplain, or much about him, received now in *February*, a Letter from the Secretary, advising, That some Politick Orders should be devised by the Bishop, and others, for the Prevention of the Infection breaking out again. This he communicated to the Bishop; who thought it very necessary, and accordingly promised the Secretary to do his Endeavour, both by Exhortation, and otherwise: Having been ready before this Admonition, to have craved his Help for that Purpose; as being not unmindful of the Peril. But he thought one thing especially ought to be remedied: To prevent great Flocks of People meeting together; and likewise one Thing especially, as he confessed, because he liked not the Thing it self, and that was Interludes. The Players he called, *An idle sort of People*, which had been infamous in all good Commonwealths. These Men did then daily, but especially on Holy-Days, set up Bills, inviting to their Plays. And the Youth resorted excessively to them, and there took Infection. He complained to the Secretary, that God's Word was prophaned by their impure Mouths, and turned into Scoffs. And by Search, he perceived there was no one thing of late more like to have renewed the Infection, there being such vast Resort thither. And therefore he advised for the Remedy hereof, that *Cecyl* would be the means of a Proclamation, to inhibit all Plays for one whole Year. And if it were for ever, added he, it were not amiss: That is, within the City, or Three Miles Compass, upon Pains, as well to the Player, as to the Owners of the Houses, where they played their Lewd Interludes.

And it being now the beginning of *March*, the Lords of the Council also sent their Letter to the Bishop, and the Lord Mayor: Wherein he took Notice of Two Things that concerned his Office. The one was, for restraining of Preachers, who were said to have per-

per-

persuaded the People to break the Orders set forth against the spreading of the Infection ; as keeping within Doors, not conorting in great Companies, and the like. Whereupon he demanded of the Mayor, if he knew any such Persons ; who answered, No. Since which he called all the Preachers before him, and they all denied, that either they had done it heretofore, thinking it a Matter very unfit, or that they intended to do it hereafter. One indeed there was that spake something last Summer, against the Fires then commanded to be made in the Streets : But he had been Sick ever since of the Plague, and had three or four Plague Sores one after another. So that God, said the Bishop, hath sufficiently corrected him. The Second Thing required of him by the Lords was, That he should set forth an *Admonition* to be read in all Churches of the City and Suburbs, by the Pastors and Ministers, to keep the good Order made by the Lord Mayor, for avoiding Danger of Infection, and that the Sick should not come into Company with the Well, nor the Well with the Sick, and to use convenient Means to keep themselves from Infection. The Bishop in Obedience hereunto, soon drew up an *Admonition*, and caused it to be Printed, and read in all the Churches : Which was to this Tenor.

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“ According to a certain Order sent of late from the Queen’s Majesty’s most Honourable Privy Council, to the Reverend Father in God the Bishop of *London*, our Ordinary ; I am by the said Bishop willed to exhort and admonish you that be of this Parish, diligently to observe, and obediently to keep those good Orders which lately have been set forth by the Lord Mayor of this City, for avoiding the Danger of the Infection of this Contagious Sicknes, wherewith God hath of late visited this City, and which as yet is not clearly taken away. And further, on the Behalf aforesaid, I do most earnestly exhort and beseech those, whom it hath pleased God to visit with this Sicknes, and are in the way of Recovery, to forbear to Company with the Whole, for such convenient Time, as is by Order of the said Lord Mayor appointed in this Behalf, or longer, if Need so require ; that thereof no Infection increase to others by their Occasion : Considering that even by the Rule of Charity, all Men are bound in Conscience, not to do any thing, that by common Judgment and Experience may bring a manifest Peril and Danger to their Brethren, or Neighbours ; as may well appear by the Law of God, in separating the Leprous Persons from the Clean ; wherein *Ozias* being a King was not spared, the Disease of Leprosie being nothing so dangerous for Infection, as this is. And likewise I exhort, as afore, those that be Whole to use convenient Means and Helps, being not against God’s Word, to keep themselves from Infection, and not to resort to Places infected, whereunto by their Duty and Vocation they are not bound to resort ; Least by rash and wilful entring into Companies or Places of Danger, they tempt God, casting themselves into unnecessary Perils, which is against his expresse Commandment : And by loving Peril (as the Wise Man saith) *perish in the same.*

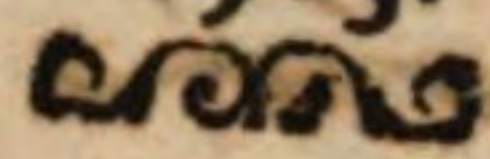
The Bishop’s
Admonition, to be
read by Ministers
to their People.

Levit. xiii.
2 Paral. xxvi.

“ This

A N N O

1563.



"This Thing therefore being both so Charitable and Godly, and
 "also very like to be profitable for this afflicted City, I trust all
 "Godly Men will gladly embrace and receive, the rather for that
 "it may be easily observed, the Number of the Sick (Thanks be
 "to God) being now but small: And for that also by the Godly Or-
 "der now set forth by the said Lord Mayor, those that be not of
 "Hability are sufficiently provided for in this Case.

4 die Martii An. Dom. 1563.

Composes an
Office upon
the Plague's
ceasing.

Numb. V.

Moves the
keeping of
the Term at
Westminster.

The Bishop had now finished an Office of Thanksgiving for the
 Ceasing of the Plague, according to his Purpose mentioned before:
 And about the Seventh of *March*, sent both the Psalm and the Col-
 lect composed for this Purpose, to the Secretary, who in some Pla-
 ces added his own Corrections to the said Collect. And because it
 may be acceptable to some to read the Manner of the Devotions in
 those Days, I shall here insert them in the *Appendix*, as I did the
 Psalm used upon the abating of the Infection.

By what hath been above said we easily observe, how the Secre-
 tary out of his great Care of the Publick, was much concerned a-
 bout this Infection of the Plague: And now being greatly decreased,
 all Means were used that it might not increase again with the com-
 ing on of the Spring. He accordingly sent many Messages to our
 Bishop for this Purpose; and now once again in *March*, he sent to
 him to confer with the Dean of *Westminster* about it. And the Bi-
 shop promised on his Part, that all Diligence should be used, thank-
 ing God that the Peril was past for that Time. And withal, like a
 careful Father of the People's Temporal, as well as Spiritual Welfare,
 moved the said Secretary, That the next Term might not be kept
 but at *Westminster* only, (whence it had been of late removed) and
 that he would procure a Proclamation to be issued out to that Pur-
 pose: Which he said would be a great Comfort to many poor
 Men.

His Care for
the Queen.

2 Kings 18.

And when the Secretary had expressed his Fears of the Queen's
 Safety, as an Impediment to the keeping of the Term according to
 the Bishop's Desire; and prayed him to take Care against the spread-
 ing of the Plague now in so fair a way of ceasing; he signified back
 again, that he did his Diligence for avoiding the Peril of Infection:
 That he trusted that Week's Certificate had much diminished the
 Fear of the Court. For the Queen's Person, he was of Opinion, as
David's Subjects were in the War against *Abalom*, it was good her
 Highness were in some Place, by humane Judgment, free from Pe-
 ril. But for the Law, he did not see, why it should remove for the
 next Term (it was now about *March* the 11th,) the Time of the
 Year, the small Number dying in so great a City, and other Circum-
 stances considered.

C H A P.

C H A P. IX.

A N N O

1563.

His Christian Concern for his own Country. Uses his Interest for the Bishop of Carlisle. Forwards the settling our Merchants at Embden. His Gratitude to Germany. Barton of Abchurch. Coverdale. Velsius, a Sectary. Nowel's Catechism.

TO proceed now to some other Matters relating to our Bishop, happening within the Compass of this Year.

Grindal's Care for his own Country appeared upon every Turn. *Best*, the Bishop of *Carlisle*, had often complained to him for want of Preachers in his Diocese, and that he had no Help at all of his Cathedral Church: That the Dean, *Sir Thomas Smith*, was busied in the Queen's Majesty's Affairs, and so was necessarily Absent; and all the Prebendaries were ignorant Priests, or old unlearned Monks, put in at the Dissolution of Monasteries, except one *Sewel* only, who was discredited by reason of his Inconstancy, [having probably been a Complier under the late Religion.] One of the said unlearned Prebendaries was lately departed: Fled abroad perhaps to *Lovain*, or some other Place, as many of the Papists now did. The said Bishop of *Carlisle* therefore wrote to *Grindal*, to help as he might one *Scot* to this Place, being that Country-man Born, well Learned, and of good Zeal and Sincerity, as he [*Grindal*] knew partly by his own Experience. Our Bishop was ready enough of himself to further such Things, so behooveful both to Religion, and to his own Country. And therefore he soon applied himself to the Secretary, as he told him he used to be bold with him in such Cases: Intreating him to help the said *Scot* to this Preferment, thinking this Man should do much Good in his Country: And so commended his Case to him, which as he said, was indeed God's Cause. He added, that he knew the Nature of his Country, believed that Horse-flesh had not been spared for Prevention: But that if it might be stayed for *Scot*, he believed he would do most Good. Our Bishop stopped not here, but commended him also to the Lord Keeper, doubting whether the Presentation pertained to his Office, being a Prebend of the New Erection, and in value just 20 *l.* as he was informed. And applying again to *Cecyl*, he prayed him, that as he doubted not that the Lord Keeper would be Good, if it past from him, so he would put to his helping Hand, if it past from the Queen.

Interposes for
the Church of
Carlisle:

It was but the Month after, *Viz.* in *January*, he interceded with the Secretary in behalf of the same Bishop of *Carlisle*, who since he had been Bishop, had met with very ill Dealings in that Country, replenished with Papists, and such like: Which perhaps was the Cause that *Bernard Gilpin* prudently declined this Bishoprick. So that this Bishop was forced to come up, and make his Complaint above. And there were Two especially of whom he complained. *Grindal* thought that if these were touched by the Authority of the Lords, it would

And for the
Bishop.

A N N O 1563. be a Terror to the Rest. For, as he said, *There were marvellous Practices to deface that Bishop in his Lawless Country, and by him, the Cause*: Meaning, that by defacing him, they intended to deface the Cause of the Reformed Religion it self. This Business by the pious Diligence of our Bishop came at length to this Effect, that in *March* he obtained a Commission for the Church of *Carlisle*: Wherein he was appointed the Chief, if not only, Commissioner: But he sent to *Smith* (i. e. *Sir Thomas Smith*, the Dean, I suppose) to Solicit the Secretary, that he might have Two or Three more joined in Commission with him. And this Commission, I make no doubt, our Bishop managed with the most earnest Application, to do Service to his Superstitious Country, and to give a Countenance and Authority to the Godly Bishop there in the promoting of good Religion.

The Bishop assists the English Merchants oppressed by K. Philip.

Something happened about the latter End of the Year, relating to the *English* Merchants Trading in the *Low Countries*, wherein the Bishop being solicited to give his Assistance, shewed both his Gratitude to them, who had of late in *Q. Mary's* Reign, been very helpful and charitable to the poor Exiles, and somewhat also of his Policy in State Affairs. These Merchants, provoked by many unjust and rigorous Dealings and Exactions of the *Spaniard* upon them in *Antwerp*, and other Places of his Dominions, thought upon removing themselves and their Effects out of his Territories elsewhere, where they might have more Liberty of Religion, and fairer Usage in their Trade. And they esteemed no Place for this Purpose so convenient for them, as *Emdden* in *East-Frizeland*. The Countess of *East Frizeland*, with her Son the Earl, was to be dealt withal in this Affair; Who was not at all unwilling, knowing well the Benefit that would accrue to her Country by this *English* Trade. The Merchants had dispatched a Messenger thither to Treat. And that the Business might succeed the better with the Queen here at Home, they made the Bishop their Friend: Who presently espoused their Cause, and was their Mediator with the Secretary. *Utenhovius*, the chief Member of the *Dutch* Church, *London* (whom we have had occasion to mention before) well known to the Countess, and of good Esteem with her, being a Person of Quality by Birth, was concerned in this Business from the first. The Bishop and he were good Acquaintance. Therefore the Merchants intreated the Bishop to bring them together.

Recommends them to Utenhovius.

On the Tenth of *February*, I find the Governor of the Merchants, *Heton*, one of the Chief (who had been a great Reliever of the *English* Exiles) and some others, dining with the Bishop: And took that occasion to acquaint him with the Particulars of their Affairs, praying him to send for *Utenhovius*, that they might presently Confer with him, and obtain his Counsel and Aid. But at this time he was not Well, but the Bishop encouraged them to repair in his Name to his House, and to Talk with him there. And the same Day the Bishop dispatched a Letter to *Utenhovius*, giving him to understand, that he had advised the said Merchants to come to him, and prayed him to forward them as much as he could by his Counsel, Pains and Favour: Suggesting withal how well that Society had deserved of the

the Church, and how much was owing to them privately from good Men: He meant in respect of the Exiles that had been harboured by them, or had taken up Money of them in their Necessities. *Utenhovius* indeed was a proper Person to be applied unto in this Matter; for the Earl of *Frizeland*, and the Countess his Mother, approving this Motion of the Merchants, had employed him as their Agent, to sollicite the Queen about it the last Year, who had accordingly acquainted the Bishop of *London* therewith; and he the Secretary.

A N N O
1563.

In fine, the Terms insisted on were, That the *English* should have the Liberty of their Ports; That there should be a League of Friendship between both Parties, and that Count *John*, who was the chief Contrahent, should have a Pension of a Thousand Pounds, who in consideration thereof was obliged to find so many Arms, and Ships, for the Use and Service of the Queen. The Countess-Mother now governed the Country: She had Three Sons, *Edzard* the eldest, *Christopher* the second, who was Lame, and lived by Pensions and Prebends of the Church; *John* was the youngest, who by Transaction was to succeed *Edzard*.

Terms of the
English Mer-
chants set-
tling at *Emb-*
den.

Bishop *Grindal* was very desirous this Business might take Effect; and he was of Opinion, that the Opportunity of this Place, (*Viz. Embden*) was better for *England*, than any Over-Sea Port that he knew of, and for Intercourse of Merchandize more. That upon Abstinence from *Antwerp*, Questions might grow; and if the Merchants should go to any other Places thereabouts, their Goods could not be conveyed into High-Germany, but through West-Frizeland, or the Borders of *Holland* by Water, which were King *Philip's* Countries; and so would run a Hazard: Which would be prevented, if the Settlement were made at *Embden*. These things were transacted in December.

The Bishop's
Endeavours
to bring it to
pass.

It was now *March*, and Sir *Will. Cecyl* the Secretary writing to our Bishop to know his Mind further, concerning this Matter of *Phrisia*, he gave him this Answer. "I confess unto you, that I am of no Experience in these Cases; notwithstanding, in my poor Opinion, to go through with it upon convenient Conditions, will be both Honourable and Profitable to the Queen's Majesty. It is Honourable for Her Highness to be sued unto by such Personages, the said Suit being so benignly heard, and so liberally considered. Profitable it may be, for divers Respects. I have read in *Livy*, that oftentimes *Fama bella conficiuntur*: So that Fame, and Probability of Aid at hand, breeds sometimes as much Terror to the Enemy, as the Aid it self. But besides, that this Contract may administer great Opportunities and Commodities indeed: Forasmuch as *Phrisia* having good Ports, is the nearest unto us of all the Imperial Countries on that Side, and so openeth a very ready Way to receive Aids, not only out of *Phrisia* it self, but also out of *Westphalia*, and *Hassia*, in *recta Linea*, and so from any the Queen's Majesty's Allies in High-Germany; and out of *Saxony* and *Cleveland*, being Collateral Parts to *Westphalia*. The Pension of a 1000 *l.* is very Honourable, and will be thankfully received, as I perceive by *Utenhovius*: And yet the Charge thereof is not much to be weighed. The Queen's Ma-

He declares
his Judgment
further, con-
cerning the
Business of
Frifa.

His Letter to
the Secretary.

“ jesty

A N N O
1563.



“ jesty most prudently cutteth off many superfluous Charges, which
“ Her Predecessors have used to burden themselves withal. Money
“ in these Cases may be better spent than spared.

There was one Thing more our Bishop thought worthy to be had in Remembrance, and accordingly reminded the Secretary of: Namely, That considering Count *John*, the Party Contrahent, was but the third Brother, however the second in Succession, it was adviseable that both the Countess, and *Edzard*, should enter into some Assurance for performing the Pacts on the part of the said Count *John*. And it was thought they would do this most willingly.

Advises a
Pension to be
settled upon
Count *John* of
Frisia.

Utenhovius was often with *Grindal*, who had stayed him till this time, until he might hear from *Cecyl*; which the Bishop prayed might be with Expedition. And tho' the Queen were now almost at the Point of adjusting the Affair in the *Netherlands*, on the behalf of the Merchants, yet the Bishop advised that this Matter of *Frizeland*, as to Count *John*'s Pension, might go on: And he trusted the Conclusion of the other great Matter would not hinder this, which might be profitable *in omnem Eventum*. That the Pension was no great Matter in the Queen's Coffers, and that the strait Surveying of one or two Evil Officers Accounts, might peradventure Yearly discharge that Matter.

The Advan-
tage thereof
to the Queen,
shewed by
the Bishop.

There happened a Mistake in the Management of this Affair, which gave it some Stop: For the Secretary by an Error, dealt with the Queen expressly for the Pension to be allowed to the Eldest Brother *Edzard*, instead of the Youngest, which put him to a Perplexity; thinking that the Queen, when she understood her Pension was to be bestowed upon him, would make a Demurr at it. But Bishop *Grindal* endeavoured to remove this, by shewing the Secretary, that there would be no manner of Prejudice come to the Queen, by her settling the said Pension upon Count *John*, tho' the Youngest: For, as he proceeded in his Discourse with the Secretary, the Case was not in his Opinion altered the value of a Farthing, in regard of the Queen's and Realm's Service. And that this Gentleman, tho' he were the Younger, yet was he of better Credit both in *Frisia* and *High-Almain*, than his Elder Brother. Besides, that the said *John* was more Wise, more Personable, more Martial, more Dear unto his Mother, who had still the chief Government there. That to this might be added, that the Confirmation and Assurance both of the Mother and Elder Brother, would be offered for Performance of the Articles, which should be agreed upon; and that there were evident Reasons to induce them thereunto. As First, The Natural Affection of the Mother and Brother towards the Preferment of the said Count; Secondly, That his Elder Brother might be eased in Charge, if his Brother should be thus provided for. So that in fine, his Opinion was, that proceeding this way, the Queen should have the same, or rather more Assurance, by contracting with the Younger Brother, than the Elder; and her Service executed by a Man of more Skilfulness and Sagacity, and in all Points be answered both for Ships, Soldiers, and the Commodities of the Havens, &c. He added, that he knew Count *John* himself at *Strasburgh*, and that he was then a goodly young Gentleman; and,

as

as was known in *Germany*, the Younger Brother used always to serve, *A N N O*
and not the Elder. 1563.

Grindal still hung upon this Matter, being earnestly desirous it might take place; and fearing the Disappointment thereof, thus he reasoned with the Secretary. And urges it to the Secretary.

“ I suppose still this Offer would not be neglected; and the rather,
“ considering these Times, and the Practices of the Cardinal of *Ar-*
“ *ras*: And I think the Queen’s Majesty, upon the Assurance afore-
“ said, would not mislike the Matter, being one in Substance with
“ the First Motion. And seeing it is gone so far, (I pray you Par-
“ don me, if I talk unskilfully in Things that are besides my Book)
“ I suppose it were better to try the Sequel for a Couple of Years,
“ seeing the Queen’s Majesty by the Articles, is at Liberty upon Six
“ Months Warning, than thus to break off *ex abrupto*: Which might
“ diminish a great deal of good Affection towards us in that Coun-
“ try. And if our Merchants speed well in Traffick there, they were
“ better be contributory to the Pension, than that so good an Amity
“ should not take place.

I cannot give a compleat Relation what followed upon all this Intercession of our Bishop, but it is certain the *English* Merchants removed to *Emden*, by Means of *Granvel*, the Cardinal of *Arras* mentioned above, who hated the *English* for their Religion, had practised to blow the Coals between the *Low Countries* and them, to spoil their ancient Commerce, by fomenting Jealousies and Complaints one against another. And the Dutchess of *Parma*, Governess of the said *Low Countries*, being of the same Disaffection towards the *English* Nation, at length forbad all *English* Cloths to be Imported: Whereat the *English*, partly resenting this Dealing, and partly out of fear of the Inquisition now brought in, departed with their Effects to *Emden*. But an Ambassador sent from *Spain* to the Queen, of a more grave and wise Head, moderated these Differences soon after, and set the Trade on Foot again between both People.

In truth, the Remembrance of the former Kindnesses received by him and the rest of the Exiles in *Germany*, under Queen *Mary*, stuck close upon his Grateful Mind; and he thought he could not sufficiently express it upon all Occasions: Which he shewed again towards another *German* Prince, *viz.* the Duke of *Wirtenburgh*, who about this time had sent his Gentleman into *England* to the Queen. This Duke had been very kind unto the *English* Exiles, having at one time bestowed among them at *Strasburgh*, Four or Five Hundred Dolars, besides more given to them at *Frankford*. This Gentleman being to wait upon the Queen, the Bishop put the Secretary in mind to move the Queen, (if he thought it convenient) to make some Signification to him, that she had heard thereof; that it might appear the said Duke’s Liberality was not altogether buried in Oblivion, or else at least that some Remembrance of it might pass from the Secretary’s Mouth; which he said, might do good. As for the Gentleman himself, the Bishop shewed him all Respect at his own House; having

His Respect
to the Duke
of *Wirten-*
burgh’s Agent.

A N N O 1563. *Brentius* been Student of the Civil Law in *Strasburgh*, when he was there, and now recommended also to him by some Friends of his in *Germany*: And being a Learned and Ingenious Man, he liked his Company very well, and entertained him as became him, and entered into friendly Communication with him; and particularly they talked of *Brentius* his *Ubiquity*, which he held and approved, but so did not the Bishop. But this without Heat; and they were contented to hear one anothers Arguments, and each to suffer other to abound in his own Sense. And when he departed, the Bishop gave him favourable Letters to Sir *Will. Cecyl*.

Severe to-
wards a Scan-
dalous Mini-
ster.

Barton of *Abchurch*.

Towards the latter end of the Year, I find our Bishop much concerned about two Clergymen in *London*, the one a very bad Man, and the other a very good one; earnest for the preferring of the one, and as desirous of deposing the other. This latter was one *Barton*, Parson of *Abchurch*, who had been guilty of some gross Misdemeanor, and of so foul a Nature, that the Bishop was resolved to punish him, either by Deprivation, or a long Suspension: But Intercession was made by a Friend of this *Barton's* to Sir *Will. Cecyl* in his Behalf, and he got a Supplication presented into his Hand by that Friend, signifying to the said *Cecyl*, that the Bishop did not sufficiently understand his Case. But the Bishop let *Cecyl* know, that he understood it but too well, and that tho' the Act was not finished, yet the Circumstances he said were so vile, that Severity must be used, or else God would be offended, and the Mouths of the Adversaries opened. This was in *July*; and in *December* following, *Cecyl* seems to have mentioned *Barton's* Case to the Bishop with Favour: But his Fault was such, that he could obtain no Favour at his Hands; telling the Secretary, that *Barton* was *Dedecus nostri Ordinis*, i. e. the Disgrace of the Order, and Slanderous to all Good Men, that knew his vile Doings. And to *Lock*, his Friend that stirred for him, he said, That he being of the Secretary esteemed an Honest Man, should not have been so Importunate for a Man not Honest.

His Crime.

Cotton. Li-
brar. Vol. Vi-
tellius F. 5.

His Crime in truth was foul, as I find elsewhere: For this Man having solicited a certain Woman to have his Pleasure of her, and tempting her with Money, she pretended at length to comply with his Suit, and a Place in *Distaff-Lane* was appointed, where they both met. But she had made her Friends privy to it, who according to Appointment stood in a secret Place at hand: And when the unclean Leacher had made himself unready, put off his Gown and Jacket, his Hose being about his Legs, they brake in on a sudden upon him in this shameful Posture; took him and carried him away to *Bridewell*, with an Hundred People at his Heels. And which aggravated the rest, he was a Preacher, and had a Wife: But because the Act was not done, he found it seems some Friends, who had Interest enough with the Secretary himself, to prevail with him to intercede for some Favour to be shewed to this Scandalous Man. But the Circumstances being so heinous, and the Crime so open, and reflecting upon the whole Body of the Clergy, the Bishop would not be persuaded to remit any thing of the severest Censure.

Old Miles Coverdale, D. D. formerly Bishop of Exon, and an Exile, famous for Translating the Bible into *English* in the Reign of K. Henry VIII. and other good Services to Religion, had been hitherto without any Place or Preferment, living privately in and about London, and often Preaching in the Churches there. For this very Reverend Man, that had so well deserved of Religion, our Bishop had a great Concern: And it troubled him much to see such an one as it were, cast by, without that Notice taken of him that was due: And once cried out about it, *I cannot Excuse us Bishops*; but somewhat, he said, he had to speak for himself, that he had offered him divers Things, which nevertheless he thought not meet for him to accept of. This Man, notwithstanding his great Years, had gotten the Plague this Year, and recovered; as tho' God had some more Work for him to do in the Church before his Death. Grindal acquaints the Secretary herewith: Telling him, that surely it was not well, that Father Coverdale, as he stiled him, *Qui ante nos omnes fuit in Christo*; i. e. *Who was in Christ before us all*, should be now in his Age without Stay of Living. And therefore Landaff being void, he recommended him to the Secretary for that See, if any Competency of Living might be made of it, after it had been so spoiled and stripped by the last Incumbent: Putting him in Mind here, that it would be well, if any Means might be found, that Things wickedly alienated from that See might be restored. But I suppose Coverdale cared not now to enter upon the Charge of a Bishoprick, considering his own Age, and his want of Strength and Activity, required to execute such an Office. But in fine, in the Month of February, our Bishop collated Coverdale to the Parish of S. Magnus, at the Bridge-foot; and withal, sued to the Secretary to obtain the Favour of the Queen to release him his first Fruits, which came to Sixty Pounds and upwards. And the Venerable Man pleaded himself for this Favour to be shewn him, for these Reasons; *Viz.* That he had been destitute ever since his Bishoprick had been taken away from him; (which was upon the Death of K. Edward) and that he never had Pension, Annuity or Stipend of it for Ten Years now past. And that he was unable either to pay the first Fruits, or long to Enjoy the same Living: Not able to live over a Year, and going upon his Grave. And lastly, adding these Words, "That if poor Old Miles might be thus provided for, he should think this Enough to be as good as a Feast. And he enjoyed his Request.

There was now in January, and after, one Justus Velsius, of the Hague in Holland, appearing in London, and making some Disturbance about Religion. He was a Learned Man, but Hot-headed, and Enthusiastical, and held peculiar Opinions, and had some Followers and Admirers. And being very forward to discover himself, he drew up a certain Summary of his Religion under this Title, *Christiani Hominis Norma*, &c. That is, *The Rule of a Christian Man*, according to which every one ought continually to try himself. It was composed by way of Question and Answer. The first Question was, *What is a Christian?* To which the Answer he framed was, *One who by Participation and Grace is rendred, and to be rendred, that which Christ*

ANNO
1563.

His Favour
to Coverdale.

Collated to
S. Magnus.

Velsius, a Secretary, arises.

His Summary
of Religion.

ANNO
1563.

Christ was, and is, of himself, and by Nature. The next Demand being, *What Christ was and is of himself, and by Nature,* it is answered, *God in Man, and afterwards Man-God.* He writ also in this *Norma*, That while the Word was made Flesh, and dwelt in us, he brought down God from Heaven to us, joined and united him to our *Passible Nature.* And that by his *Glorious Resurrection* the Flesh was made the Word, and dwelt in God, and lifted up Man to God. He spake of a double Regeneration, One of the Internal Man, and the Other of the External. And that the one made Christians *God in Man* in this World; and the other made them *Men-Gods* in the World to come: And divers other such kind of odd and blasphemous Expressions did his Writing contain. And in the Conclusion, he affirmed, "That he knew no other *Rule* for a Christian Man but this: And "that he, and all that would not deceive themselves, were to examine and try themselves by. And that because out of true Affection and Charity he endeavoured to bring Men to this Rule, he "was served as the *Psalmist* speaks of himself, *They requited him Evil for Good, and Hatred for his Love.* But his Beloved in Christ " [some particular Persons of his own Sect and Party] he diligently "warned and exhorted, that they never put away this *Rule* from the "Eyes of their Minds, but to try and direct their whole Life by "it. For so alone they could be saved. And to this he subscribed his Name. You shall find this Paper of *Velsius* in the *Appendix.*

Num. VIII.
The Bishop
confutes his
Book.

The Bishop of *London* was concerned with this Man, both as he was of the *Dutch* Congregation, and had made Disturbance there, over which our Bishop was Superintendent; as also because his Opinions came as far as the Ears of the Court. For he presumed in the Month of *March* to write bold Letters to the Secretary, nay to the Queen her self, superscribing to the Queen, *Ad proprias manus*, sending withal this his Book to them. Which he did also Two Months before to the Bishop. And he avowed it to be by him conceived and writ from the Enlightning of the Spirit of Christ. The Bishop therefore thought very fit, and that upon the Secretary's Advice also, to write shortly some Animadversions upon it. Therein he observed, First, That he set forth no Confession of Faith, as he ought, but prescribed a Rule, according to which he would have all Consciences to be tried. Nor was there any mention of *Faith.* And that he craftily past over *Justification* by *Faith*; And also, what he thought of the Powers in Man and *Free Will*; and what concerning *Works.* That in those Things it was most certain, he had in foreign Parts desperately erred, and disquieted Men's Consciences, and taught Matters contrary to Orthodox Doctrine; and that there were Witnesses then in *England* of it. He shewed moreover, that his Definition of a Christian contained the greatest Absurdity, and most wide from our Faith; *Viz.* That a Christian is he, who by Grace is made that which Christ is of himself, and of his own Nature: Subjoining, that Christ of himself, and of his own Nature, is God in Man, and Man-God. What follows hence, That a Christian is *God in Man, and Man-God*? But the Scripture, said our Bishop, speaks

speaks not so. For those Things that properly, and only agree to Christ our Head, cannot be attributed to the Members, without Sacrilege and Blasphemy. Therefore no Christian ought to be called *God in Man*, or *Man-God*. For Christ alone is *Immanuel*, alone Redeemer, alone Mediator. Nor doth he Communicate this Dignity, these Offices to his Members. *I will not give my Glory to another*, saith God. To the Members indeed are distributed the Efficacy and Fruits which they partake of by Faith. Thus they are the Children of God, the Temple of God, and the Holy Ghost dwelleth in them. But by no means to be called *Gods in Men*, nor *Men-Gods*. That where he styles Christ the *Initiator* of a Christian, he derogates much from his Majesty and Power. For by this he only attributes to Christ, that he introduceth us, and as it were teacheth us the Elements; and that we, after this Entrance, may make to Perfection by our own Strength. Again, That whereas he makes Regeneration two-fold, one of the Internal, and the other of the External Man; he had it not from Scripture; Which commands the Whole Man to be renewed. In that he saith, that the Regeneration of the Inward Man constitutes *Gods in Men*, it is quite different from the manner of Speaking used in Scripture. For it is no where said, that we are made Gods by Regeneration, either in this World, or in the next. But that hence it appeared, why he had said before, We are that which Christ is, and the Christians are rendred *Gods in Men*; because he had a Mind to affirm *Perfection*, which he feigned to be in a Christian, and that all Christians were Gods, that is, free of all Spot and Fault: Which Arrogance, how detestable it is, there is no Pious Man, but sees. That it was not less strange and impious; that he saith a Christian shall be God in the World to come. For Christ saith not, ye shall be Gods, but ye shall be Happy, ye shall be Blessed, ye shall Live, ye shall have Eternal Life. That in saying, he acknowledged no other Rule of Christian Religion, therein above all he betrayed himself. For he could not more openly reject the Doctrine of Faith, and Remission of Sins: And so set up a new Gospel. These sober and learned Animadversions of the Bishop, (together with *Velsius's* Book) I found in the Paper Office. The Bishop's Paper is set down at length in the *Appendix*.

But to give a little further Account of this Foreigner. He fancied himself endued with the Spirit of Prophecy, and that Christ dwelt in him. By this Authority, he took upon him to denounce Judgment upon Persons and Places: And particularly upon the Queen and the Kingdom, (and that in his Letter to her,) unless She and her People received his Doctrine. He solemnly by a Writing excommunicated *Peter Delæne*, Minister of the Dutch Congregation, and delivered him up to Satan, because he would not allow of a Challenge to a publick Disputation which he made to one *Nicolas*, a Preacher there. This Man was cited before the Ecclesiastical Commission; Where the Bishop of *London* and *Winchester*, and the Dean of *S. Paul's*, conferred roundly with him, exposing the Errors of his Book before mentioned. Which he stubbornly endeavouring to vindicate, they at last charged him in the Queen's Name to depart the Kingdom.

B b

This

A N N O
1563.*Velsius* asserted
Perfection.

Numb. IX.

Velsius comes
before the
Commission.

A N N O 1563. This he complained of with very rude Words to the Queen : Telling her that their Order he could not Obey, pretending some Miracle from God to confirm his Doctrine. And further I cannot go in this Story.

Nowel's Catechism finished.

Now was finished that notable Catechism compiled by *Alexander Nowel*, the Dean of *S. Paul's*, in elegant and pure *Latin*. Which having been carefully Examined, Reviewed and Corrected by the Bishops and Clergy in the Convocation last Year, and subscribed by the Lower House, was designed to be set forth, as by them allowed, and recommended as their own; serving as a brief Tract, containing the Sum of the Religion lately Reformed in the *English* Church. And this not only for the standing Use of this Church, but to put to Silence its Enemies Abroad, who hitherto had objected to the Protestants here, that nothing touching Religion was with any Authority or Consent of any Number of the Learned here set forth : But that a few private Persons taught and writ their Opinions without any Authority at all. But being dedicated by *Nowel* to the Secretary in Manuscript, and the keeping it the longer in his Hands, the better to consider it, and to consult with other Learned Men about it, that it might be very Exact before it came forth, it remained partly in his, and partly in the Author's Hands a great while after, till the Year 1570, when the Archbishop of *Canterbury*, and *Grindal*, then Archbishop of *York*, called upon the Dean to publish it. And so it was : But the Dedication altered. Which then ran, *To the Archbishops, and Bishops of the Realm*.

CHAP. X.

The Bishop takes the Degree of Doctor in Divinity. Zanchy presents a Book to the Bishop. Declares his Case to him. His Proceedings with such as neglected the Habits. Preaches at the Emperor's Funerals at S. Paul's. Lays the Strand to the Savoy. Boner writes to the Queen.

A N N O 1564.

Supplicates the University for the Degree of Doctor.

Admitted.

IT was not before the Year 1564, that our Bishop was created Doctor in Divinity : Who had contented himself hitherto with the Degree of Batchelor in that Faculty. He now supplicated the University of *Cambridge* (whereof formerly he had been a Member) for the said Degree : Setting forth that he had studied Twelve Years after his said Degree of Batchelor taken in the said Faculty, and had preached Two Sermons, one *ad Clerum*, and the other at *S. Paul's* Cross within a Year after his Admission ; and praying that it might suffice for him to begin in Sacred Theology : And that he might be admitted by the Vice-Chancellor, or some other Doctor in that Faculty substituted by him. Accordingly, *Edward Hamford*, S. T. P. and

and Vice-Chancellor, gave Power and Authority to *Miles Coverdale*, Professor of Divinity in the said University, to admit him the said Reverend Father, having first taken the Oath of Supremacy to her Majesty, and the Oath for the Preservation of the Privileges of the University. The Instrument of this was dated at Cambridge, Apr. 10. 1564. The Copy whereof *Matthew Stokes*, the University Register and Publick Notary, transcribed and attested, as is entred into the Bishop's Registry.

A N N O
1564.
wms

And in the University Registry it is thus entred; *Reverendus in Christo Pater Edmundus London. Episcopus admissus, S. T. D. in Palatio suo London. per Doctorem Coverdale, April 15. An. 1564. a Domino Procancellario substitutum Item, Concionatus est ad Clerum 4. Julii, die Comitiorum, per Magistrum Johan. Young Capellanum suum.*

Registrar. A-
cad. Cantabr.
Rev. Tho. Ba-
ker. D. Joh. Soc.

At *Woodham Waters* in *Essex*, *Thomas Radcliff*, the Right Noble Earl of *Suffex*, Lord Chamberlain to the Queen, (whose Seat was at *Newhall*) having built a New Church there, whereof he was Patron, and desiring to have it Consecrated, the Bishop gave Commis- sion to the Archdeacon of *Essex* to perform the Consecration. Which was accordingly done, and certified by the said Archdeacon, Apr. ult.

A New
Church Con-
secrated.

Having an honest Servant, a *German* by Birth, who could not well understand *English*, the Bishop by a Letter to *Utenhovius*, recom- mended him to be received into their Congregation, upon his said Servant's Desire: Writing thus unto him:

Recommends
a Servant of
his to the
Dutch Con-
gregation.

"*SAL. D. Martin* my Servant desireth to be received into your Church, as not well enough understanding our Language, being a Man of *Coleyn*. What he understandeth of the Principles of our Religion, you may easily know by Examination. As to his Life and Manners, indeed he hath now lived with me almost a whole Year honestly and soberly: So that neither I nor mine have ever seen any Crime in him. I pray therefore that he may be received into your Congregation. Farewel. From my House at *Paul's*. Mar. 25. 1564.

Edm. London tuus.

Zanchy, (of whom we heard somewhat before) lately Publick Reader of Divinity at *Strasburgh*, now Minister of the Church of *Clavenna*, (lying in the Entrance out of Germany into Italy) did now in August send a Treatise of his unto our Bishop, by the Hands of *Henry Knolles*, his former Acquaintance, whom he called his *Compere*, now Agent as it seems in those Parts from the Queen. The Book was called, *Zanchii Judicium de Dissidio Ecclesiarum in Cæna Domini*. A Piece which the truly Learned *John Sturmius*, and others, urged him to Publish. This he presented the Bishop with, as a Testimony of his Observance towards him: Promising him hereafter a Writing, as he hoped, of more Value; and likewise another Tract, shewing the Reasons of his Departure from *Strasburgh*. In short, he could not Subscribe to the *Augustan* Confession any otherwise than he had done before, that is, with some Protestation, and Reservation. And that

Zanchy sends
the Bishop his
Book: With
the Cause of
his leaving
Strasburgh.

A N N O 1564. that was the Reason also that the *French* Church there brake up ; for which our good Bishop had so heartily interceded, as was shewn before. For the Senators of the Town were now come to that Resolution, that they would not allow any to profess Divinity privately, nor to preach there, unless he subscribed that Confession, and would agree with their Preachers without any dispute, in all things and by all things, as to the Understanding of that Confession, and as to the Interpretation of the Scriptures.

There was some one busy Man, who was the Author of all this Stir, and whom the Bishop well knew, as *Zanchy* told him. And so in a deep Concern, he prayed God to have Mercy on that Town. And that for his Part he did every thing he could to keep his Station, only for this Cause, that he might retain at the Schools the ancient Doctrine of that Church which he knew to be Christian. But, as he concluded, *What should one do, when the Lord will punish any People for their Iniquity?*

Zanchy at the same time recommended a certain Business of a Relation of his, *Viz. Laurence Limacius*, to the Bishop's Care.

The Bishop's Answer.

It was not long after, the Bishop kindly answered *Zanchy*, thanking him for his Book, and sending him a Present ; commending him for his Constancy which God had endued him with, in defending a good Cause.

Zanchy writes again to the Bishop, concerning the Stirs for *Lutheranism*.

The same learned Professor, and Confessor, wrote yet again unto our Bishop, explaining to him more at large the Cause of his Departure from *Strasburgh*, and relinquishing his Professorship : And that it was the Tumult of some *Lutheran* Ministers ; by whose Authority and Talk, the ignorant and unlearned People were possessed with much Displeasure against him. For these Ministers raised Calumnies, both publickly and privately upon him as they pleased, and easily persuaded the Vulgar sort thereof ; especially he being a Foreigner, and ignorant of their Language, and having little or no sway among them. Yet this in the mean time, he said, comforted him, that Truth is wont ever to overcome : That the Senate was just, and would do nothing rashly : And that *Sturmius*, the chief Head of that School, and the Visitors, and the rest of the Professors and Collegues of the Chapter, defended his Cause, as far as they could, knowing it to be good, and joyned themselves with *Zanchy* himself in the maintaining thereof. That the Bishop, nor none of his Friends would imagine, how much Satan for Two Years past had vexed and weakned the Church and School there : All the Ancient Men being dead ; excepting Two that remained, whom the younger sort could not endure. Thus the Learned Man unfolded his Case to *Grindal*, who having formerly lived there himself, knew well the Constitution and Condition of that Church and School.

The Bishop required to press Uniformity ;

Hitherto a due Agreement and Uniformity among the Clergy, in wearing the same Habits, and using the same Rites in Divine Service, was neglected, and especially in *London* ; not a few rejecting the Orders of the Book. And the Plague of late spreading it self in *London*, and other Places, the Bishops could not take that Cognizance, and exercise the Discipline requisite for this Purpose. But this

this Year towards the latter end of it, by a peremptory Command from the Queen to the Archbishop of *Canterbury*, Uniformity in the Habits and Ceremonies was required of the Clergy: Whereas many hitherto, she said, had taken a Liberty of varying from her Injunctions, in this Regard. The Archbishop therefore having received this Commandment, forthwith dispatched his Letter to our Bishop, to signify the Queen's Mind and Resolution to the rest of the Bishops of the Province; and that they should see the Laws and Ordinances, already established, set forth and complied with, every where; and to send up those of their Clergy that were incompilant. The greatest Difficulty was to correct these Neglects in *London*, where were not a few that wore neither Surplice, Tippet, nor Square Cap, and did not use the other Ceremonies prescribed in the Book of Common Prayer. And this Work lay upon our Bishop. Whom it cost a great deal of Labour and Pains to redress these Matters among the City Ministers; after whose Examples the Clergy in the other Parts of the Nation would be apt to govern themselves. So that through this and some of the next Year, Bishop *Grindal* frequently sat in Ecclesiastical Commission with the Archbishop and other Commissioners, for the regulating the City Clergy, and trying by all fair Means to convince and bring them to Conformity. Many the Bishop reduced to compliance; but some were deprived. A Work in truth this was, the Bishop went tenderly about, knowing the Scarcity of Ministers at that Time; and therefore used all Gentleness and Meekness with them: But afterwards observing the Ignorance and Obstinacy of some, and the dangerous Principles of others, striking at the very Ecclesiastical Order it self, he proceeded with more Resolution.

In the beginning of this Work the Archbishop of *Canterbury* thought convenient to excite and quicken our Bishop now and then, to set diligently upon reforming his *London*-Clergy especially; otherwise slow in his Proceedings against them: And by the Secretaries means the said Archbishop procured a special Letter from the Queen to him to look particularly after Uniformity in those under his Charge in *London*. Which accordingly, seeing the Necessity thereof, he did.

In the Month of *January* (the Plague slackening) Archdeacon *Mullins*, by the Bishop's Commission, Visited at *S. Sepulchre's* Church. Whither the Ministers being cited and appearing, he signified to them the Queen's Pleasure, which was, That all in Orders should wear the Square Cap, Surplice and Gown. And that there came lately a special Order from the Privy Council, charging the Archbishops and Bishops for that Intent, to quiet those Stirrings and Contentions that then were among the Parochial Ministers. They were therefore prayed in a gentle manner to take on them the Cap, with the Tippet to wear about their Necks; and the Gown; (which *Earl*, one of these Ministers, Incumbent of *S. Mildred's, Breadstreet*, in a *Journal* of his yet extant, describes to be a *Turkey Gown* with a falling Cape) and to wear in the Ministry of the Church the Surplice only. And lastly, They were also required to subscribe their Hands, that they would observe it. Accordingly an Hundred and one, all Mini-

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By the
Queen's Let-
ter.

The City
Clergy.

Sits often in
Commission
for this Pur-
pose.

The Queen
writes to him
to see to U-
niformity.

In a Visitati-
on, Uniformi-
ty is urged.

In Biblioth. D.
Johan. Episc.
Elien.

The Success.

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1564.

The Clergy
appear at Lam-
beth.

The Bishop's
Chancellor's
Words to the
Clergy.

Some Seque-
stred, and
some depri-
ved.

*Whittingham,
ut videtur.

sters of *London*, subscribed: And Eight only refused; if the Account be true, which I transcribe out of the foresaid Journal. But of the Subscribers he makes many to be such as had said Mass in *Q. Mary's* Days; and such as would not change their Custom of old *Pater noster*, and shaved their Faces, and wore long Hair: Which was accounted *Ruffian-like* in those Days, and not suitable to the Gravity of a Minister.

On the 24th of *March* following, this Reformation in Ministers Habits began: When the Use of the Scholars Gown and Cap was enjoined from that day forward: The Surplice to be worn at all Divine Administrations; and the Observation of the Book of Common Prayer, as was appointed by the Statute, and the Rubrick of the said Book. And Subscription required to all this. Or else a Sequestration immediately to follow; and after Three Months standing out, Deprivation *ipso facto*. Which was afterward executed upon some. This was done at *Lambeth*, the Archbishop, the Bishop of *London*, and others of the Ecclesiastical Commission sitting there. When the Bishop's Chancellor spake thus: 'My Masters and the Ministers of *London*, the Councils Pleasure is, That strictly ye keep the Unity of Apparel like to this Man, pointing to Mr. *Robert Cole*, (a Minister likewise of the City who had refused the Habits a while, and now complied, and stood before them Canonically habited) 'as you see him; that is, a square Cap, a Scholar's Gown Priest-like, a Tippet, and in the Church a Linnen Surplice: And inviolably observe the Rubrick of the Book of Common Prayer, and the Queen's Majesty's Injunctions; and the Book of Convocation, [that must be, the Thirty Nine Articles.] Ye that will presently subscribe, write *Volo*. Those that will not subscribe, write *Nolo*. Be brief; make no Words. And when some would have spoken, the Answer was, *Peace, Peace*. Apparitor, call the Churches, [That is, the Names of each Parish Church: And each Minister to answer, when his Church was named] 'Masters, answer presently, *Sub pœna Contemptus*. And set your Names. Then the Sumner called first the Peculiars of *Canterbury*. Then some of *Winchester* Diocese; [Viz. such whose Livings were in *Southwark*] and lastly the *London* Ministers.

By these resolute Doings many of the Incumbents, were mightily surprized. And the above-mentioned Journalist, who was one of them, thus wrote of it: "Men's Hearts were tempted and tryed. Great was the Sorrow of most Ministers, and their Mourning, saying, We are killed in the Soul of our Souls for this Pollution of ours. For that we cannot perform in the singleness of our Hearts this our Ministry. Many upon this were sequestred, and afterwards some deposed and deprived. Among the rest, of the chiefest Account, were Dr. *Turner*, Dean of *Wells*, (who had revived the Strife by a Book written and copied, and dispersed abroad.) Mr. *Whithead*, Mr. *Bra-kelsby*, Mr. *Allen*, and Mr. *Wyburn*. Mr. *Whittenham**, and Mr. *Becon* refused at first, but afterwards subscribed, and were preferred. As were others that did the like. Namely, *Robert Cole* before mentioned; on whom was bestowed (besides *Bow*) *Alballowes*, by the Arch-
bishop.

bishop. Will. Clark had *Hony-Lane* and *Newington*. Becon had *Wal-* A N N O
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broke and another Benefice in *London*; And *Whittingham* had the
Deanery of *Durham*. On this memorable 24th of *March*, the Num-
ber that appeared at *Lambeth* as aforesaid, was 140. Whereof only
Thirty did not Subscribe. Of which Number was my Journalist;
who, with many others, afterwards yielded, and subscribed. Ma-
ny of those that were suspended and deprived, were such as had
Wives and Children; who, upon these Censures, laboured under
great Poverty. Some of the Deprived betook themselves to Secu-
lar Occupations, as did one *Sheriff*; some to Husbandry, as *Allen*
and *Wyburn*. Some went over Sea: And these were Papists chiefly.
For among these Non-Subscribers were some Papists. Some had Fa-
vour shewn them from the Requests of Noble and Honourable Per-
sons. And some afterwards were put into Prisons, for their Disobe-
diances. We shall hear more of this Pressing of Conformity in the
ensuing Years.

The Funerals of the Emperor *Ferdinand*, lately deceased, were ap-
pointed by the Queen to be celebrated in *S. Paul's Church*, as was cus-
tomarily done in those Days, out of Honour to the Neighbouring
Crowned Heads. Which was done accordingly *Octob. 3*. There was
erected for the Solemnity in the Choir, an Hearse richly garnished; and
all the Choir hung in Blacks, with the Escutcheons of his Arms of
sundry sorts. The principal Mourners and Assistants were, First,
the Marquis of *Winchester*, who represented the Queen's Person. Of
Ecclesiastical Persons, Mourners were, first the Archbishop of *Can-*
terbury; then the Bishop of *London*, who preached the Funeral-Ser-
mon, and the Bishop of *Rochester*, Chief Almoner to the Queen; at-
tended with the Dean of *S. Paul's*, and the whole College there. The
Mourners of the Laity were Lords, Counsellors and Knights of the
best Account: That is to say, two Earls; *Thomas Earl of Sussex*,
Lord Lieutenant of *Ireland*, and Captain of the Pensioners; and
Henry Earl of Huntington. Five Lords; *Henry Lord Strange*, Eldest
Son to the Earl of *Derby*; *Henry Lord Herbert*, Eldest Son to the
Earl of *Pembroke*; *Henry Lord Darly*, Eldest Son to the Earl of *Le-*
nox; *John Lord Lumley*, Son in Law to the Earl of *Arundel*; and
Henry Lord Hunsdon: And five Knights; *Sir Edward Rogers*, Com-
ptroller of her Majesties Household; *Sir Francis Knolles*, Vice-Cham-
berlain; *Sir William Cecyl*, Principal Secretary; *Sir Richard Sack-*
vile, Under-Treasurer of the Exchequer; *Sir Nic. Throgmorton*, Cham-
berlain of the Exchequer: To whom was joined *Sir Geo. Howard*,
Master of the Armoury.

The Empe-
ror's Funerals
celebrated at
Paul's.

In the Sermon made by our Bishop, he set forth with much Elo-
quence the Emperor's Quality and his Virtues. "That he descend-
ed in a direct Line from sundry Emperors: *Frederick the Emperor*
"of that Name, his great Grandfather; *Maximilian* his Grandfa-
"ther; *Philip King of Spain*, Father to the last Emperor *Charles*,
"and to him. His Mother, the Daughter and Heiress of the King
"of *Spain*. His Father's Mother was the only Daughter and Heiress
"to *Carolus Audax*, i. e. *Charles the Bold*, Duke of *Burgundy*, and Lord
"of all the *Low-Countries*; a Duke by Stile, but when he lived
"Ter-

The Bishop
preaches the
Funeral-Ser-
mon.

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He had fifteen Children:
Four Sons,
and Eleven
Daughters.

“ Terrible to the Mightiest Kings of his Time ; he himself descend-
 “ ing lineally from the Kings of *France*. As to the Emperor *Ferdi-*
 “ *nand* himself, the Preacher said, That to the Dignity and Honour
 “ of his State he ascended by Steps and Degrees. First, He was
 “ created Arch-Duke : Soon after crowned King of *Boheme* : Then
 “ elected King of the *Romans* : After that, King of *Hungary* ; and
 “ last of all, Emperor of *Rome*. As to his Virtues, That he was
 “ a Lover of all Justice, a Lover of Truth, and a Hater of the
 “ Contraries ; full of Clemency, Humbleness of Mind ; no proud
 “ Man, no hasty Man, humble, mild, and full of Affability. He
 “ was not unlearned ; but in *Latin* and all other Vulgar Tongues so
 “ skilful, that he was well able to treat in the same with the most
 “ Part of the Nations in *Christendom*. But that particularly he was
 “ noted for Three Virtues. I. His Fortitude, Travails, and Conti-
 “ nuance in Wars against the Infidels, and the Sworn Enemies of the
 “ Christian Name, the *Turks*. II. His peaceable Government. E-
 “ ver since he was created Emperor, his Wars with the *Turks* once
 “ compounded, he after studied to maintain publick Peace. He at-
 “ tempted not (as other Men did) to enlarge his Dominions with
 “ the Effusion of Christian Blood. He stirred not up any Civil Wars
 “ under Colour and Pretence of Religion, or for any other Titles :
 “ but rather peaceably governed, nourishing Concord and Amity a-
 “ mong all the States of the Empire. So that *Germany* more flourish-
 “ ed then with Men and Wealth, than it had done any one time an
 “ hundred Years before. III. His Chastity. A chaste Prince ; a
 “ Prince that did truly, and, as they say, precisely keep his Wed-
 “ lock. A notable Virtue in any Man, but more notable in a Prince,
 “ and most notable in so great a Prince, especially in that loose and
 “ licentious Age. And behold ! I beseech you, (as the Right Re-
 “ verend Preacher proceeded) how wonderfully God blessed him
 “ for his chaste Observation of Matrimony. For where other Prin-
 “ ces living heretofore in Incontinency, have been plagued of God
 “ with Sterility and Want of Royal Issue of their Bodies ; and so
 “ the direct Line of Succession hath been cut off after them ; God
 “ had not only given unto this Prince Plenty of Honourable Chil-
 “ dren, both Sons and Daughters, but also, according to the Verse
 “ of the Psalm, caused him to see *Filios Filiorum*, his Childrens Chil-
 “ dren, to a very great Number”. Thus did the Bishop set forth
 the Emperor. He added, “ That he was not so addicted to the
 “ *Roman* Religion, as appeared by some Particulars. He was con-
 “ tented to be crowned Emperor without a Mass, which no Empe-
 “ ror before him was for a great many Years. Furthermore, be-
 “ fore his Coronation he promised the Princes Electors, that he
 “ would never be Crowned of the Pope. And he never was ; re-
 “ maining so long in the Empire without the Pope’s Approbation ;
 “ which before-time was used. Besides, there was an Oration pro-
 “ nounced by the Emperor’s Ambassador in the Council of *Trent* ;
 “ wherein Request was made by the Emperor, that Liberty might
 “ be granted to have the Communion ministred in both Kinds. And
 “ but in *August* last past, the Bishop added, that he saw written by a
 “ Man

“Man of good Credit, that *Ferdinandus* the Emperor not long before
 “his Death, gave License to all his own Countries to have the Use of
 “the Sacrament in both Kinds”. I have exhibited so large a Por-
 tion of this Sermon, having been delivered upon so solemn an Occasion;
 and being, I think, the only Discourse of our Bishop (except one) that saw
 the Light: And however it was printed by the old Printer *John Day*,
 yet by this Time, after near an hundred and forty Years, this and
 such like Pieces must needs be very rare, and not to be met with,
 unless perhaps in some such singular Library as that of my Lord
 Bishop of *Ely*, whence I acknowledge I had a View of this.

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 1564.

The Inhabitants of the *Strand*, *London*, formerly belonged to a
 Parish Church, called *S. Mary* at the *Strand* Cross, which was pulled
 down in the Beginning of the Reign of *K. Edward VI.* by the Duke
 of *Somerset*. It stood, it seems, in his way, when he was about to
 build *Somerset* Place; and the Stones served for his Buildings. The
 Inhabitants being destitute of a Church, had resorted, some of them
 to *S. Clements*, in the Precinct whereof the *Strand* lay; and divers
 others, perhaps that dwelt nearer to the *Savoy* Hospital, repaired
 thither to Church, tho' that was as yet no Parish Church. But that
 Part of the *Strand* that lay more distant from *S. Clements*, was look'd
 upon to fall into the Jurisdiction of *S. Martin's* in the Fields. There
 happened now-a-days great Contests and Disorders between these
 Parishes and this Extra-parochial People, upon account of Parish-
 Duties, or the like. The Bishop of *London* had tolerated them to
 go to the Church of the *Savoy*; for which also they had the Leave
 of the Master there. The Matter had been in hand some good while,
 for the better creating of Peace and Quiet, to join them to some Pa-
 rish. But the Business had its Difficulties and Impediments. The
 Bishop now at last, to effect this good and useful Work, resolved to
 put some Conclusion to it. And so, in *November*, writ to the Master
 of the *Savoy* his Resolution: Certifying him, “That whereas the
 “taking Order with the Parishioners of the *Strand*, to unite them to
 “some Parish or Parishes, had hung long in Suspense; now for the
 “Reforming of such Points as were out of Order in that behalf; as
 “also for the Ministring of Justice to them that complained of the In-
 “juries they suffered through the same Disorder; he would, God wil-
 “ling, according to his Office, join them to some Place or Places.
 “In the which Order-taking, they, he said, that were not lotted
 “unto *S. Clements*, the next Parish, and within the Precinct where-
 “of the said *Strand* was situate, must be united unto *S. Martins* in
 “the Fields, except they did otherwise desire, and procure, that
 “they by lawful Order be appointed to the *Savoy*. Which then, as
 “he added, must be done by way of Composition from him as the
 “Ordinary, and from the Right Honourable Sir *William Cecyl*, Pa-
 “tron of *S. Clements*, of which Parish the *Savoy* was an Hospital,
 “and by Consent of him, the Master of the *Savoy*, and also by Con-
 “sent of the Parson of *S. Clements*.”

The Bishop
 provides a
 Church for
 the Inhabi-
 tants of the
Strand.

Writes to the
 Master of the
Savoy, for that
 purpose.
 Paper-Off.

Wherefore, because that by his, the Bishop's Toleration, many of
 them resorted to hear Divine Service in his, the Master of the *Sa-
 voy's* House; the Bishop requested him by this his present Letter,

X. m. vi.

D d

that

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that upon *Sunday* next, at Service and Time convenient, the Minister should declare unto the said Parochians of *Strand*, that after one Month, he would no more admit them to come to his Church. And this also he required him to do; and to will them in the mean while to consult among themselves, to frame to some good Order for the better Leaving thereof. And that if they would, they might to the same end come with him, and with the Parson of *S. Clements*, or Vicar of *S. Martin's*. And that the more willingly they conformed themselves to decent and Lawful Order, the less need there would be to use any Compulsory Means.

Boner, late Bishop, writes to the Queen, excusing his Swearing to her Supremacy.

Give me leave here to insert a Passage of this Bishop's Predecessor, of the same Christian Name, but of Nature and Judgment infinitely differing. I mean *Edmund Boner*, the late bloody Popish Bishop, now a Prisoner in the *King's-Bench*, for refusing of the Oath of Supremacy; Mercifully, I may say, laid in there, to defend him from the Rage of the People, whose Fathers and Mothers, and Relations he had cruelly caused to be imprisoned, or to be burnt to Death. Now, in the Month of *October*, did he think fit to address a Letter in *Latin* to the Queen, with all the Oratory he could; to declare to her the Reason why he could not comply with her Law to Swear to her Supremacy; [tho' he had allowed well of, and Sworn to the Supremacy of the two former Kings.] And he who, when he was in his Prosperity, had so little Regard to Conscience, but tyrannized over it, and rejected the Pleas of it, now pleads Conscience mightily himself. He writ, "That he would not detract any thing from her Majesties Supreme Power; but acknowledged and contended, as was fit, it should be by all means preserved and maintained. That the Study of the Civil Law had taught him, that it was a kind of Sacrilege to judge otherwise of a Prince's Actions, than the Prince himself judgeth. But if her Majesty should then demand of him, why he refused to take the Oath, he would render her this Answer; That an Oath was then to be taken, when it might be done without Danger of Eternal Salvation; and when it had its Companions, *Viz.* Truth of Conscience, Judgment of Discretion or Deliberation, and Justice; that that which is Sworn be Lawful and Just. And that an Oath is not to be taken when it is not thus. And since it was written, that an Oath was not found out for a Bond of Iniquity; and that *Whatsoever is not of Faith is Sin*, as the Apostle testifieth; and that he that doth against his Conscience, edifies to Hell: And that it was certain her Piety, however others urged her, would not ensnare her Subjects either with mortal Sin, or Perjury: He persuaded himself therefore in her Virtue and Lenity; that he in this Action, being led by an Honest Conscience, neither displeased God, nor her most Excellent Majesty. And that she would so think and speak of him, and interpret his Doing, he humbly and reverently beseeched her.

To his Letter he also subjoined certain Allegations out of *S. Hierom* and *S. Augustin*, in the Case of Princes Commanding Things unlawful; that then they are not to be obeyed. This Letter may be read in the

Num. X.

Appendix.

CHAP.

CHAP. XI.

ANNO

1565.

Thanksgiving in S. Paul's for the Deliverance of Malta. The Bishop deals again with his Clergy for Conformity. The Book of Advertisements. Bullinger writes to him concerning this Matter: And he to Bullinger: And to Zanchy. Censures one of the Dutch Church. Beza sends him his Annotations.

THE *Turks*, with a great Army, had long besieged *Malta* by Sea and Land; a Place of great Import, lying near *Sicily* and *Italy*, and was, as it were, the Key of that Part of *Christendom*. Therefore a Form of Prayer was used every *Wednesday* and *Friday*, in the City and Diocese of *London*, for the Deliverance of that Place and those Christians. Now, about the Month of *October*, joyful News was brought, that the *Turks*, with all their Forces, were beaten off, and gone with great Loss, Shame and Confusion. This occasioned great Joy and Triumph in *Christendom*; and *England* joined with the rest in its Resentments of this good News. The Archbishop had given the Secretary certain Advertisements about it; as that it were convenient to turn their Prayers now into Praises; and that some Publick Thanksgivings should be made to God in *S. Paul's* Church: And that the Bishop of *London* should, against the next Lord's Day, appoint an Office to be used for that Occasion. And of the same Judgment was the Secretary. And so he wrote to our Bishop. But the grave Man was not for doing it in such Haste; for fear of some After-Clap of News, which might clash with, and confute the first Tidings. He wrote therefore to the Secretary, 'That it were good to defer it eight Days longer. And that for two Causes. One was, That more Certainty of the Matter might be known; Which seemed, by the Advertisement he received, uncertain: Urging prudently, that it was less Inconvenience to defer a Week, than to be hasty to make solemn Gratulations, if the Matter should prove untrue, as it had been once in this very Case of *Malta*; and as in the Birth of Queen *Mary's* first Son it heretofore appeared. The other Cause was, For that nothing in so short a Time could be devised and printed for that Purpose. And this he sent by Mr. *Watts*, his Chaplain; signifying withal, that if the Secretary devised otherwise with him, he would do what he could. But he ended, that he distrusted the News. This Letter of the Bishop to the Secretary, was dated *Octob. 12*. But when afterward the Truth of this Victory was confirmed, then an Office was framed for this Occasion: Which as it began at *Paul's*, so it was used for Six Weeks, *Wednesdays* and *Fridays*, not only in *London*, but throughout the whole Province of *Canterbury*, by the Archbishop's Direction.

Adviseh
with the Se-
cretary about
a Thanksgi-
ving for the
Success at
Malta.

The Bishop
in Com-
mission
to the
Archbishop

The Archbishop
sends the
Secretary
to the
Bishop

Notwith-

A N N O
1564.

The Arch-
bishop calls up-
on him.

Notwithstanding the Clergy of *London* had been the last Year so spurred up to Conformity, many of them were still backward towards it. In so much that the Archbishop warned the Bishop about this Matter; and giving him Notice of a Session of the Ecclesiastical Commission at *Lambeth*, advised him to be there; and the rather, in order to the dealing with some Ministers of his own Diocese. And what our Bishop's Thoughts now were, and his Disposition to prosecute this Business, I will give in his own Words to the Metropolitan.

Writes to the
Archbishop
concerning
reducing
Things to
Conformity
in his Dio-
cese.
MSS. C.C.C.
Vol Episto-
lar.

"*SAL. in Christo.* Whereas your Grace putteth me in remem-
"brance for the State of my Cure, I heartily thank your
"Grace. In very Deed my Purpose was after this Week ended
"(wherein I take some Physick for my Health) to have prayed your
"Grace's Advice and Aid for the same. For I must confess, that I
"can hardly reduce Things to Conformity, if I deal in it alone. On
"Friday Afternoon by God's Grace I will attend: Wishing that my
"Lords of *Winton* and *Ely* may be there. I suppose it best to have
"no Appearance that Day, but only to confer *De modo Rei peragendæ*.
"I wish your Chancellor present to direct us in Matters of Law.
"Wood the Scotch man is a factious Fellow, as I shall declare to your
"Grace at my next Coming. God keep your Grace; 13. Jan. 1566.
"[*Anno incunte*, as it seems] Your Grace's in Christ,

Edmund London.

The Bishop
sits in Com-
mission at
Lambeth.

The Bishop soon after Sitting in Commission at *Lambeth* with the Archbishop, and the rest, all the *London* Ministers, who had been cited before, made now their Personal Appearance. And after some serious Discourse with them, and Exhortation, they were severally asked, whether they would Conform themselves to the Ecclesiastical Orders prescribed. Sixty One promised, Thirty Seven denyed. Who were forthwith Sequestred, and suspended *ab Officio*, and within Three Months after to be actually Deprived, unless they would comply. Within that Time many did: But some were Deprived.

The Archb.
sends the Ad-
vertisements
to the Bi-
shop.

The Archbishop now backed this Attempt for Conformity, by a Book called, *The Book of Advertisements*, which consisted of divers Articles, which the Clergy should be bound to observe, by virtue of a Letter from the Queen. These Articles were, for their Doctrine and Preaching, for Administration of Prayers and Sacraments, for certain Orders in Ecclesiastical Policy, for outward Apparel of Persons Ecclesiastical; with a Protestation to be made, promised and prescribed by the said Persons, as not to Preach without License, to use Sobriety in Apparel according to Order; and to observe and keep Order and Uniformity in all external Policy, Rites and Ceremonies of the Church, as by Laws and good Usages were already provided and established. This Book of *Advertisements* the Archbishop sent to Bishop *Grindal*, that Copies thereof might be dispersed and conveyed to all Bishops, to see them duly executed. And withal he required the said Bishop to be diligent in punishing all Recu-
sants

fants in his Diocese by Censures Ecclesiastical, since they [the Bishops] had Power and Authority by Act of Parliament to use them. And this the Archbishop required and charged him to do, as he would answer to God.

ANN O
1566.

The Archbishop thought fit now and then thus to call upon our Bishop, who was not forward to use Extermities. And because of this the Puritan Party confided much in him: And gave out, that my Lord of London was their own, and all that he did was upon a Force, and unwillingly; as they flattered themselves.

And Excites him.

During the aforementioned Suspension, divers Churches were unferved: And great Clamours were made. To supply which Defect the Bishop sent Three or Four of his Chaplains to Preach in those Churches: And particularly he took Order for the Administration of the Sacrament on Palm-Sunday near at hand: Tho' by reason partly of the Rudeness of the People, and partly the Neglect of the Church Wardens, who had provided neither Surplice nor Bread, there were forced to be Failures herein. But for the more careful Supply of these Vacancies at this Time, both the Bishop and the Archbishop did consult. And where any Churches after all were unsupplied, they allowed the Parishioners thereof to resort elsewhere. They appointed one Minister to serve two Churches, in the Morning performing the Divine Worship in one Church, and in the Afternoon in the other. In fine, by this Care the Cures were all in effect supplied; only there was a want of Preachers; which the Bishop's own Chaplains were not sufficient for. But whether it were our Bishop's Indisposition in Bodily Health, or Want of Ability to go through with this Matter, the Archbishop bore a great share in the Burthen: Infomuch that he complained to the Secretary of State, that another Man's Charge was laid upon him.

The Bishop takes Care of the vacant Churches.

Nevertheless Bishop Grindal was not wanting in his Endeavours to bring over the Dissenters to be satisfied with what was enjoined. And among other means in order hereunto, he set forth now in Print an excellent and right Christian Letter of Henry Bullinger, the chief Minister in Helvetia, sent to him and two other of the Bishops, Vix. Horn, Bishop of Winton, and Parkhurst of Norwich, concerning the Lawfulness of wearing the Habits; but drawn up for the Satisfaction of Sampson and Humfrey, two Oxford Divines, of great Note there, the one Dean of Christ-Church, and the other President of S. Magdalen's College. The Letter was writ with such a Clearness of Reason, such Evidence from Scripture, and in such a fatherly, Compassionate Stile, that it had a very good Effect upon many that before were ready to leave their Ministry; but having read it, were satisfied.

Sets forth a Letter of Bullinger, to satisfy such as scrupled Conformity.

This I collect from a Letter of Grindal to Bullinger, writ in August this Year; the Original whereof is still Extant at Zurich, with many other from our Bishops in those Times sent to the Learned Men there. In which Letter the Bishop related, "How some Ministers, as Sampson and Humfrey, continued in compliant, and that the Queen was highly offended with them. But that if they should Comply, it were easy to Reconcile them to her. But otherwise they, the Bishops,

Writes to Bullinger, concerning the Separatists;

ANNO
1566.

"could prevail little with her to give them Countenance. That
"many of the common Sort had taken up Resolutions to separate
"from the National Church, and had set up Meetings distinct by
"themselves: But that now of late the greater Part were come to
"a better Mind. To which his [i. e. *Bullinger's*] Letter had greatly
"contributed. He added, that when they [the Bishops] who had
"been Exiles in *Germany*, could not persuade the Queen and Parlia-
"ment to remove these Habits out of the Church, tho' they had
"long endeavoured it, by common Consent they thought it best not
"to leave the Church for some Rites, which were not many, nor
"in themselves wicked; Especially since the Purity of the Gospel
"remained safe and free to them. Nor had they to this present
"Time repented themselves of this Counsil. For their Churches,
"God giving the Increase, were augmented much, which otherwise
"had been Preys to *Lutherans* and *Semipapists*.

And to *Zan-
chy* upon the
same Subject.

To this that I have said, I must add, that there is another Excel-
lent Letter in my Possession, of the said Bishop to *Zanchy* (besides
those mentioned already) about the present Controversy. Which
tho' writ some Years after, *Viz.* about 1571 or 1572. I think it not
amiss to lay before the Reader's Eyes in this Place, to illustrate
the more what we are now upon. Therein it appeared, that *Zanchy*
had intended to send a Letter to the Queen in behalf of these Refu-
sers, to intreat that she would not enforce the use of these Rites.
This Intention of his he communicated to *Grindal*, with whom, as
we have seen, he held a Correspondence, requiring his Advice there-
upon: And, as it seems, sent his Letter for her Majesty to him to de-
liver. To which *Grindal*, December the 18th, wrote him this An-
swer, „ That he would speedily Consult with Learned and Godly Men
„ for their Thoughts thereof. And accordingly soon after he applied
himself to Men of the best Rank both for Learning and Godliness,
and some of high Quality. Some whereof were in the highest Place
in the Church, and some Privy Counsellors. Among whom we may
conclude, the Archbishop of *Canterbury*, and Secretary *Cecyl* to be
Two. And all these did unanimously conclude it best to present no
Letter to the Queen upon this Argument.

Consults up-
on *Zanchy's*
Letter to the
Queen.

And when *Zanchy* had sent Letters away to some other his Friends
here, with them also did the Bishop Consult, either by Letter, or
Word of Mouth: And he found them all of the same Judgment. And
they gave him their particular Reasons for it. Some said, that *Zan-
chy* knew not thoroughly how the Case betwixt both Parties stood.
And by some Letters which the said Learned Man had writ to some
of his Friends, it appeared, that he perceived not the true State of
the Matter in Controversy. Nor was the Explication of it very ea-
sy, as our Bishop told him in a Letter; and then proceeded to give
him a brief Account of the Certainty, Variety, and Greatness of
this Business, and to fetch it from the very Foundation, *Viz.*

Acquaints
him fully
with the Mat-
ter in Contro-
versy.

"That when the Queen began first to Reign, the Popish Religion
"being cast off, she reduced Religion to that Condition wherein it
"was while *K. Edward VI.* was alive. And to this all the States of
"the Kingdom with full Consent gave their Voices in the great
"Coun-

" Council of the Nation, called *The Parliament*. That the Autho-
 " rity of this Council was so great, that the Laws made therein could
 " not by any Means be dissolved, unless by the same that made
 " them. That in that Form of Religion set up by K. *Edward*, there
 " were some Commands concerning the Habits of Ministers, and
 " some other Things, which some good Men desired might be abo-
 " lished, or mended. But the Authority of the Law hindered them
 " from doing any thing that way: Yet the Law allowed the Queen
 " with the Counsel of some of the Bishops, to alter some Things.
 " But indeed nothing was either altered or diminished. That there
 " was not a Bishop as he knew of, but obeyed the Rules prescribed,
 " and gave Example to others to do the same. And as the Bishops
 " did, so did the other Ministers of the Church, Learned and Un-
 " learned. And all seemed not unwillingly to yield and comply in
 " the same Opinion. But that afterwards, when there was a good
 " and fast Agreement in Doctrine, all the Controversy arose from
 " the Discipline. Ministers were required to wear commonly a long
 " Gown, a square Cap, and a Tippet coming over their Necks, and
 " hanging down almost to their Heels. In the publick Prayers, and
 " in every Holy Administration, they were to use a Linnen Gar-
 " ment, called, *A Surplice*. That when some alledged, that by
 " these, as by certain Tokens, the *Romish* Priests were distinguished
 " from those that Ministred the Light of the Gospel; and said, that
 " it was not Lawful by such Obedience to approve the Hypocrisy
 " of Idolaters, or to defile their Ministry; a more moderate Sort,
 " tho' they would not be compelled to obey the prescribed Rites,
 " yet would not blame others that yielded Obedience, nor esteemed
 " the Use of these Things to be Ungodly. But some there were
 " that so defended that peculiar manner of Clothing, that without
 " it, they contended that all Holy Things were in effect prophaned,
 " and that the Ministry was deprived of a great Ornament, and the
 " People of good Instruction. Yet that the greatest part of the Ec-
 " clesiastical Order seemed to persist in this Opinion, that however
 " they thought these might be abolished, and very many desired
 " it, yet when they placed more Blame in leaving their Stations,
 " than in taking the Garments, they thought it better, (as of two
 " Evils the less,) to obey the Command, than to go out of their
 " Places.

" Divers Things were objected against the Administration of Bap-
 " tism, and the Lord's Supper, and Ecclesiastical Orders, and the
 " various Officers of the Church. They contended for a *Presby-*
 " *tery* to be set up in every Church by the Prescript of the Apo-
 " stles; and that the Discipline of the Church was in all Respects
 " lame and corrupt. So that they seemed darkly to disperse such
 " Doubts of the Church, as tho' it were no Church at all. For
 " where no Discipline was, they said no Church was. But that
 " when it came to this pass, it was cautioned by Ecclesiastical Au-
 " thority, that none should take upon him the Ministry of the Go-
 " spel, or retain it, who would not allow of the Things before
 " mentioned, and others comprehended in a certain Book; and that
 " nothing

A N W 10
1566.In the Synod
of the BishopIn the Synod
of the Bishop

XII

Sends to the
Church of
Strangers for
somehow to
be extracted
out of their
RegisterA. B. B. B. B.
R. B. B. B. B.
C. B. B. B. B.

ANN O “nothing was contained in that Book which was against the Word
1566. “of God ; and to profess this under his Hand subscribed.

In the Synod,
Anno 1571.

Instructs him
to write to
the Bishops.

Num. XI.
XII.

Sends to the
Church of
Strangers for
somewhat to
be extracted
out of their
Register.

E. Bibliothec.
Eccles. Belgic.
Londini.

Grindal having thus shewn the Reverend Man the State of our Church in these Times, added, ‘That he did not this to occasion him to write to the Queen, as he had purposed to do ; for the thing was uncertain how the Queen would take it from him : But he advised him rather to help these Churches some other ways. As in these Respects following: The Bishops were to be excited to be Means to the Queen to reform and redress Offences, that hindered the Course of the Gospel ; and that they should be gentle in exacting Punishments upon their Brethren and Fellow-Members ; especially those on whom lay the weight of Conscience ; and to be more propense to Forbearance. More to this Purpose may be read in the Bishop’s Letter. All the Misery is, we have not the whole ; for it is in some places defective. But all we have of it, as also the former Letter to *Bullinger*, are preserved in the *Appendix*.

Somebody of the Strangers Church, and he as it seems one of their Ministers, had been guilty of Uncleaness, or some other scandalous Crime: Which deserved the severest Ecclesiastical Censure. It was incumbent upon the Bishop (who was their Superintendent) to inflict it. But being minded to proceed herein, according to that Churches Custom, privately sent a Letter to *Johannes Cognatus*, i. e. *Cousin*, the chief Minister of the French Church, dated Oct. 12. 1566. to this Tenor ;

“O R O ut Cures, &c. I pray you to transcribe for me a short Account of what was done with *Michael Angelo Florentinus* [*Florio*] who was deposed from his Ministry which he had in the Italian Church here at London, in the Reign of *Edward VI.* of happy Memory, for deflowering a Maid, as it was reported. I believe the Book of those Acts is with Mr. *Gottofred Wing*, and the Elders of the Dutch Church. Write out also the short Form of Publick Penance which the same *Michael* underwent. But both by themselves in different Sheets. I desire also that the same be signed underneath, by the Testimony of three or four of you : And to do this Business as soon as conveniently you can. It will be best also, that not any thing in this Matter be divulged, 12. Octob. 1566.

Tuus in Christo, E. London.

Cousin, according to the Tenor of this Letter, dealt with *Wingius* that he should send him the said Book, or write out himself what the Bishop required. But *Cousin*, the same day, Viz. Octob. 12. wrote back to the Bishop, That they had searched, and could not find any such Books: And that some of the Elders thought that *Martin Micronius* had carried the Books of Acts along with him to *Embsden*, when the Congregation brake up under Q. Mary.

We

We heard before under the Year 1560. of a Church of *Spaniards* A N N O
 set up in *London*. It was about this or the former Year, that two of 1566.
 that Nation, Exiles for Religion, named, *Franciscus Farias*, and *Nicolaus Mo-*
linus, who had been now eight Years in *England*, made their hum- Two Spanish
 ble Application to our Bishop, to be their Friend and Patron in a pre- Exiles sue to
 sent Danger that threatned them. The Case was this. A certain the Bishop.
 Man, an Enemy to the Gospel, who had fled from *Spain* for certain
 Causes, and now dwelt at *London*, that he might get into Favour again
 with that King, framed some lying Reports of them, and treated
 with the *Spanish* Ambassador and the Governess of *Flanders*, to pro-
 cure the King of *Spain*, to have them delivered over and carried to
Spain; and that he should command the *Spanish* Inquisition to take
 Information against them for certain great Crimes. To which In-
 formation was added another against a *Spaniard* that was a very ill
 Man (with whom they had nothing to do) who had fled from *Flan-*
ders for Robbery and other Misdemeanours; and dwelt now also in
London. That King *Philip* should write to the Queen, that they
 (without any Distinction) should be delivered to his Ambassador, to
 send them to *Spain*. And the Man who was the manifest Malefactor
 in *Flanders*, was put the first in rank with them; that so no doubt
 might be made concerning them, but that they were like him or
 worse. But as to any just Criminal Accusation that could be brought
 against them, 'They called God to witness, for whose sake,
 ' they said, they suffered Banishment, that no Information
 ' could be brought against them; which, if true, would not redound
 ' rather to their Commendation than Dishonour'. They added, Pap. Offic.
 ' That more than Six thousand Crowns had been laid out by the
 ' Inquisitors from the time of their Departures, and of other pious
 ' *Spaniards*, from *Spain*, for Enquiry after them. By Reason where-
 ' of, no doubt need be made, but that false Witnesses enow might be
 ' found. And so lay upon them all Crimes whatsoever they had a
 ' mind to. Lastly, they earnestly prayed the Bishop, that they
 ' might by his means know, whether there were any such Informa-
 ' tions brought to the Queen against them, as thereby to incur the
 ' danger of being delivered up to be sent to *Spain*. For if so, they
 ' would timely escape to some other Countrey; where such Calum-
 ' nies might not take Place. And no doubt the good Bishop espou-
 sed as much as he could so just a Cause, remembering what an Exile he
 himself once was upon the same Account. These *Spaniards* Letter
 therefore he sent to the Secretary, recommending thereby the Cog-
 nizance of their Case to him. This Letter I have exemplified in the Num. XIII.
Appendix: As containing some Matters of Remark. As, What hard
 and unjust Methods were then used by the Pope's Creatures, to bring
 the Professors of the Gospel into Jeopardy: How liberal the *Spanish*
 Inquisition now was of her Money, to get into her Clutches such as
 were out of her Reach, and fled into Foreign Countries: What an
 Harvest of Men professing the Truth there now were even in *Spain*,
 a Countrey profoundly Popish; and what a seasonable Harbour and
 Retreat God made this Nation for these and all other pious Stran-
 gers.

ANN O
1566.

Letter to
Flanders, in
behalf of
some of the
Dutch Church,
Prisoners
there;

Writ by the
Queen's Ec-
clesiastical
Commission-
ers.
Pap. Offic.

And (that I may bring these things together, wherein our Bishop was concerned as Superintendent of the Foreigner's Churches in *London*) it was in this Year, or not far from it, that he expressed a particular Act of his Fatherly Care for three Members of the *Dutch* Congregation; *Viz.* Two Men and a Woman. Who going hence upon their lawful Business into *Flanders*, were seized in their Journey, and clapt up either in the Inquisition, or some other Prison, on pretence of being Persons that had left the Catholick Faith: And hereby came into imminent Danger of their Lives, and whatever they had besides. The Bishop hearing thereof, speedily, within a Month after, procured a Letter to be writ to the Officers and Magistrates that thus detained these honest People, from the Queen's Ecclesiastical Commissioners, (whereof he himself was a Member) dealing with them as effectually as they could to get these released. The Letter was in *Latin*: The Copy whereof I have seen in the Paper Office; inscribed on the back side by the good Bishop's own hand, *Copie of the Letter sent into Flanders for the Prisoners of the Dutch Church.* And 'tis therefore likely himself was the Composer of it.

They set forth in this Letter, 'That these good Men came (as they were credibly informed) quietly there about there Business; entring into no manner of Disputation of Religion with any, and so transgressing none of the publick Laws of the Country. That as to their Faith, they certainly knew them to be of sound Faith in Christ our Lord; for they did confess that he was Very God of Very God, Co-eternal and Co-equal with his Father: And that he was true Man, of the Substance of Man; namely, of the Virgin his Mother; and that he was the only Mediator, Priest, Prophet, King and Saviour of Mankind; and the only Door of the Sheep, which hear his Voice; by whom whosoever entereth in shall be saved. Which Faith of Christ, and the other Heads of Christian Religion, the foresaid Brethren had publickly professed when they were with them; and had submitted themselves to all brotherly Admonition and Correction from the Word of God, according to the Queen's Majesty's Pleasure. That they were no Vagabonds nor idle Persons, but faithful Subjects of this Church; and had lived here a great while without giving Offence to any.

Wherefore they prayed them to accept this their Testimonial of these three Persons, and to give them their Liberty, and to permit them to depart to their Friends and Affairs: Since they, to whom the Queen had committed the chief Authority in Causes of Religion, had hitherto no ways molested any of their Countrymen in Matters of Religion, behaving themselves quietly. But if those that professed our Faith, and were Members of our Church, were in this manner dealt withal in other Countries, they should be compelled (which they desired not to do) to measure the same measure unto other Nations. But they promised themselves otherwise from their Equity. And in the Conclusion, warning them to be far from shedding innocent Blood, lest they themselves fall into the most severe Judgment of the Living God, into whose Hands it was a fearful thing to fall; especially if

'if they shed it, after they knew the Truth concerning these Persons. *A N N O*
This memorable Letter of the Ecclesiastical Commission is fit to be
preserved; and may be read in the *Appendix*. 1566.

Num. XIV.

The Bishop
sends for a
Catalogue of
the Members
of the Stran-
gers Church.

Now also it was, or near this Time, that the King of *Spain* made Complaint to the Queen of his Subjects of the *Low Countries*, that had fled over hither, and were harboured by her: And pretending many of them that professed Religion, to be Obnoxious and Criminals, and had fled from Justice. Hereupon the Queen, to give Satisfaction to that Imperious Monarch, (whom she did not care to fall out with) sent Orders to our Bishop to take a diligent Survey of these Strangers, taking their Names, and who were entred Members of the *Dutch Church* in *London*, and held Communion with it. The Bishop accordingly sent to the Ministers and Officers of the said Church. And they soon after sent to him a Book signed by themselves, *Viz.* by the Hand of *Gotfridus Wyngius*, and the two other Ministers, and the Elders or Overseers of the Church, containing the Names Alphabetically digested of such, as having been born, and lived in *Flanders* or *Brabant*, Countries under *K. Philip*, or more lately fled thence, were now of the *Belgick-German-Church*, *London*, together with a Character of their Sobriety; amounting in all to the Number of Three Hundred and Ten. And because the seeing of the Names of these may be acceptable to some more Curious, (who from hence may judge of the Stock and Family of divers Persons of good Wealth or Trade, or Reputation in *England* at this Day, or for other Reasons) I have exemplified the Catalogue from the Original: And may be found in the *Appendix*. Many of these Protestant Refugees in those Times planted themselves in *Southwark*, for the Conveniency of their Trades and Callings.

Numb. XV.

Reviews the
Parts of *Nowel's*
Book a-
gainst *Dorman*.

Nowel, Dean of *S. Paul's*, this Year set forth his second Book against *Dorman*, in Vindication of the Queen's Proceedings in Religion against the Papists; *Dorman*, an *English* Fugitive, having in an *English* Book, printed in the Parts abroad, against Bishop *Jewel*, slandered the Reformation in divers Matters. Every Portion of this Book, as the Dean wrote it, he sent to our Bishop, who diligently and carefully examined and perused each Sheet: And more than that, he also took care that the Secretary should have a Sight of the Papers, that the Book might be the more Correct, conveying all the Book by Pieces from himself to the said *Cecyl*, and particularly and especially he sent him a few Leaves, which contained an Answer to *Calvin*, by Oversight, uncomely and untruly Writing concerning *K. Henry VIII.* and against the Title of Supreme Head, whereof *Dorman* took Advantage, and laid to our Charge. This material Part of *Nowel's* Book the Secretary had not yet Leisure to look over; but the Dean prayed him to Oversee it, (sending it with the rest of his Papers again written out) and then he should have no Cause to stay the Printer (calling upon the Author) for lack of Intelligence of the said Secretaries Judgment upon that Part.

Not

A N N O
1566.

The Bishop
licenseth a
Book of
Calfhill's
against Mar-
shal.

Marshall's Re-
quest to Mr.
Grindal.

Beza sends
his Annotations
to the
Bishop.

Beza presses
to the Bishop
Subscription
to a common
Confession of
Faith.

Not long before this Time a Popish Book came forth, Intituled, *A Treatise of the Cross*. To which James Calfhill, a Learned Man of Christ's-Church in Oxford set forth an Answer. This in this Year 1566, was replied to by John Marshall, Batchelor of Law. Which Reply being a tedious Book in Quarto, was printed at Lovain. Wherein our Bishop for Licensing Calfhill's Book is mightily cried out against, as letting pass such, and so many false Doctrines, which must highly reflect upon the New Church of England, (as that Author thought fit to stile this Church then lately Reformed) and likewise upon the Superintendents of it, as he called the Bishops. For before his Reply, he has a Tract which he calls, *A Request to Mr. Grindal, and other Superintendents of the New Church of England*. Beginning thus, "Among other Godly Councils of the Wise Man, this being one, That we should not believe all that is said, I thought it not convenient to believe the Publick Fame, that reported unto us, that you, Mr. Grindal, did peruse the Answer made to the *Treatise of the Cross*, and allow all the Doctrines contained in it, and privilege it to the Print; lest for my light believing you might with the same Wise Man account me light of Heart; I longing to hear whether the Doctrines uttered in the same Book, be the Doctrines of all the Church of England, &c." And then he did most earnestly require and challenge him, and all the rest of the Superintendents (for he would not call them Bishops) to give Notice and Signification by some Pamphlet in Print, whether it were the received and approved Doctrine of all the New Church of England, able to be justified by the plain and undoubted Word of God, and by the true and godly Fathers of the Church, and General Councils, within Six hundred Years after Christ: Namely, certain Positions which he had (perhaps maliciously and insincerely) drawn out of Calfhill's Book. But the good Bishop had other Work to do, than to comply with such a Picker of Quarrels.

Theodore Beza, late Assistant to Calvin, and now the chief Minister of Geneva, made a Present this Year to Bishop Grindal, of his *Annotations upon the New Testament*. And the same Reverend Father soon after sent him a Letter, thanking him for the Book, and withal, a Gratification. What it was, I cannot tell; perhaps it was the Bishop's Picture, or his Ring: But Beza called it *Longè maximum gratissimumq; Tui munusculonon*, i. e. *A very great, and most acceptable Remembrance of Himself*, which he would keep for his sake. The Bishop in his Letter had much commended his *Annotations*, as Accurate and Learned: But Beza modestly declined the Praise, and added, that then they might seem such as the Bishop had characterized them, when they should be critically corrected by him, and such other Learned Men as he

Beza took this opportunity earnestly to press the Bishop, That as the English Church, he made no doubt, agreed in Doctrine with the Churches of France, the Church of Geneva, and other Reformed Churches; all which the last Year, together with those of Helvetia, subscribed a like Confession of Faith; he would also promote the same Practice in England. And the like he wisht to be done in Scotland.

That

That so the Papists might have no Reason to take Advantage, or *ANNO*
 Clamour against the Churches, that had left the Superstitions of *Rome*, 1566.
 as tho' they had no Agreement in Doctrine among themselves. And
 to break their Counsils, who depending upon Multitude, rather than
 Reason, laboured the Destruction of the Churches. That when the
 Opinion and confident Talk of the innumerable Differences among
 the Reformed, should hereby be sufficiently confuted, many would
 be excited to embrace the true Religion. He judged this a Matter
 very proper for our Bishop, and the rest of his Collegues, to con-
 cern themselves about, and to recommend to the Queen as effectually
 as he could.

In the next Place he seemed to argue with the Bishop concerning
 the Religious Contentions on foot in *England*, having heard by cer-
 tain Letters sent hence both into *France* and *Germany*, concerning di-
 vers Ministers discharged their Parishes, otherwise Men of good Lives
 and Learning, by the Queen, the Bishops also consenting; because
 they refused to Subscribe to certain new Rites. And that the Sum
 of the Queen's Commands were, to admit again not only those Gar-
 ments, the Signs of *Baal's* Priests in Popery, but also certain Rites,
 which also were degenerated into the worst Superstitions; as the
 Signing with the Cross, Kneeling in the Communion, and such like.
 And which was still worse, that Women should Baptize, and that the
 Queen should have a Power of superinducing other Rites, and that
 all Power should be given to the Bishop alone in ordering the Matters
 of the Church; and no Power, not so much as of Complaining, to
 remain to the Pastor of each Church. Thus it seems the Non-com-
 pliers had represented the present Condition of our Church, to those
 Abroad. That Learned Divine, (as he signified to our Bishop) upon
 these Reports writ back to his Friends, That the Queen's Majesty,
 and many of the Learned and Religious Bishops, had promised far
 better Things: And that a great many of these Matters were, at least
 as it seemed to him, feigned by some evil-meaning Men, and wrest-
 ed some other way. But withal he beseeched the Bishop, that they
 two might confer a little together concerning these Things. He
 knew, as he went on, there was a two-fold Opinion concerning the
 Restoration of the Church. First, Of some, who thought nothing
 ought to be added to the Apostolical Simplicity: And so, that with-
 out Exception whatsoever the Apostles did, ought to be done by Us:
 And whatsoever the Church, that succeeded the Apostles, added to
 the first Rites, were to be abolished at once. That on the other side
 there were some, who were of Opinion, that certain ancient Rites
 besides, ought to be retained; partly as profitable and necessary,
 partly, if not necessary, yet to be tolerated for Concord sake. Then
 did the foresaid Reverend Man proceed to shew at large, why he
 himself was of Opinion with the former sort. And in fine, he said,
 that he had not yet learned by what Right, (whether one looks in-
 to God's Word, or the ancient Canons) either the Civil Magistrate
 of himself might superinduce any new Rites upon the Churches al-
 ready constituted, or abrogate ancient ones; or that it was Lawful
 for Bishops to appoint any new Thing, without the Judgment and

And argues
 with him
 concerning
 the present
 Contentions.

A N N O Will of their Presbytery. This Letter was wrote the 5th of the
1566. Calends of July; that is, June the 27th.

Bez. Epist. 8.

To this the Bishop no doubt gave an Answer, in all probability now perished and past Recovery. But I have seen another large Answer of his of the same Subject, in effect, wrote by his own Hand not long after, to another Learned Foreign Divine, viz. *Hieronymus Zanchy*; giving therein a true and impartial Account of the Appointment of these Matters in this Church, in Vindication of the Proceedings here against the Refusers of Compliance. Which was mentioned at large before.

Beza writes again.

In the Year 1568. *Beza* wrote again to our Bishop upon the same Argument, lamenting the Divisions caused hereby. Which we shall take notice of, when we come so far.

C H A P. XII.

The Bishop's Concern with some Separatists; Convented before him. Beza disliked them. The Bishop's Advice about a Bishop of Armagh. Stops Unlicensed Preachers.

A N N O
1567.

Two Sorts of Puritans.

THE Refusers of the Orders of the Church, (who by this time were commonly called *Puritans*;) were grown now into Two Factions. The one was of a more quiet and peaceable Demeanour; who indeed would not use the Habits, nor subscribe to the Ceremonies enjoined; as Kneeling at the Sacrament, the Cross in Baptism, the Ring in Marriage; but held to the Communion of the Church, and willingly and devoutly joined with the Common Prayers. But another Sort there was, that disliked the whole Constitution of the Church lately Reformed; charging upon it many gross Remainders of Popery, and that it was still full of Corruptions not to be born with, and Antichristian; and especially the Habits which the Clergy were enjoined to use in their Conversation and Ministration. In-
 somuch that these latter separated themselves into private Assemblies, meeting together not in Churches, but in private Houses, where they had Ministers of their own. And at these Meetings, rejecting wholly the Book of Common Prayer, they used a Book of Prayers framed at *Geneva*, for the Congregation of *English* Exiles lately sojourning there. Which Book had been overseen and allowed by *Calvin*, and the rest of his Divines there; and indeed was for the most part taken out of the *Geneva* Form. And at these clancular and separate Congregations, they had not only Prayers and Sermons, but the Lord's Supper also sometimes administered. This gave great Offence to the Queen, thus openly to turn their Backs against that Reformation which she so carefully had ordered, and established. And she issued out her Letters to the Ecclesiastical Commissioners; to which Letters

The latter Sort separate.

Geneva Prayers used by them.

ters were subscribed the Names of her Privy Council : Which were in Effect, That they should move these Dissenters by gentle Means to be conformable, or else for their first Punishment to lose their Freedom of the City, and after to abide what would follow.

A N N O
1567.

Some of this sort had hired *Plummers Hall*, upon pretence of keeping a Wedding there, but in truth for a Religious Meeting. Here on the 19th of June about an hundred Persons met, but were disturbed by the Sheriffs, and about 14 or 15 of the chief of them taken, and sent to the *Compter* for their Disobedience. The next Day several of them were sent for, before the Lord Mayor, the Bishop of *London*, and others the Queen's Commissioners. Then the Bishop told them, " That they had shewed themselves Disorderly, in absenting from " their Parish Churches, and the Assemblies of other *Christians*, who " quietly obeyed the Queen's Proceedings, and served God in such " good Order as the Queen and the rest, having Authority and Wisdom, had set forth and established by Act of Parliament. And not " only so, but they had gathered together, and made Assemblies, using " Prayers and Preaching ; yea, and ministring the Sacrament among " themselves. And this they had done many times, and particularly but the Day before. He then wished them to forbear for the Future. And in fine produced the Queen's Letters afore said. The Bishop took Notice, how they pretended a Wedding, when they hired the said Hall for no such Purpose. Which when one of them said, they did to save the Woman harmless, who let it to them ; the Bishop shewed them, that by this Evasion they were guilty of Lying : Which was contrary to the Admonition of the Apostle, *Let every Man speak Truth with his Neighbour*. And that they had hereby put the poor Woman to great Blame ; and that it was enough for her to lose her Office of being Keeper of the said Hall ; which was against the Rule of Charity.

Some of them taken at Plummers Hall.

The Bishop's Reproof of them. Part of a Register. p. 23.

Then the Bishop declared to them after a grave and gentle manner, How that by thus Severing themselves from the Society of other Christians, they condemned not only the present Members of the Church that held Communion with it, but also the whole State of the Church Reformed in K. *Edward's* Days ; which he affirmed was well Reformed according to the Word of God ; yea, and that many good Men had shed their Blood for the same : Which their Doings did condemn. But one of them said in the Name of the rest, That they condemned them not ; but that they only stood to the Truth of God's Word. The Bishop asked them moreover, Whether they had not the Gospel truly preached, and the Sacraments Administred accordingly ; and whether good Order was not kept, altho' they differed from other Churches in Ceremonies and indifferent Things : Which lay in the Prince's Power to command for Orders sake ?

He argues with him.

Then the Bishop allowed them to speak, and asked one of them that was the Ancientest, named *John Smith*, What he could answer. Who said, that they thanked God for the Reformation : And that what they desired was, that all might be according to God's Word. When several others of them strove to speak, the Bishop commanded *Smith*

Their Plea.

to

ANN O
1567.



to go on. Who proceeded thus, That as long as they might have the Word freely preached, and the Sacraments administred without idolatrous Gear about it, they never assembled together in Houses; But when it came to this Point, that all their Preachers were displaced, that would not Subscribe to the Apparel and the Law, so that they could hear none of them in any Church by the space of seven or eight Weeks, except Father *Coverdale*, [for none else it seems they would hear, because they wore the Habits] coming not to the Parish Churches, they began to bethink themselves what they had best to do: And remembring that there was a Congregation in the City of *London* in *Q. Mary's* days, and a Congregation also in *Geneva* of *English* Exiles then, that used a Book framed by them there, they resolved to meet privately together, and use the said Book [laying aside the Common-Prayer-Book wholly.] And finally, he in the Name of the rest, offered to yield, and to do Penance at *S. Paul's* Cross, if the Bishop, and the Commissioners with him, could reprove that Book, or any thing else that they held, by the Word of God.

The Bishop's
Answer to
them;

But when the Bishop still told them that this was no Answer for their not going to Church; *Smith* said, that he had as lieve go to Mass, as to some Churches: And such was the Parish Church where he dwelt; and that he was a very Papist that Officiated there. But the Bishop said, that they ought not to find fault with all for a few: And that they might go to other Places: And particularly mentioned *S. Lawrence*, and *Sampson* and *Lever*; who preached in *London*, being dispensed with, tho' they wore not the Habits, besides *Coverdale*. And when one of them mentioned some that were Priests in *Q. Mary's* days, and still officiated, the Bishop demanded, if they accused any of them of false Doctrine. And one presently answered, he could: And mentioned one *Bedel*, who then was present. But it was not thought convenient at that Time, to enquire further into that Accusation, being not to the present Purpose.

And the Dean
of *Westmin-*
ster's.

But the Dean of *Westminster*, who was one of the Commission, told them, they would take away the Authority of the Prince, (who might appoint the Use of indifferent Things in God's Worship) and the Liberty of a Christian Man, which was not bound up in such Matters. And therefore, the Bishop added, they suffered justly. But one of them answered, that it lay not in the Authority of a Prince, and the Liberty of a Christian Man, to use, and to defend that which appertained to Papistry and Idolatry, and the Pope's Canon Law. And when one of them charged the Government, that the Pope's Canon Law, and the Will of the Prince, had the first Place, and was preferred before the Word and Ordinance of Christ, the Dean of *Westminster* observed how Irreverently they spoke of the Prince, and that before the Magistrates. And the Bishop asked them, What was so preferred. To which another of them answered boldly, That which was upon his [the Bishop's] Head, and upon his Back: Their Copes and Surplices, their Laws and Ministers. And when one of them urged, that the Prince and People both should obey the Word of God; the Bishop gravely answered, That it was true in effect, that the

the Prince should, and must obey the Word of God only. But then he said, he would shew them that this Matter consisted in Three Points. The first was, that that which God commanded might not be left undone. The second, that that which God forbad might not be done. The third consisted in Things which God neither commanded, nor forbad. And they were of a middle Sort, and were Things indifferent. And in such Things he asserted, Princes had Authority to Order, or to Command. Whereupon several of them cried tumultuously, *Prove that*, and, *Where find you that*? But the Bishop at this Noise said, he had talked with many Men, but never saw any behave themselves so Unreverently before Magistrates. Then they urged, that Surplices and Copes, which the Bishop, they saw, intended to place in the third Rank, were Superstitious and Idolatrous; and demanded of him to prove that Indifferent, which was Abominable. The Bishop said again, Things not forbidden by God might be used for Order and Obedience sake.

Then he shewed the Mind and Judgment of a Learned Foreign Protestant, namely *Bullinger*, chief Minister at *Zurick* in *Switzerland*, whom they themselves liked of. He read out of a Book, what that Learned Man's Opinion was, to this Effect, That it was not yet proved, that those Garments had their first Original from *Rome*: And that tho' those in *Helvetia* used them not in their Ministry, yet that those in *England* might lawfully use them, as Things that had not yet been removed. But *Smith* said, he could perhaps shew *Bullinger* against *Bullinger* in that Thing. The Bishop told him, he thought not: And said moreover, that all Reformed Churches differed in Rites and Ceremonies: And that they agreed with all Reformed Churches in Substance of Doctrine. To which one of them said, that they should follow the Truth, and the best Way: And that they [*viz.* who had an Hand in the present Establishment of Religion] had brought the Gospel and Sacraments into Bondage to the Ceremonies of Antichrist, and defended Idolatry and Papistry: And that there was no Ordinance of Christ, but they had mingled their own Inventions with it: Instancing particularly in Godfathers and Godmothers in Baptism.

The Bishop knowing the Reverence they had for the Church of *Geneva*, shewed how they communicated in Wafer-cakes, one of the Things used then in the Administration of the Sacrament, and which they were so much against. One said, they of *Geneva* did not compel so to receive. The Bishop said, Yes, in their Parish Churches. But another of their Party put that off, by saying that the *English* Congregation there did Minister with Loaf-Bread. And another said, That it was good to follow the best Example; and that they were to follow that Church of *Geneva*, as that followed Christ.

At length the Dean of *Westminster* told them, All the Learned Men in *Europe* were against them. *Smith* said, they Reverenced the Learned in *Geneva*, or in other Places where they were; but they builded not their Faith and Religion upon them. The Bishop asked them, if they would be judged by the Learned in *Geneva*, and said,

H h

that

A N N O
1567.He alledges
the Judgment
of *Bullinger*
against them;And the Pra-
ctice of the
Church of
Geneva.Produces a
Letter from
thence, dis-
approving
their Separa-
tion.

ANNO
1567.

that they were against them, and shewed them a Letter that came from *Geneva*, wherein they appeared to be against them and their Practices, in departing away, and separating themselves from the National Church; turning to a Place, wherein they wrote thus, *That against the Princes and Bishops Will they should Exercise their Office, they [the Ministers of Geneva] did much the more tremble at.* Mark, said the Bishop, how he [i. e. *Beza*, who wrote the Epistle] saith *he trembled at their Case.* But one of them said, they knew the Letter well enough, and that it made nothing against them; but rather against the Prince and Bishops; and that it meant they trembled at the Princes and the Bishops Case, to proceed to such Extremities against them, as to drive them against their Wills to that which of it self was plain enough, [i. e. Popery and Superstition] tho' they would not utter them. Then the Bishop said, By these Words they entred into Judgment against them [the Magistrates], and shewed them, how that they of *Geneva*, by this Letter counted the Apparel indifferent, and not impious and wicked in their own Nature. And that therefore they counselled the Preachers not to give over their Function, or Flocks for these Things. This Letter is Extant among *Beza's* Epistles, and giving much Light to this Controversy, I thought it proper to lay it before the Reader in the *Appendix.*

A Passage of
Melancthon al-
leged by
them;

Answered by
the Bishop.

They Accuse
the Bishop
for wearing
the Habits.
His Answer.

Then one of them said, that before they compelled the Ceremonies, so that none might Preach or Minister the Sacraments without them, all was quiet. Which was spoken to justify themselves for withdrawing. The Bishop then bad them see, how they were against indifferent Things, which might be born withal for Order and Obedience sake. At length, one of them named *Hawkins*, produced a Passage out of *Melancthon*, upon the Fourteenth Chapter to the *Romans*, in answer to something the Lord Mayor had spoken to them, *Viz.* 'That when the Opinion of *Holiness*, of *Merit*, of *Necessity*, is put unto Things indifferent, then they darken the Light of the Gospel, and ought by all Means to be taken away. To which the Bishop pertinently replied, that these Matters whereof they were Disputing, were not commanded of *Necessity* in the Church. But the same *Hawkins* rejoined, that they had made it a Matter of Necessity; and that many a poor Man felt, [meaning, that had been discharged his Living for Non-compliance.]

When the Bishop had occasionally said, he had said Mass, and was sorry for it, one of them presently said tauntingly, that he went like one of the Mass-Priests still. To whom he gently said, that he wore a Cope and a Surplice in *Paul's*, yet had rather Minister without these Things, but for Order sake, and Obedience to the Queen. But they presently declaimed against them, calling them *Conjuring Garments* of Popery, and Garments that were *accursed*. But the Bishop asked them, Where they found them forbidden? And Where, said another of them is the Mass forbidden? [As tho' where the one was forbidden, the other was.] The Bishop then shewed the Mass forbidden in Scripture thus; That it was thought to be Meritorious; that it took away free Justification; that it was made an Idol: And

And all Idolatry was forbidden in Scripture. By the same Argument one of them attempted to prove the Garments forbidden; because they brought the Word of God into Captivity to the Pope's Garments, and his Canon Law: And therefore they were Idols.

When one of the hottest of them (*Nixon* by Name) had compared the present Bishops to the Popish ones, who made the Mayor and Aldermen their Butchers, (which Irreverend Speech gave great Offence) the Bishop intending to declare how severely this reflected upon the Queen, by whose Authority and Commission they acted, he asked them, Whether they had not a Godly Prince, and challenged them to answer, if she were Evil. But they replied, that the Fruits shewed what she was; and that the Servants of God were persecuted under her. And another applied the Words of the Prophet, *How can they have Understanding that work Iniquity, spoiling my People, and that extol Vanity?* This somewhat provoked the mild Bishop, that he bad them forbear, and desired the Lord Mayor to take notice of it.

When some of the Commissioners had urged, that they held the Reformation in *K. Edward's* Days, one of them said, They in *K. Edward's* Days never came so far, as to make a Law that none should Preach or Minister without these Garments. The Bishop insisted again upon the Innocency of them, shewing that *St. Paul* said, *To the clean all things were clean*; and that which others had evilly abused, we might use well, as not receiving them for any such Purpose of Holiness or Religion. One of them said in Answer, However they had received them, they had now exalted them, and brought the Word of God into Subjection to them.

One of them related how he had delivered a Book to Justice *Harris*, and which was the Order they held, [It seems to have been the *Geneva* Book,] and bad any of the Commission reprove the same by the Word of God, and they would leave it, and give over. The Bishop said, they reprov'd it not; but for them to gather together disorderly, to trouble the common Quiet of the Realm, against the Prince's Will, they liked not the holding of that. But they insisted, they held nothing that was not warranted by the Word of God. This, and divers other things, were discoursed and argued *Pro* and *Con*. And in Fine, these Men treated the mild Bishop but rudely, by their Words and Carriages towards him: Insomuch that much Notice was taken of it. And finding them so Irreclaimable, it abated much of the Favour which he was inclinable to shew them.

Beza, the chief Minister of *Geneva*, otherwise a great Favourer of this sort of Men, liked not of their Behaviour, and signified his Disallowance of it in an Epistle to this our Bishop, wherein he commended his Lenity and his Patience, as we shall see hereafter.

They were very severe upon him afterwards in their Prints, by Slandering of him in a most high manner. And therefore 'tis the less Wonder, that this mild and patient Man was some Years after provoked, (observing also their unquiet Dispositions) to express himself somewhat severely against them. Which we shall have occasion to speak more at large of under the Year 1569. But here fell in a Matter of another Nature; which I shall now proceed to declare.

ANN O
1567.

They miscall
the Mayor
and Alder-
men.

They delivered
a Book of
the Order of
their Wor-
ship.

Beza liked not
their Behavi-
our.

They highly
Slander the
Bishop.

The

ANNO
1567.

The Bishop
intercedes, for
a good Arch-
bishop to be
sent into Ire-
land.

Paper Off.

None to
Preach with-
out License.

The Bishop's
Letter to that
Intent.
MSS. Johan.
D. Episc.
Elien.

The Archbishoprick of *Armagh* in *Ireland*, the chief and highest Spiritual Dignity in that Kingdom, was now void. Upon the sending of a fit Man to fill that See, the Well-being of Religion there did mainly consist. Great Friends and Interest were made by some, to obtain this high Spiritual Dignity. Among the rest was Mr. *Dorril*, one, I think, of the Prebendaries of *Canterbury*, but corrupt in Religion; tho' otherwise outwardly complying. He had been once complained of before the Ecclesiastical Commissioners. A certain *Irish* Scholar, but a hearty Friend to Religion, and Zealous towards his Country, dreading *Dorril's* coming into *Ireland* in the Quality of Primate there, applyed himself to our Bishop, to put a Stay, if possible, to it: Who forthwith writes a Letter to the Secretary, and makes this *Irishman* the Bearer. Therein he shewed the Secretary, that the Bringer had made Suit to him against the foresaid Man, and that it was his Opinion he would hinder the Course of Religion in that Country. And the Bishop added, that he was himself of the same Opinion, *Dorril* having been a Person that had heretofore been convented before him, and other Ecclesiastical Commissioners, for sundry Misdemeanors. And that therefore he knew him to be an unfit Man for so high an Office: And prayed the Secretary to talk a little with the Bringer, and to hear him. The Bishop proceeded to give his Advice in this Spiritual Matter; viz. That he, the Secretary, would be a Means, that some Learned Man of grave and godly Disposition, might be placed there; who, by Doctrine, and good Example, might win People to Christ. He recommended one Person as well Qualified, whom he had once before recommended; namely, Dr. *Spenser*, Parson of *Hadly*. But that if it pleased the Queen, the Archbishop might be sent to, to Bill three or four grave Men, out of which she might take her Choice. Adding withal this seasonable Caution, that the Men that sued for Bishopricks, did in that declare themselves unmeet for the Room. And so referred the whole Matter to his further Consideration. This Letter was dated Nov. the 19.

It was shewn before, how some Ministers, who, for their Refusal of Conformity, were not permitted any longer to Preach or Officiate publickly, did notwithstanding take the Liberty to do both; and that in private Assemblies: Whereby a Breach was made in Christian Communion. For the better preventing of this, it was thought fit to permit none to preach in *London*, without Licenses taken forth from the Archbishop of *Canterbury*, or Bishop of *London*. And all the Ministers in the City, who had Benefices therein, were enjoined by Letters from the Bishop, not to suffer any Unlicensed Preachers to come into their Pulpits. But what the full Import and Meaning of these Letters were, may be seen by that which one *Earl*, Minister of *St. Mildred's* in *Breadstreet*, (who it seems often suffered these Unlicensed Men to preach) received from the Bishop. Which was as follows.

“Whereas we understand that divers disordered Persons, not regarding their due Obedience to the Queen's Majesty, and her Laws, have heretofore, and yet do presume to Preach in the

"the City of London, not being thereunto Licensed, neither by the
 "most Reverend Father in God, Matthew Archbishop of Canterbury,
 "nor me the Bishop of London: Notwithstanding also, that divers
 "of the said unruly Preachers have been by us, the Queen's Maje-
 "sty's Commissioners for Causes Ecclesiastical, expressly commanded
 "in her Highness's Name, to forbear the Office of Preaching, until
 "such time as they were thereunto Licensed by ordinary Authority:
 "Forasmuch as this Contemptuous and Licentious Behaviour tendeth
 "to a very evil Example, and also may breed Division and Tumults
 "among her Highness's Subjects; Which appeareth to be specially
 "sought by these Disobedient Persons:
 "We have therefore thought good by these Presents, in her Maje-
 "sty's Name, straitly to charge and command you, that from hence-
 "forth ye permit not any Person to Preach in your Church, but such
 "as shall have License in Writing from the said most Reverend Fa-
 "ther, or me, the Bishop of London: And the same License to be
 "dated upon, or since the first Day of March, 1564. as you, and eve-
 "ry of you will answer to the contrary. And that forthwith, upon
 "the Receipt hereof, you cause a Vestry to be had in the Church,
 "and then and there to give knowledge thereof among the rest of the
 "Parishioners. So as from time to time, at any Alteration of Church-
 "wardens, they may have knowledge thereof; and the like Charge
 "given unto them. And hereof fail ye not. Given the 10th Day
 "of January. Your Friends,

Edm. London, D. Hughs.
 D. Lewis, Tho. Tale.
 Tho. Huycke.

CHAP. XIII.

Some Puritan Ministers go into Scotland. Enquiry after Strangers; Affected with Heresies, or other Crimes. The Bishop's Advice therein. Stow's Study searched for Popish Books. The Bishop's Concern with Corranus the Spanish Preacher. The Case of Geneva. Propositions set forth by the Dutch Church, London. Colleges in Oxford, Popishly Affected. The Bishop Interposes for the Strangers.

BY Means of the Queen's Commissioners, and the Secretary, the Puritans, that would not be brought to any Conformity here in England, had been encouraged to go and preach the Gospel in Scotland; sending with them, as it seems, Letters Commendatory to the Ruling Men there. They went; but they were not long there. They liked not that Northern Climate, but in May returned again. And being come home, they fell to holding their Private Assemblies, and to pursue their former Practices. This Bishop Grindal disliked of,

ANN O
 1568.

Puritan Ministers repair to Scotland to Preach.

But come Home again.

ANNO
1568.

The Bishop's
Thoughts
thereof.

of, and thought it adviseable (and prayed the Secretary to consider of it) to have them Summoned before the Council again, to know their Meaning, as they had been formerly. One of these was called *Evans*, (thought to be of more Simplicity than the rest) who reported that at *Dunbar* on *Good-Friday*, he saw Men going to the Church Bare-footed and Bare-legged, and creeping to the Cross: Making that an Argument for their coming back, which indeed should rather have persuaded them to stay; viz. That by their better Instruction of them, they might bring them off from those Superstitions. But this occasioned these Words of our Bishop to a Friend of his; *If it be so, the Church of Scotland will not be pure enough for our Men.* Adding, that they were a wilful Company, praying God to grant them humble Spirits.

The Bishop
makes search
for Strangers,
Anabaptists.

Another part of our Bishop's Labour, was to guard the Peace of the Church, and the Truth of Religion from Foreigners, (as well as Home-born) who infected with *Anabaptistical*, and other odd Opinions, (besides others guilty of great Crimes) had in considerable Numbers, from time to time, conveyed themselves into *England* from other Parts, out of a Pretence of a Liberty of Professing the Gospel; and had their secret Conventicles here. By which Means many *English* People, in *London* especially, had been corrupted in their Principles: The Bishop therefore got divers Searches to be made, by Order from above, for Strangers of this Leaven. And for the better effecting this, he drew up Articles of Enquiry into the Reasons of their coming into *England*, and concerning their Opinions. There were so many of these Strangers in *London*, even upon the first coming of the Queen to the Crown, that in her Second Year she was fain to issue out a Proclamation for the Discovery of them, and a Command to Transport themselves out of her Dominions; or else to expect to be proceeded against according to Laws Ecclesiastical, or others. And again some Years after, another Search for Strangers was made: And this Year, 1568. a Third. And this, *Grindal* put Sir *Will. Cecyl* upon. And to direct him how to proceed, he sent him the Articles of Enquiry used in the former Search for Strangers, and a Proclamation set forth in the Second Year of her Majesty's Reign. Which might minister Occasion of Matters to be thought upon at present. And by these he shewed the Secretary, that this was a thing that heretofore, and that from time to time, had been regarded.

The Procla-
mation a-
gainst them;

The Proclamation ran to this Tenor. "The Queen's Majesty understanding, that of late time sundry Persons being infected with
"certayn dangerous and pernicious Opinions, in Matters of Religion,
"contrary to the Fayth of the Church of Chryst, as *Anabaptists*,
"and such lyke, are come from sundry Parts beyond the Seas, into
"this her Realme, and speciallye into the Citie of *London*, and other
"Maritime Townes, under the Colour and Pretence of flying from
"Persecution against the Professors of the Gospel of Chryst: Where-
"by if Remedy be not speedily provided, the Church of God in
"this Realme shall susteyne great Daunger of Corruption, and Sects
"to encrease contrary to the Unitie of Chryst's Church here esta-
"blished.

"For

“ For redresse whereof, her Majestie by Advice of her Counsayle,
 “ having commanded the Archbishop of *Canterbury*, Byshop of *Lon-*
 “ *don*, and other Byshops to see the Parishes in *London*, and other
 “ Places herewith suspected, to be severely visited, and all Persons
 “ suspected to be openly tried and examined, touching such Phanati-
 “ cal and Heretical Opinions; Willeth and chargeth all manner of
 “ Persons born eyther in Forreigne Parts, or in her Majesties Domi-
 “ nions, that have conceived any manner of such Heretical Opi-
 “ nion, as the *Anabaptists* do hold, and meaneth not by charitable
 “ Teaching to be reconciled, to depart out of this Realme within
 “ twenty Days after this Proclamation, upon payne of Forfeiture of
 “ all their Goods and Cattelles, and to be Imprisoned, and further
 “ punished, as by the Laws eyther Ecclesiastical or Temporal, in
 “ such Case is provided.

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“ And her Majesty also chargeth and commaundeth upon Payne of
 “ Imprisonment, that no Minister, nor other Person, make any
 “ Conventicules or secret Congregations, eyther to Read, or to
 “ Preache, or to Minister the Sacraments, or to use any maner of
 “ Divine Service, but that they shall resort to open Chappels or
 “ Churches, and there to Preach, Teach, Minister, or Pray, according
 “ to the Order of the Church of *England*, except it be in Cases of
 “ Sicknes, or where Noble-men, and such others, that have in all
 “ former Tymes been accustomed to have Divine Service said in
 “ their Oratories within theyr Houses, for divers necessary Re-
 “ spects: Upon Pain that whatsoever Persons, or Company shall
 “ make such secret Conventicules, every Person to be Imprisoned
 “ without Bayle or Mainprize, untill the coming of the Justice for
 “ delivery of the same Gayls, and then to be punished by their Di-
 “ rections.

And forbid-
ding all Se-
cret Congre-
gations.

“ Yeven at our Castel of *Wyndfor* the xxii. day of *September*, the
 “ seconde Yere of our Reigne, MDLX.

The Articles of Enquiry were as follow :

The Articles
of Enquiry
for Strangers.

*Articles inquired of in the Serche for the Number of Straungers
 within the City of London, and about the same, in the
 Months of November and December last past, Viz. Anno
 Domini, 1567.*

1. “ First, You shall inquire how many Straungers and Aliens,
 “ as well Men, as Women and Children, are dwelling and resyent,
 “ or abiding within your severall Parishes; and of what Nation they
 “ be.
2. “ *Item*, How long every of them have been dwellying or a-
 “ byding there; and what the Names of every of them are; and
 “ about what Time every of them came first hither.
3. “ *Item*, Of what Trade, Lyving or Occupation they be of;
 “ and how many of them are vehementlie suspected or defamed of
 “ any evil Lyving, or to be setters forward, or Favourers of any
 “ naughtie Religion or Sect.

4. “ *Item*,

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4. "Item, Whether they do resort to their Parish Churches, to hear Divine Service, and to receive the Sacraments, as others of the Parishioners do, or are bound to do.

5. "Item, How many of them absenteth themselves from theyr said several Parish Churches; and what their Names be.

6. "Item, How many of them resort to their Churches appointed for Strangers here in the City of London.

Of the Number of Straungers, and of these Articles abovesaid, the Lords of the Council were certified in *December* last past.

To all this the Bishop added a Remembrance of his own to the Secretary, for the more effectual prosecuting of this Business in this Year 1568. Which Remembrance was in these Words:

The Bishop's
Remem-
brance con-
cerning them.

"I wyshe that the Conclusion of this Order of Straungers may be, that all such as shall be found culpable, or vehementlie suspected either of Heresies or Errors, or of other grievous Crimes, as Treasons, Murders, Felonies, or other such like, committed before their coming over into this Realme; And also all others of the *French* and *Dutch* Nation (those only excepted which are known Merchants, and intend not continuallie to remain here) which adjoyne not themselves to the *French* or *Dutch* Church in *London*, or else understanding our Language, do not orderly resort to the Parish Church where they dwell; shall be commanded to depart the Realme within twentie Days next after warning given to them by the Archbishop or Mayor, &c.

A List
brought in of
Strangers.

The Issue of this was, that the List of the Names of all the *Dutch*, and other Nations was carefully taken throughout every Ward in *London*, with their Trades and Occupations, and how long they had been come over, and to what Churches they resorted. And this when finished was brought to the Bishop, and by him sent up to the Secretaries Office. What further followed in this Matter I am not able to relate.

Stow, the Hi-
storian's
Books seized
by the Bi-
shop's Order.

Now also it seems an Eye was had to another sort of Men in the City, namely *Papists*, especially such as kept in their Possession Popish Books and Superstitious Writings. And particularly Notice was taken of *John Stow*, Taylor, the same that was the Laborious Collector of the Historical Antiquities of *London* and *England*. The Lords of the Council had heard of him, how he had been a great Collector of this sort of Books, under the pretence of making Collections for his History, being, I conclude, complained of by some to the Ecclesiastical Commissioners. Wherefore in the Month of *February*, the Privy Council sent their Letters to our Bishop, to send to Search his House, and to Examine his Books, and to seize all Books of that Nature. Mr. *Wattes*, Archdeacon of *London*, and the Bishop's Chaplain went, in whose Company also went *Bedle*, Clerk to the Commissioners Ecclesiastical, and one *Williams* another Divine. After they had made their Search, and perused all his Books, the same Day, being *Febr. 21*. *Wattes* gave Account thereof to the Bishop.

shop. And that he had a great sort of foolish fabulous Books of old Print, as of Sir *Degory Tryamour*, &c. a great parcel also of old written *English* Chronicles, both in Parchment and in Paper, some long, some short: That he had besides, as it were *Miscellanea* of divers sorts, both touching Physick, Surgery and Herbs, with Medicines of Experience: Also certain old Phantastical Popish Books, printed in the old Time, with many such, all written in old *English*, in Parchment. These they omitted taking any Inventory of. But of another sort they did, namely, of such Books as had been lately set forth in the Realm or beyond Sea, for Defence of Papistry, with a Note of some of his own Devices and Writings, touching such Matter as he had gathered for Chronicles; whereabout, as Mr. *Wattes* signified to the Bishop, he seemed to have bestowed much Travail. But his Books, he said, declared him to be a great Fautor of Papistry.

Upon this, a Day or two after, the Bishop sent his Letters to the Council, with the List that was taken of the Books; and withal sent this to the Secretary:

“SIR, I have inclosed in my Letters to my L L. of the Council, sent herewith, a Catalogue of *Stow* the Taylor, his unlawful Books, taken by my Chaplain Mr. *Wattes*. And that ye may the better understand the Disposition of the said *Stow*, I send you inclosed herein Mr. *Wattes* his Letter to me, concerning him and his Books.

Which Letter was, in effect, mentioned before by me. The Catalogue of his Books may, perhaps, be acceptable to some; and therefore I have exemplified it in the *Appendix*.

There was now in *London* one *Corranus*, a *Spaniard*, and Native of *Sevil*, Preacher to an Assembly of *Spanish* Protestants, tho’ he himself was a Member of the *Italian* Congregation, to which one *Hieronymus* was Preacher. This *Corranus* was a Man of good Learning, (as *Grindal* testified of him) but of an hasty, and somewhat contentious Spirit. A Contest this Year arose between this Man and *Hieronymus*. The Occasion whereof seemed in part to be this. *Corranus* of late had caused a Table, intituled, *De Operibus Dei*, wrote by him in *French*, to be printed in *Norwich*, not offering the same to be Examined here before it was printed. But the Minister and Seniors of the *Italian* Church, had misliked certain Doctrines contained in the said Table, wavering, as it seems, somewhat from the Opinions of *Calvin*. And therefore they had admonished *Corranus* to answer the same before them. Thus much *Hieronymus* the *Italian* Preacher had told *Grindal*. The *French* Church also before this, had contested with him, and many high Words had past between them. Hereupon sprang up a great Dissension between the said *Spaniard*, and Cousin the *French* Preacher, and the Elders of that Church. For they gave him no Countenance, but required his Revocation of his Principles, and Submission. But *Corranus* thought himself injured by the Minister, and some of the Elders, and refused them. And his next Ap-

N^o. XVII.

Corranus, the *Spanish* Preacher.

Called in Question for his Doctrine.

A N N O 1568.  peal was to *Geneva*, and the Church there : And wrote no less than Seven Letters to *Beza*, together with an Apology, relating his own Case, and foully accusing not only the *French* Minister *Cousin*, and divers of the Members of that Church, but the whole Bench of Elders ; nay, and the very Churches of *Xantoign* in *France*.

Appeals to *Geneva*.

Beza refers the Business to the Bishop of *London*.

Beza did not like the hot accusing Spirit of this *Spaniard* ; nor did he think fit to take the Deciding of the Case to himself : But in the beginning of *March* laid the Business open to the Bishop of *London*, and withal sends him *Corranus* his Letters. *Beza* acknowledged to the Bishop, that if the Ministers were such as he had represented them, they were not only (in his Judgment) unworthy of the Sacred Ministry, but deserved severe Punishment to be inflicted on them. For *Corranus* had charged them to be Slanderers, Suborners of Witnesses, Dealers in Falshood, and endued with the Spirit of *Cain*. All, as the Bishop might see, in *Corranus* his Writings sent to him, the said *Beza*. Besides many Shifts, and bitter Reproaches uttered against some whom *Beza* knew to be honest Men. But that, the Learned Man made no great Matter of, knowing it to be the Temper of his Countrymen the *Spaniards*.

To whom *Beza* writes about the Matter.

One *Galafius*, a Minister, as it seems, or a Person of Reputation of *Geneva*, sojourning at *London*, happened to come to *Geneva* at this time : From whom *Beza* learned the whole Matter. And this very *Galafius* was one of those *Corranus* had found fault with. Both he and *Beza* did now, after Deliberation, agree in this, That the Matter should be wholly referred to Bishop *Grindal* : And so *Beza* wrote to him, God having appointed him there a Watchman and Judge ; leaving therefore the whole Controversie to him, according to his Prudence to consider and make an End of. And so sent the Bishop the Letter, which he had upon this Occasion wrote to *Corranus* in a Pacquet, open for him to make use of, according as he judged expedient. For he thought it not convenient to do as *Corranus* had desired ; which was, to lay the Case open before the whole Church of *Geneva* : That he might spare both *Corranus* himself, and the *French* Church also in *London*. But he added, ‘ That it extremely ‘grieved him, that that Church which even Necessity compelled to ‘cherish mutual Concord, was vexed so often with Differences : Which ‘must needs cause great Offences, and create especially much Trouble ‘to him, the Bishop. Who ought rather to receive Comfort and Joy ‘from them, on whom he had heaped so many, and so great Benefits. ‘But these that Reverend Man accounted, as he said, *Satan’s* Arts, to ‘hinder or overthrow the Lord’s Building, and the unanimous Consent of the People in the Confession of one Religion. Thus, as he ‘added, it was but a few Years past, that that Spiritual Adversary ‘scattered the poor *French* Churches at *Wesel*, *Frankford*, and *Argentine* ; making use of those very Men to do it, by whose Means they ‘had been before built up. He further shewed the Bishop, that himself was not ignorant, by what Arts the same Enemy had laboured ‘the same thing among the *English*, in the time wherein they were ‘perfed Abroad, to make them hateful to all.

The *French* Church in *London*.

But

‘ But as for this Church at *London*, gathered together chiefly under
 ‘ God, by the Favour and Assistance of the Bishop, that great Equity
 ‘ and Prudence, he said, wherewith he was endued, caused him to
 ‘ hope for the best Things from him ; and that this Tempest would so
 ‘ seasonably be scattered, he sitting at the Helm, that that little Ship
 ‘ might not be dashed against this Rock. For the accomplishing of
 ‘ which, he doubted not, but God would supply him with seasonable
 ‘ Counsils. And lastly, for his further Assistance in this good Work,
 ‘ *Beza* recommended to his Perusal the Letters that he had sent to both
 ‘ the Contending Parties : Whereby he might take Cognizance of the
 ‘ whole Matter. What further Proceedings this Business had, we shall
 relate when we come to the next Year.

A N N O
 1568.

In this Correspondence, *Beza* acquainted the Bishop with the present Estate of their City : And that there had been a Plague amongst them for Eight Months, but favourably, not above Four hundred dying, and they Persons but of the meanest Rank. That they had, by the singular Grace of God, restored, and set up their School, and that with considerable Improvement and Increase. But that the City did abound with such a Number of miserable Exiles, that it was incredible so many could be contained in so small a Place : And that, had not the Churches of *Helvetia*, by their large Beneficence, assisted their Treasury, they had not been able to have undergone the Charge. And this, as he told the Bishop, he signified to him, because he persuaded himself, it would be pleasing to him and all good Men to hear : And that tho’ Christ were so afflicted in the *French* Churches in those Parts ; yet with the *English* Nation he found safe Harbour, and a quiet Station open to him, in the very Jaws of the Lion, [He meant in respect of *France*, that was so near, where the Persecution was very hot.] In fine, he hoped that the Bishop, knowing the State of their Affairs, would earnestly commend that little City and School to God : Which hitherto by the Divine Help alone, had not been afraid of the Menaces of all the World. And that they in like manner would offer up their Prayers to God in behalf of *England*, to defend it from *Antichrist*, now a second time so mightily delivered from him.

Beza acquaints him with the State of *Geneva*.

In this sad Condition stood the Protestant Interest at this time in *France*, the Professors of the Gospel unreasonably oppressed by their King. Former Leagues of Peace, and Liberty of their Religion, faithlessly dissolved and violated by him. The Queen being thoroughly affected with their Case, espoused them, and sent over to them both Money and Ammunition. And perhaps the aforementioned Letter of *Beza* to our Bishop, made an Impression upon him ; that he bethought himself, how *Geneva* also might be relieved, whither such great Numbers of these *French* Protestants were fled, to the over-burthening of that City. For I find him in the Month of *August* contriving a way for a Benevolence from his Clergy : Which seems to be for *Geneva*. He acquainted *Cecyl* the Queen’s Secretary, with what he had devised : In what manner, and after what Proportion to make the Collection. Which when he understood to be approved by him, he express his Gladness that he did not mislike his Labour. However

The Bishop makes a Contribution for the Persecuted Protestants.

ANNO
1568.

The Grapes
at Fulham.

Differences
in the Stran-
gers Church.

Their Pro-
positions ap-
proved by
Beza, and his
Church.

By the Bi-
shop's Al-
lowance they
make them
Publick :

And why.

ever some, not well-affected undoubtedly to this Cause, threatned the Bishop with a *Premunire*, as laying a Charge upon the Clergy without Authority from the Queen. But he was not discouraged in so good an Enterprize. And advised the Secretary, that if the Matter should be general, and recommended to the Clergy of the whole Province, that then it might pass by some Exhortation from the Archbishop.

The Vines at *Fulham* were of that Goodness and Perfection beyond others, that the Grapes were very acceptable to the Queen: And as the Bishop had accustomed to do, so now the time came on to present her Majesty with some of his Grapes: Which he hinted to the Secretary now the last day of *August* but one; and that by the end of the next Week she should have the First Fruits thereof. If this be too minute a Matter to relate, let the Reader pass it over.

This Year (as before the Seeds were sown) arose great Differences among the Members of the *Dutch* Congregation in *London*, upon several things. Whereof one of the chief was about Godfathers and Godmothers; which many of the Church would have had to be laid aside. But it having been the Custom of that Church, the Ministers and Officers stood for continuance of it. Many Means were used in their Consistory, for the quelling and pacifying of these Disturbances; But to little purpose. So that at last they framed certain *Theological Propositions*, taken out of the Scriptures, shewing that Obedience that is due in Matters of Controversy about indifferent Things, from the particular Members of a Church, to the Governors thereof. And for the gaining the more Authority to these their *Propositions*, they sent them by certain Messengers to the Church of *Geneva*, whereof *Beza* was then Chief, for their Judgment and Allowance of them. Who did well approve of them, under the Hands of the said *Beza*, and divers others of the eminentest Rank in that, as well as in the Neighbouring Churches, in a Letter written in the Month of *June*.

Which when the Church here had received, they shewed them unto *Grindal* Bishop of *London*, their Superintendent. And he encouraged them to make them publick. Which they accordingly did in *Latin*, and in their *Dutch* Language too: And because these Propositions might serve also to satisfy those of the *English* Church in these Days, that scrupled Submission in the Ecclesiastical Appointments about the Ceremonies. They were printed by *Jugg*, Printer to the Queen's Majesty, in *Latin* and *English*. But that I may give some Account thereof: There was a Preface to the Reader from the *Dutch* Church, which related the Reason for the publishing hereof, to this purpose. "That whereas it was well known to all Men, al-

"most in all Places, that there had been divers Controversies stirred
"up in their Congregation gathered together in *London*, concerning
"certain Ceremonies, and External Policy of the Church; and
"namely, touching the Witnesses, or Godfathers, in Baptism of In-
"fants, a Ceremony always used in that Church: Which Contro-
"versies afterwards brought forth great and long Contention, not
"without great Offence of the Godly in every Place:
"They, the Ministers of the said Church, after they had used di-
"vers Means for that Purpose, and divers Consultations both among
"them-

“ themselves, and with certain Godly Ministers of other Churches, *A N N O*
 “ found out, or knew no better way to remedy this Evil, than if they *1568.*
 “ gathered together out of the very Foundations of Holy Scripture,
 “ and digested into certain Propositions and Articles, the principal
 “ Grounds of their Doctrine, which they had always taught in hand-
 “ ling the foresaid Controversies. The Ignorance whereof had been
 “ the Occasion of all that Stir between them, and other Men.

“ And that those Articles, having been sent unto that notable Con-
 “ gregation of *Geneva*, and other Reformed Churches of God, that
 “ they might not only approve them as agreeable to the Doctrine
 “ which they professed at Home ; but also might, by changing, ad-
 “ ding, or detracting, correct them, and make them more plain, ac-
 “ cording to their Godly Wisdoms ; by this Means might be unto
 “ them and their Church, (which hitherto had peaceably continued
 “ under their Ministry) a publick Testimony : And that they might
 “ also serve to all other Churches, either of their Nation or Language,
 “ or to any other private Man, which by any means were in misliking
 “ with them on this Account, as a Remedy to Unity, Truth, and
 “ Christian Concord, to the common building up of God’s Church.

“ And because their foresaid Articles were, according to their ear-
 “ nest Desire, not only approved, but also returned unto their Hands
 “ very plainly and clearly set forth, they would not bereave God’s
 “ Church (unto the which they owed themselves, and all their La-
 “ bours) of them, but according to their Superintendent, the Re-
 “ verend Lord Bishop of *London*, his Counsil, faithfully set them
 “ forth, drawn out of the very Copies of the forenamed Church of
 “ *Geneva* : Wherefore they beseeched all Ministers of Churches, and
 “ especially of their Nature and Tongue ; and generally all manner
 “ of Men, whosoever they were, which by reason of their former
 “ Dissension, had found any Lack in them, that they would diligent-
 “ ly read over those Articles, and advisedly mark them, and maintain
 “ and defend, with them, the Doctrine in them contained ; Which
 “ they had there advouched, by the publick Subscription of certain
 “ Reformed Churches of God ; to the common Utility of the Church,
 “ and the advancing of their common Salvation.

“ And in case they had here any Matter against them ; to wit, as
 “ they had often and openly of their own accord, professed before
 “ the Congregation, that in prosecuting this Controversy, they had
 “ shewed the Imperfection of Men, or in some Place or other, had
 “ past the Bounds of Foresight, Gentleness, or Patience, by any
 “ Means, they would herein pardon them even for *Christ* his sake.
 “ And so praying, that God, the Author of all Peace, would direct
 “ all their Hearts, &c. Written at *London* in the Consistory of the
 “ *Dutch Church*, the 18th of Sept. 1568.

Subscribed, *The Ministers and Elders of the
 Dutch Church of Christ, at
 London.*

ANNO
1568.

The Church
of Geneva,
to the Dutch
Church in
London, when
they returned
them the
Propositions.

The Church of *Geneva* sent these Articles abovesaid, by them allowed and corrected, inclosed in a Letter, superscribed, "To the Godly Servants of Christ, the Pastors and Seniors of the *Dutch* Church in *London*, our Reverend Brethren, and Fellow-Ministers in the Lord, Grace and Peace from God the Father, through *Jesus Christ* our Lord. Amen. And it ran to this Tenor.

"That as it was grievous unto them to understand with what, and how great Discord, the Church committed to their Charge was troubled; So it was pleasant unto them to hear, that they not only did their Endeavour to establish Peace and Concord, but took that Advice to bring the same to pass, which they judged most profitable and necessary. For whereas the Church was engendred of the Word of God, as it were of certain Seed, and was not nourished of any other Nutriment than that: They (of the *Dutch* Church) seemed to have judged very well, that Controversies already begun might be asswaged; and such as perchance hereafter should arise, could be stopped by no other Means, than by wholesome Doctrines once established. Wherefore they [of the Church of *Geneva*] gladly read over, and considered their Propositions, written concerning Christian Liberty, and certain other Questions annexed to it: As of the Lawful Use of indifferent Things, and finally, of the Bounds of Ecclesiastical and Civil Jurisdiction. What their Opinion hereof was, since they [of the *Dutch* Congregation] so earnestly required it of them, (who otherwise would never have intermeddled their Judgment herein; Infomuch that they had thought good to send certain Brethren unto them, touching this Matter) they could not but satisfy their Desires. Therefore they made Answer, That they generally allowed the *Dutch* Churches Doctrine, comprized in the said Propositions, as agreeable to the Word of God, and to the Writings of Godly Authors. And for this their Consent, with the Holy Church, they rejoiced with them in the Lord. Wherein they also most earnestly beseeched them, [of the *Dutch* Congregation] constantly to persevere unto the End.

"Notwithstanding thus much, according to the Prerogative which they had granted to them, [at *Geneva*] they freely and simply confessed unto them, That they found want of Perspicuity in certain Points, which they knew very well to be required in such Aphorisms. There were also some Things that seemed somewhat hardly expressed, others too briefly, and some Things not set in their due Place. And to be short, they wisht that some Things had been pretermitted; as they thought good to declare particularly, that afterwards they might determine on the whole Matter, as the Spirit of God should direct them.

Then followed the Articles which the *Dutch* Congregation had sent to *Geneva*, together with that Church's Observations and Corrections upon each. And then lastly, for the Conclusion, "They wished some good Fruit to redound from the whole, to the Edifying of their Church [in *London*] by this small Pains of theirs: And so recommended themselves to their Prayers. Dated at *Ge-*

neva,

" neva, 25. June, 1568. in their General Congregation of Brethren, A N N O
" gathered together out of the City and Country. 1568.

Subscribed by

<i>Theodore Beza,</i>	<i>Cornelius Bertrandus,</i>	<i>Simon Goulartius,</i>
<i>Remondus Calvetus,</i>	<i>Franciscus Portus,</i>	<i>Johan. Jacomotus,</i>
<i>Nicolaus Coladonius,</i>	<i>Petrus Carpenterius,</i>	<i>Abednago Duplæus.</i>
<i>Johannes Tremulæus,</i>	<i>Johannes de Pleuvre,</i>	Hereunto also Sub-
<i>Johannes Pinaldus,</i>	<i>Johan. Perrilius,</i>	scribed the Churches
<i>Gasparus Favergius,</i>	<i>Lodovicus Henricus,</i>	of Bern, Lausannia,
<i>Car. Perottus,</i>	<i>Johannes Serranus,</i>	Tigur, and Heidel-
<i>Egidius Chaussæus,</i>	<i>Antonius Calvus,</i>	berg.

The principal Matters contained in this Book of Articles, (thus The Sum of
approved by these eminent Foreign Reformed Churches) may be these Propo-
worth setting down in this Place : *Viz.* What was the Christian Li-
berty. How this Liberty was Transgressed. Of Private Mens Judg-
ments in Matters Indifferent. Of Conscience. Things Indifferent.
Ceremonial Laws. The Use of Things Indifferent in General. The
Use of Things Indifferent in Special. Circumstances in Things In-
different be Diverse. To forbid or command Things Indifferent,
except for Notable Causes, do Offend : Also, they that rashly judge
other Mens Consciences herein. Christian Liberty is not to be pre-
judiced generally, but by Circumstances. They are to be reprov-
ed, who wound weak Consciences in Things Indifferent. Constitutions
are ; Some Universal, and some Particular. What the Church is ;
Sometimes Manifest, sometimes Obscure. Every Man must joyn
himself to some particular Church, being Visible. No Superiority
in particular Churches. Synods for to decide Controversies. Schisms
and Apostacy from the Church to be avoided. The Lawful Mini-
sters and Elders represent the Church. Let no Man trouble the Con-
gregation, but ask Council of the Pastors. No Law to be made,
but according to the Word, profitable and necessary. Such as resist
Godly Laws, and conspire against God's Ministers, are Enemies to
the Church. How far the Authority and Duty of the Ministers and
Elders of *Christ's* Church is extended. What Excommunication is ;
And for whom of *Christ* ordained. All Matters of Injury to be
Prosecuted charitably, and with Modesty. Excommunicate Persons
not to be received into the Congregation, before manifest Proof of
their unfeigned Repentance. Civil Magistrates be of God, and to
what End of him ordained. Civil Ordinances made by Civil Ma-
gistrates, are to be obeyed. The Godly Magistrate, and also the
Wicked, be God's Instruments ; the one a Blessing, the other a
Scourge. It belongeth to the Civil Magistrate to defend the Church
of *Christ*. Every Man in his Vocation ought to live as a Subject :
And what to be done in case of Oppression and Tyranny. Manifest
and Notorious Crimes, (of the Inferior Magistrate) only to be pu-
nished by the Prince. And herein all private Men, and others, are
rather to suffer wrong, than to rebel.

These were the Contents of these Articles, or Propositions. But
in compliance to such as may be desirous to see them at length, I
have inserted them in the *Appendix*, being somewhat rare otherwise N^o. XVIII.
to

A N N O 1568. to be met withal in *English*. They are printed indeed in *Latin*, in *Beza's* Epistles, with his Corrections and Observations. They were in Number Thirty two. And after some Corrections and Explanations, being approved by the Church of *Geneva*, and the other Foreign Churches, (to which the Dissenters pretended to give great Deference) it was thought convenient by the Bishop of *London*, with the Advice, as it seems, of other the Queen's Commissioners for Ecclesiastical Causes, to have them put into *English*, and printed, to instruct them and all People in Peace, and Submission to the Government under which they lived, in Indifferent Matters controverted in the Church.

Holy Table,
p. 36.

A Note concerning the
Thirty first
Article.

Epist. 24.

Cotton. Librar.
Fauftina,
C. 2.

Bishop Sandys's
four Articles,
explanatory
of the Proposition,
about Submission to
Governors.

Whesche-
denissen : A
MS. in the
Dutch Church
Library.

These Articles, I find *Williams* Bishop of *Lincoln*, (afterwards Archbishop of *York*, and Lord Keeper) making mention of, saying, They were approved by *Beza*, and divers others.

I have one Thing more to add of these Articles of the Strangers Church in *London* : That whereas the One and thirtieth Article gave some Colour for Inferior Magistrates to resist the Highest in some extraordinary Cases, *Beza*, and the Church of *Geneva*, thought fit to declare their Dissent thereto ; as may be seen in his Observations upon that Article, in his Epistle to them. And in the next Year, viz. 1569. I find a long Letter in *French*, wrote to *John Cousin*, [or *Cognatus*] (who was one of the Ministers of the *French* Strangers Church) by some Learned Man, upon this Argument ; Whether it be Lawful to take up Arms against the Supreme Magistrate ? And the Resolution of this *Frenchman*, whoever he were, makes it not Lawful for any Cause to do so : Wrote perhaps in Satisfaction of this *Cousin*. The Letter began, *Monsieur, mon Compagnon, j'ay esté joyeux, &c.*

Lastly, in the Year following, the foresaid Thirty first Article being so tender a Point, and some Controversy still remaining about it, *Sandys*, now Bishop of *London*, (*Grindal* being removed to *York*) ended this Difference, and caused the following Articles, as Explanatory of it, to be signed Decemb. 18. 1570. viz.

I. That it doth not belong to the Common People, without the Authority of the Magistrate, to prevent or to change the Publick Abuses of the Church.

II. That if any one by the Impulse of the Holy Ghost should do some Act like that of *Phineas*, and other such which we read of, we do not condemn it : But on the other hand, we deny that such extraordinary Examples may be made use of, as a common Rule to follow.

III. The Ungodly, and Papists, who are Magistrates, must be owned by the Godly for their Superiors, and acknowledged as such : And must, if it be required of them, make Confession of their Faith. And

IV. It is not permitted to the Godly, who are put into Fetters and Imprisonment by the Supreme Power, upon account of Religion, to break Prison by Violence, or by any other Means, which are contrary

trary to the Laws, to deliver themselves, or to release others by the like Means. A N N O
1568.

This was the rather now added, to declare against a late Practice of many of the Common People in *Flanders*, who had committed great Outrages there, in pulling down Images, and ransaking the Popish Churches, and were guilty of many such Misdemeanors, on pretence of Reforming Religion.

Complaints came up this Year concerning the Prevalency of Popery in *Oxford*; and particularly in *Corpus Christi*, and the *New College*, and that of *Winchester* appertaining to it. Wherein were strong Parties of such as inclined that way. As for *Corpus Christi*, the Queen appointed one *Cole* a Learned and a good Man, once an Exile, to be President there. But the College would not admit him, and elected another, named *Harrison*, who had before left the College out of an Affectation to the Popish Religion. Infomuch that the Bishop of *Winchester*, the Visitor of that College, was fain to institute a Visitation, and placed the said *Cole* by Force in the said Presidentship, breaking open the Gates of the House which they had shut against him. And when the said Bishop had made some Progress in Visiting the House, in order to the Purging it of some of the worst affected Fellows, they were so Refractory and Abusive, that the Visiting Bishop sent a Letter to *Parker*, Archbishop of *Canterbury*, shewing that it was his Judgment, that the Irregularities of this College, as likewise of *New College* and *Winchester*, would be better remedied by the Ecclesiastical Commission than his private Visitation. The Archbishop signified this to the Bishop of *London*, and withal sent him *Winchester's* Letter. He considering the Stubbornness of these University Men, approved of the Counsil of bringing them before the Commission, perceiving well what Seminaries of Irreligion and Disobedience they might prove: And sending the Letter back again, he wrote his Mind at the bottom briefly in these Words, "My Lords, I like this Letter very well, and think as the Writer, if by some extraordinary ready [Means] that House and School be not purged, those Godly Foundations shall be but a Nursery of Adder's Brood, to Poison the Church of Christ."

Edm. London.

We must turn our Eyes once more this Year to the Strangers inhabiting in *London*. About the Month of *December*, Duke *D'Alva*, Governor of the *Netherlands*, had unjustly seized the Goods and Effects of the *English* residing in those Countries; and had made them Prisoners. The Reason whereof was, because the Queen had detained some Monies conveyed by Land from *Plimouth*, by borrowing it for a Time, which that Duke pretended did belong to the King of *Spain*, but in Truth did not so, but to certain *Italian* Merchants. The Queen, in Vindication of her Subjects, the Merchants, thus misused, commanded the Goods and Ships of such *Netherlanders*, as lived and traded in *England*, in like manner to be arrested. Of these

M m

Nether-

Popery in
Oxon.

Corpus Christi
College vi-
sited.

The Bishop
advises taking
Cognizance
in the Com-
mission, of
some Men of
that Univer-
sity.

The Prote-
stant Stran-
gers ill Con-
dition.

A N N O 1568. *Netherlanders*, Subjects of the King of *Spain*, there were great Numbers now in *London*. Most whereof were such as fled over hither from the Tyranny and Persecution exercised in those Parts. This Arrest falling upon the Effects of many of these good People, created great Disturbances and Confusions among them. For their Creditors now came earnestly upon them for the Payment of their Debts: And those who owed them Money refused to Pay them. So that they were in very evil Case. Nor were able to keep Touch in paying their Bills of Exchange. For thus did *Cousin* the *French* Minister complain in their Behalf to the Bishop of *London*, their Superintendent in a Letter to him:

The *French* Minister's Complaint to the Bishop.

“**H**.Onoré Seigneur, Suyvant l’advertissement que je vous ay “ donné touchant les Complaintes de nos Marchans, pour “ les Incommodités qui leur surviennent bien grandes, & journalle- “ ment en leurs Traffiques; Je vous supplie d’avoir Souvenance es “ Lettres que vous ferez pour la Cour de Points suivans.

“ Premierement, Leur Debiteurs font refus de les payer.

“ Secondement, Leur Creditors ne les veulent supporter, ains les “ pressent par importunité pour avoir payement.

“ Tiercement, Quant aux Lettres de Change pour ne pouvoir sa- “ tisfaire promptement, il tombent en Reproche & Prejudice de leur “ Credit.

Votre humble Serviteur,

Jean Cousin.

The Bishop seasonably interposes for them.

Now did the Bishop of *London* interpose himself, and by his Intercession with some at Court, (whereof Secretary *Cecyl* was chief) obtained, that those who were Protestants and Members either of the *Dutch*, or *French*, or *Italian* Church, or that frequented their *English* Parish Churches, might either escape, or be released of this Arrest. And that only such as were Factors for the King of *Spain*’s Subjects abroad, and their Effects lying in their Hands, should be subject to this Arrest.

The Names of the Members of the Foreigners Churches sent in, viz. The *Dutch*;

*Num.*XIX.

This proceeded so far, that Catalogues of the Names of all the Members of these Foreign Churches planted in *London* were sent in, to the Bishop, testified under the respective Ministers and Elders Hands. And these Lists were by him sent to the Court: Who accordingly, I suppose, had the desired Favour shewn them. The Catalogues sent from the *Dutch* Congregation, out of Honourable Respect to the Memories of such good Men, that left their Countries, or suffered Persecution for the sake of Christ, I shall set down in the *Appendix*, with the Testimonial of the Ministers and Elders subjoined.

The *French*;

The Ministers and Elders of the *French* Church likewise, in *January*, gave in the Names of all their Members, as the *Dutch* had done, having been born in *K. Philip*’s Dominions. Which were in Number 422. To which 18 more were added. Those that subscribed to this List were *Jean Cousin*, *Anthony de Pouchet*, *Pierre Chastellain*, who

who were the Ministers; *Michael Chaudron, Gerard de Lobel*, and others that were Seniors.

Then also was another Catalogue brought in of those of the *Italian Church in London*; being also Persons born in *Flanders*, and other Places under the Dominion of the said King of *Spain*. In this Church were both *Italians* and *Spaniards*, to the Number of about 57. Among whom these seemed to be of some Rank, *Dr. Cornelio Spirinck, Dr. Andrea Medico Romano, Cornelio de Vischer, Painter, Il Senior Baron, Il Senior de Longwater*. Some of this Church were also of *Antwerp*, some of *Gaunt*, some of *Almain*. This Paper was signed by *Cornelius Spiringus, Gasper Vosbergius, M. de Questor, Baptista Oijens, Marcos de la Palma*. The Minister of this Congregation was *Hieronymus Jerlitus*.

ANN O
1568.

The Italian;
The Spanish.

It appears that these Names were thus diligently taken, (namely of those that were born in the *Spanish Dominions*) upon account of the Arrest, for the favouring of them that were true Protestants, and the laying of the said Arrest chiefly upon Papists, who were in Effect but a sort of Spies upon the Queen and her Government. But as they were tender to take the Goods of Protestants, so if any of these were Factors for Merchants abroad under the King of *Spain*, the Goods in their Hands were stayed. And divers of these Factors and Correspondents were met with in all the Strangers Churches. The rest were favoured.

CHAP. XIV.

Separatists set at Liberty by the Bishop. The Dean of S. Paul's Letter to him, upon the Poisoning of Dandelot. His Care for checking Popery at the Inns of Court. Sir John Southworth committed to the Bishop: And Milesrus an Irish Man. The Bishop's Letter about Boner's Burial. A Visitation of King's College in Cambridge, by the Bishop's Means.

ANN O
1569.

THERE were divers Separatists kept in the Prison of *Bridewel*, for holding private Assemblies, and using a Form of Prayer different from that allowed and enjoined by Law. And here they had lain for about a Twelvemonth. Their great Opinion was, that certain of the Ceremonies used in the Publick Service were *Papish*, having been used by the Papists, and therefore that they ought in Conscience, not to be present at it. Nor could all the Bishop's Endeavours reclaim them. And therefore pitying their Condition he moved the Secretary, that Clemency might be used towards them: that so by giving them freely their Liberty, only with an Admonition, they might be more prevailed withal to comply with the Laws,

The Bishop
procures Li-
berty for di-
vers Puritans
in Prison.

than

A N N O 1569. than by Severity : And praying the Secretary to obtain from the Lords of the Council an Order to him the Bishop to release them. Accordingly the Lords approved of *Grindal's* Counsil, and in *April* sent him a Letter with a Warrant for that Purpose : But withal to let them understand, that if after their Enlargement any one of them carried themselves Factiously and Disorderly again, they must expect severe Punishment to the Example of others : And to give them further Admonition according as he should think convenient.

Dismisses
them with
Exhortation.

Upon this the good Bishop, having them all before him, gave them to understand the Favour of the Council toward them, and withal read their Letter to them, adding his own sober Advice. And then by a Warrant from himself to the Governor of that Prison, that all the Persons underwritten should be discharged ; *Viz.*

John Smith,
John Roper,
Robert Hawkes,
James Ireland,
William Nyckson,
Walter Hynckesman,
Thomas Bowland,
George Waddy,

William Turner,
John Nayshe,
James Adderton,
William Wight,
Thomas Lydford,
Richard Langton,
Alexander Lacy,
John Leonard,

Robert Tod,
Roger Hawkesworth,
Robert Sparrow,
Richard King,
Christopher Colman,
John Benson,
John Bolton,
Robert Gates.

Which being Twenty Four, besides Seven Women, were accordingly discharged.

The dangerous
State of
Religion ;

The graver Clergy, especially the Bishops, did use in these Days to take their Opportunities to exhort and stir up the Nobility to take Care of Religion, and to press them, to make use of the Power and Authority committed to them to consult for the Safety thereof in those Times, when so many implacable Enemies beset it, and the Peace of this Kingdom, where it was openly professed and set up. At this Juncture the Condition of the Reformed Religion abroad was but low, and in *France* especially, where the Prince of *Conde* with his Army met this Spring with a great Overthrow : And soon after the Admiral *Coligni*, and his Brother *Andelot*, Excellent Captains, and the Heads of the Protestants, were both treacherously poisoned by the Popish Faction, and the Villain that did it acknowledged that *Katharine de Medici*, the Queen, set him on. The latter died, the former narrowly escaped with Life after a deadly Sickness. This Calamity to Religion abroad threatned us here : So that there seemed great Need now to cast off Security at Home, and to be more concerned for the Assistance of those of the Religion, and for the Prevention of that Destruction that seemed to hang over the Nation. This occasioned the good Dean of *S. Paul's* to signify his Mind to the Bishop, and to pray him to set these Things home on certain of the chief Nobility and Counsellors that were to Dine with him at his House, after the hearing of a Sermon at *S. Paul's*, upon some solemn Occasion or other, as it seems. Which Advice

Causes the
Dean of *S.*
Paul's to
write to the
Bishop.

Advice, no doubt, the Bishop rejected not, being himself sensible enough of these Matters. The Dean's Letter to the Bishop may deserve here to be inserted.

A N N O
1569.

"After my humble Commendations to Your Lordship. Upon Oc-
"casion given unto me, since your Lordship's departing, I have
"entred into a depe and earnest Care towching the publick State of
"true Religion, and Religions thorowout *Christendome*, not with-
"out extreme Feare, that the Slacknes used, and Coldnes shewed in
"Defence of the Common Cause, and ayding of these, who do
"openly put their Goods, Lands and Liefs in Havarde for the same,
"will at the last brede the dredeful Daunger of us, that enjoy such false
"Securitie in the dailie Destruction of so many Thousands of our
"Brethren. Which like a next Neighbour's Fyre, will spedily, if it
"be not prevented in time, passe from them unto us, to our lyke
"Destruction. Whereupon I am, as it were, by a certeyn Vio-
"lence, enforced to put Your Lordship in mind, that after the In-
"terteynment of those most Honorable and Wise Counselors with
"good Chere, ye wold take Occasion, upon the traiterous Popish
"Poysoning of the renowned *Dandylote*, or otherwise, as Your
"Wisdom shall think good, to move the said most Honorable a-
"side from other Companye, to endeavour by their Wisdome, to re-
"move such Securitie and Slacknes from these to whom it is most
"daungerous; and to stirre them up by some spedye, competent
"Aide, to help towards the Deliverie of our Brethren from certeyn
"Destruction, and to the Depulsion of imminent Daunger from our
"own Hedds. A few Words will serve to Your Wisdom: And I
"wold my self have been a present Interpreter of my Mynde more
"largely, if I had not alreddie taken my Leave of Your Lordship,
"and some other my good Friends. And thus I commit Your good
"Lordship to Almighty God, who defend his poor Flock from the
"gredye Gaping of the roaring Lyons, these Bloodthurstye Papists.
"Amen. 6. Junij, 1569.

The Dean's
Letter.

Int. Epistol.
Nowel.
Decan. D.
Pauli, penes
me.

Your Lordship's to Commande,
Alex. Nowell.

Our Bishop turned his Eyes to the Inns of Court, which had har-
boured many Popishly affected. Of this he acquainted Secretary
Cecyl, and consulted with him for the Reformation of those Places:
Desiring that Letters might be issued to them from the Lords of the
Council, that the Heads would take Order for the Encouragement
of true Religion there. And at the same time he had shewed the
Secretary a certain Letter of the same Import; whether of his own
drawing, or which had been formerly sent to those Inns of Court:
Wrote perhaps some time before in this Queen's, or King *Edward's*
Reign. For this purpose it was, that in the Month of *May*, a good
Letter was drawn up by the said Secretary, and a Copy sent to *Grin-*
dal, for his Approbation and Judgment of it. Who told the Secre-
tary that he liked it very well; only he desired one Clause might be
added: Which was, That a Commandment might be given to the
N n Benchers

Procures Let-
ters to the
Inns of
Court, a-
gainst Pope-
ry.

ANNO
1569.

Papists flock
to Bath.

Suspected of
Plotting.

The Secreta-
ry informed
thereof, by
one Church-
yard.

Camd. Elizab.
sub Anno. 1569.

Southworth, a
Papist, con-
fined in the
Bishop's
House;

Benchers of every House, that in calling Men to the Bench or Bar, they should reject all those that were notoriously known, or vehemently suspected, to be Adversaries to true Religion, unless they had sufficiently purged themselves. By which means the Ill-affected in Religion, would be restrained from taking any Degree in Law.

It was not without Reason, that the Papists were now especially lookt to, and watched. For this Year they were hatching a dangerous Rebellion, which brake out in the Northern Parts in *September*; and was intended also in all likelihood, to have appeared as formidable in the *West* at the same time, had it not been prevented. Sure it is, that in *May* there was great flocking of Gentlemen to the City of *Bath*, upon pretence of using the Waters. Persons they were, that had been noted to be Hinderers of God's Word, and Gospel. And these Meetings were chiefly caused by *Boner's* Disciples and Kin, who lived there at *Bath*. Among these Gentlemen, one was called *Stradling*: Another named *Jacobine*, an *Italian*, a Lame Man, (whose Abode was most at *Southampton*) a Person suspected to do much Hurt. He had daily Intelligence, both from *Flanders* and *Spain*: Nor wanted for Wealth, nor spared for Charges to gain Acquaintance for his Purpose. Sir *John Southworth*, a *Lancashire* Knight, was another; who tarried at *Bath* twenty Days; during which time he was a great Leader of that Ring, and no little Doer in those Parts, remaining in great Admiration.

He had been but the Year before sent for up from *Lancashire*, and committed to the Archbishop of *Canterbury*, for his harbouring *Romish* Priests in his House, and relieving them, tho' in his Hearing they had spoke against the present State of Religion Established, and the State of the Realm. A Form of Submission, which the Archbishop offered him from the Council, he then refused. But however, upon some Promise, as it seems, not to entertain such Guests any more, he then got his Liberty.

Thomas Churchyard, (in that Age an excellent Soldier, and a Poet) a Man of honest Principles, gave the Secretary secret Notice of all this from the *Bath*. And moreover, that in those Parts People spake very broadly about the Government, and that there was much Liberty of Speech: Nor durst Dutiful Ears rebuke that they heard. He told the Secretary, that he suspected these Troops of Gentlemen of some dangerous Plot a hatching. Which their Practices drew him to presume of them. And this indeed was a just Suspicion, as appears by what *Camden* relates concerning the Rising in the *North*, that happened not long after, headed by the Earl of *Northumberland*; that when he began to waver, the Leaders of the Rebellion came to him, and urged him among other Arguments with this, that the Catholicks were ready prepared all over *England*, to maintain the *Roman* Religion.

But upon this, Sir *John Southworth* before mentioned, was taken up, and made a Prisoner, till in *August* he was removed, and placed under some easy Confinement in our Bishop's House; that if possible, by his Learning and Persuasion, he might be reclaimed from his Religion. The Bishop now conferred often with him; and so, upon the

the Bishop's Desire, did the Dean of *Pauls* also, who several times had taken great Pains with him, and withal had used much Courtesy and Humanity towards him; and that not without some Charge to himself, if perhaps such gentle and obliging Usage might bring him to relent: But all to no purpose. For, as the Bishop gave the Character of him to the Secretary, 'He was altogether Unlearned, carried with a blind Zeal without Knowledge. And that his principal Grounds were, That he would follow the Faith of his Fathers; and that he would die in the Faith wherein he was Baptized, and such like.' But on pretence of his Loyalty, he desired the Bishop to permit him to repair to the Court, to sue to the Council that he might be employed in some Service. At whose instant Request, the Bishop gave him License so to do. But the Queen did not need such Servants.

ANNO
1569.

It was soon after the Bishop seemed to be eased of this Guest; coming next under the Roof of the Dean of *S. Paul's*. But being here, he continued stiff in his Principles, and refused to come either to Prayers or Sermon. Which made the Dean weary of him. And so the Bishop signified unto the Secretary. But whatever *Southworth* was, and how little soever he deserved, now about the middle of *August*, the Bishop made a Motion to the Lords of the Council, to spare *Southworth's* Imprisonment for a time, since the Prison-Sickness usually reigned at that time of the Year. What afterwards became of him, I know not.

And with the
Dean of
Paul's.

About this time came two Pacquets of Letters from the Lords of the Council to the Bishop. The one, for Search of certain *Irishmen*; concerning whom they had Intelligence, that they were lately come over, and were private in *London*; suspicious Persons at this Juncture especially, when there were Jealousies of some Insurrection at hand. The other, for making Examination about a supposed Monster, that it seems was much talked of, and portended some dangerous Matters to ensue: Set up, as it seems, by some Papists, the more at this time to amuse the People. According to these Letters, the Bishop soon made secret Search for those *Irishmen*, whose Names were *Whyte*, and *Creyghe*. But they were gone before. And as for the Monster, it appeared plainly to be a counterfeit Matter. But he, and others of the Ecclesiastical Commission, could not extort Confession from them employed therein, concerning the Manner of their Doings. And so he signified back to the Lords.

The Bishop
makes Search
for *Irishmen*;

And about a
Monster.

The *Vidam* of *Chartres*, a great Nobleman of *France*, and of chief Account among the Protestants, a Learned, and a very good Man, was now in *August* here, upon some Business relating to Religion. He was favoured here much by the Friends of Religion, tho' not so much by all at the Court. And wanting an Habitation for Privacy or Security, the Bishop of *London*, and some others, by their instant Suit to the Bishop of *Ely*, obtained the Use of his House at *Holbourn* for the said *Vidame*, until *Michaelmas*, when he came himself. This, as if he expected some notice would be taken of at Court, he acquainted the Secretary with it, and prayed him, that if any thing should be said of it, they might have his Patrociny.

Provides
Lodgings for
the *Vidame*.

The

A N N O

1569.

*Mylerus, an
Irishman, with
the Bishop.*

The State had now great Jealousies from *Ireland*, the *Irish* People being so devoted to the King of *Spain*, and the Pope, *England's* professed Enemies, and the *Irish* Priests so exagitated with Popish Ignorance and Zeal. There was one of this sort, called *Mylerus*, of some considerable Account in *Ireland*, (and of the Clergy as it seems) so much *Irish*, that he understood no *English*. This Man was a Prisoner in *England*, and at length committed to the Custody of the Bp. of *London*, (a thing commonly practised in these Times towards Papists of the better Rank, whether Lay or Clergy; both to shew the Gentleness of the Government in such an easy Confinement, and that they might have the Benefit of our Bishops Instructions.) *Mylerus* was now brought to great pretended Submissions. He acknowledged the Queen's Supremacy in all Causes, Ecclesiastical and Temporal. And therefore by a Petition to the Lords, he earnestly sued for his Liberty, or at least to be sent into his own Country in Bonds: Where he assured them, he would stand faithful and true to her Majesty; and would give good Sureties to the Lord Deputy thereof. But this Favour the Lords as yet refused him.

Who conveys
his Letter to
the Secretary.

The Contents
thereof.

MSS. Cecil-
an.

He wrote the Contents of this in a *Latin* Letter to the Queen's Secretary, which he prayed the Bishop, might be delivered to him. In which Letter he shewed the Secretary, "That seeing the Lords
"thought not good to grant him his Petition, but that he should
"remain yet longer in Durance in *England*, it became him to bear it.
"For every Soul ought, he said, to be subject to the Higher Powers.
"And yet, as he added, he could not understand for what Cause he
"should be still Imprisoned, since as *Virgil* saith, *Those that are obe-*
"*dient should be spared, and the Proud suppressed.* That for his Part,
"he had wholly submitted himself to the Queen of *England*, and
"her Council, and had rejected all other Authority, as well in Tem-
"porals as Spirituals, besides her Authority only, next after God.
"And *Christ* saith, [God he should have said] *In whatsoever Hour a*
"*Sinner repents him of all his Iniquities, he will not any more remember*
"*them.* And that none might judge this his Submission to be done
"feignedly, or out of fear of Punishment, and not with a willing
"Mind, and a Purpose of standing to the same, he had offered once
"before, and did now again, to give Hostages of his Fidelity into
"the Hands of the Lord Deputy; viz. his only Brother, who should
"be liable to Death, if he should do hereafter any thing contrary to
"his Promises: And the Lord *Maguire*, (a faithful Servant and Sub-
"ject of the Queen, and of the Lord Deputy) as his Surety of his
"said Fidelity. And moreover, he would give it under his own
"Hand, to suffer the Punishment of Death, without Mercy from
"God or Man, that very Hour, wherein he should do any thing
"knowingly, against the Laws of *England*. And in the meantime,
"that the Lord Deputy should detain him in Bonds, until he had
"the said Hostages in his Hands. And if these things sufficed not,
"he neither knew, nor had what he might further do, tho' he were
"detained in Prison even until his Death. And therefore beseeched
"the Secretary, in the Bowels of *Jesus Christ*, that he would pro-
"pound these his Offers to the Council; and, if it might be, to her
"Maje-

" Majesty ; and to perswade them to send him to the Lord Deputy, A N N O
 " to be kept a Prisoner by him, till he had found the Sureties a- 1569.
 " bovesaid : Dating his Letter from the Bishop of *London's House*.

So fair did these false *Irish* Priests promise, tho' the Council seem-
 ed not over Credulous to them, nor their Oaths. And tho' this
 Letter was writ, *August* the 2d, the Bishop retained it in his Hands,
 and thought not fit to send it till at least Twelve Days after, the
 Man being now fallen very Sick of an Ague ; that his Sicknes might
 also plead for him.

Boner, late Bishop of *London* (whose Memory is stigmatized for Boner Dies.
 his cruel Burnings of so many Protestants under *Q. Mary*) after he
 had lived divers Years in the *King's Bench* and *Marshalsea*, not with-
 out often Feasting and Banqueting there, yielded up the Ghost not
 many Days after the Beginning of *September*, having stood Excom-
 municated divers Years ; and at this Time probably concerned in,
 or at least privy to, the Popish Plot against the Queen, which brake
 out in the North this Month ; since his Relations and Friends at His Popish
Bath, with a great sort of Popish Gentlemen besides (as we heard Relations at
 a little before) were so close in their seditious Cabals there, and so Bath, plot-
 free in treasonable Speeches. Concerning which the forementioned ting.
Churchyard in his Letter to the Secretary wrote, " That the unbri-
 " dled Braving and Talk of *Boner's* Disciples (there at the *Bath*) ar-
 " gued some cureless Cares too closely crept into their cankred
 " Minds : And most of *Boner's* Blood and Kindred dwelt in that
 " Town : And that upon colour of coming to the *Bath*, many mad
 " Meetings there were. And of these Things the said *Churchyard*
 discoursed with the Bishop of *Exon*, whose Hand he got to his
 Letter.

Boner was buried in the Churchyard of the Parish wherein the The Bishop
Marshalsea stood, however he were Excommunicated, and so might allows him
 have been denied Burial either in Church or Churchyard. But the Burial in the
 Bishop, and some other of the Commissioners allowed him Burial Churchyard
 there ; but that it should be late at Night, for the preventing any of S. George's,
 Hubbub among the People. And of this the Bishop of *London* sent Southwark.
 the Secretary Word from *Fulham*, *Sept. 9.* that the Truth might be
 known at Court about it, which he imagined was apt enough to be
 misrepresented in such Matters as these. And it may not be amiss
 to insert the Bishop's Letter.

" **S** I R, As I doubt not but ye have hearde of *D. Boner's* Death, His Letter to
 " so think I it goode to certifie you of the Order of his Bu- the Secretary
 " rial. The sayd *D. Boner* had stand Excommunicate by a Sentence concerning
 " in the Arches eight or nine Years, and never desyred Absolution. it.
 " Wherefore by the Law, Christian Sepulture might have ben denied Int. Epist.
 " him : But we thought not goode to deal so rigorously ; and Grind. penes
 " therefore permitted him to be buried in *S. Georges* Churchyard : me.
 " And the same to be doone not in the Day solemnely, but in the
 " Night privily. Which I and some other, with whom I conferred,
 " thought requisite in that Person for two Causes. One was, I
 " hearde

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“ hearde that divers of his Popish Cousins and Friends in *London* as-
“ sembled themselves, entending to honour his Funeral so moche as
“ they cowlde: Of which Honour such a Persecutor was not wor-
“ thy; and specially in these Days. Another was, for that I fear-
“ ed, that the People of the City (to whom *Boner* in his Life was
“ most odious) if they had seen flockyng of Papists about his Cof-
“ fin, the same being wel decked and covered, &c. they wolde have
“ ben mooved with Indignation; and so some Quarrellyng or Tu-
“ multe might have ensued thereupon. By his Night Burial both
“ the Inconveniences have ben avoyded, and the same generally
“ here wel lyked. What shal be judged of it at the Cowrte, I
“ cannot tel: It is possible the Report of his Burial shal not
“ ther be made trulye. But this I write unto you, is the very
“ Truth.

What hap-
pened at his
Burial.

But however, as it was well observed at that Time, concerning
Boner's Burial, he was buried among Thieves and Murtherers, car-
ried to the Grave with Confusion and Derision of Men and Women:
And his Grave was stamped and trampled upon, after he was laid
into it: And that was all the Persecution he suffered.

Complaints
brought up
against the
Provost of
*King's Col-
lege*.

At this very Time a Matter happened, that gave the Godly Bi-
shop occasion to shew his Concern for the good Estate of the Uni-
versity. One Mr. *Colpots*, Fellow of *King's College* in *Cambridge*,
was now come up to Town in the Name of the College, to make
Complaint to Sir *William Cecyl*, Chancellor of that University, a-
gainst their Provost *Dt. Baker*, one who was very negligent of Reli-
gion, and of the good Government of the College. Of which,
Complaint had been made Four Years before. Which occasioned
the Bishop of *Lincoln*, their Visitor, to enter upon a Visitation of
that College, viz. in the Year 1565. and to give them certain In-
junctions to be observed. By them the Provost was enjoined to de-
stroy a great deal of Popish Stuff, as Mass Books, Legends, Cou-
chers and Grails, Copes, Vestments, Candlesticks, Crosses, Pixes,
Paxes, and the Brazen Rood. Which the Provost did not perform,
but preserved them in a secret Corner.

That College
visited.

Articles a-
gainst the said
Provost.

At this Visitation, these were some of the Articles preferred a-
gainst the Provost; That he had never made any Commemoration of
the Founder and Benefactors either by himself or Substitute, when
by the Statutes he was bound to do it thrice every Year. That he
never preached at any Time there or elsewhere, tho' a Doctor of
Divinity. That he had no regard of Divinity in others; Used no
kind of Exhortation or Encouragement thereto, but rather the Con-
trary: Nor had caused the Fellows to turn their Studies to Divi-
nity, as the Statutes required. No Sacrament Administred but
once, or at most twice in the whole Year. The Conducts and
Singing Men manifestly Papists, and none others by him admitted.
And it was much doubted whether he Administred the Oath of Al-
legiance to them at their Admission. His ordinary Guests, the most
suspected Papists in all the Country; whereof one was *Webb*, that
went over to *Lovain*, and there remained. He used one Mr.

Woolward

Woolward very extremely, (who was afterward a Fellow of *Eaton*) because he would not execute the Service at the Communion with his Face toward the East, and his Back towards the Table, according to the Manner of the Mass. For the Denial of which he was like to be Expelled, and had been, had not one of the Queen's Injunctions been his Warrant. And one of the Conducts then so celebrated the Communion. Had entertained Dr. *Heskins*, the famous Papist, being brought to his Table at *Cambridge* in the Dark, and conveyed away in the Dark again. And that he had been deprived of the Living of *S. Andrews* in *London*, in the Bishop's Visitation, for refusing to renounce the Pope and his Doctrine. These and other Informations were brought against him to the Visitor. But with Admonition, and certain Injunctions given him, *Baker* then escaped.

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This Man in the Year 1569. and not far from the beginning of *September*, was complained of again, as was hinted before, and that upon a new Matter, viz. of Injustice and Wrong. And the Person that brought the Complaint, first thought fit to betake himself to our Bishop, relating the College's Business with their Chancellor unto him; Who very compassionately recommended it unto the said Chancellor: "Praying him to be so good as to hear what the Bringer, Mr. *Colpotts* before mentioned, could say concerning the miserable State of that House through the Misgovernment of an evil Provost. Informing him, That he had of late, contrary to the Orders of all the Houses of the Town, set up a Junior Regent to be Proctor, and repelled a Senior, much more meet both for Religion, Learning, Wisdom and Experience. And furthermore, because Four of the youngest Fellows would not give their Voices at his Appointment, he denied them their Grace in the House to be Batchelors of Art, notwithstanding that they were very well Learned. And so belike intended to Expel them the College. He added, that all his Study was to oppress Learning and Religion. Truly it grieveth my Heart, (said he) that such an honourable Foundation should be so abused. I pray you be a Mean one day, that it may be Reformed. And for the particular Case of the Proctorship, if the University at the Election should chuse the Senior Regent to be Proctor, and so restore him to his Place, which the Provost, and his Adherents had by wrong taken from him in his College, his Opinion he told *Cecyl* was, that it should not be against the good Meaning of the Composition between the University and that College. And so he prayed him to shew Favour unto the Senior, as Occasion should serve.

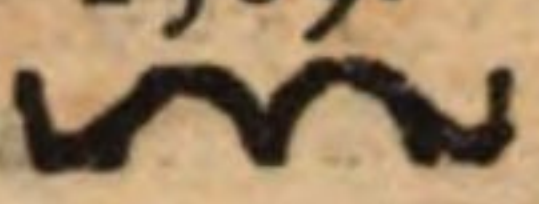
The Bishop recommends the Business to *Cecyl*.

This seasonable Interposition of the Bishop, in behalf of the College, soon after brought on a Royal Visitation of it: And it was done effectually. The Queen's Visitors were the Bishop of *Ely*, Dr. *Whitgift*, Dr. *May*, and Dr. *Ithel*, Heads of the University, and some others. And in the Month of *November*, besides the former Articles, divers new ones were by several in the College preferred against the Provost to these Visitors. As, that he had neglected their

Procures a Royal Visitation of King's College.

More Articles against the Provost.

Visitor

A N N O 1569.  Visitor the Bishop of *Lincoln's* Injunctions, ever since they were given. That he, to the great Infamy of the College, still kept a great heap of Popish Pelf, and Mass-books, Legends, Couchers, &c. superstitious Vestments, Candlesticks, Crosses, and the very Brazen Rood : Nor would be persuaded by either private Intreaties, or publick Admonition, to make them away : But preserved these Relicks in the Vestry. And whereas a Fellow of the College was to have kept the Key thereof, and to have yielded an Account Yearly to the Provost and Fellows, he detained the Key in his own Hands, not suffering any of the Company to be privy to what was done there. That in a Demise from the College, he was earnest to have a Clause, wherein the Farmer should be bound to discharge the College against the Pope. Which Clause being disliked of, as derogating from her Majesties Authority, he answered, *That that which hath been, may be again.* That the Guests he daily entertained, were none but such as the whole Country held for notable Papists. And it was vehemently suspected that he maintained and relieved *Lovainists*. He confessed to one who was late Fellow, *That he would not alter his Religion for ten Provostships* ; and to another he brake forth into these Words, *I would every Man might keep his Conscience, and so would I too.* That his Stomach was much against those that made Profession of true Religion, that he grieved them continually by his injurious and partial Dealing. So that the Divines labouring, and nothing prevailing, to bring the House into better Order, utterly discouraged, had in a manner all forsaken the College. That he allowed one *Clark*, to be absent from the Communion for nine or ten Years, Licensing him to go abroad at such time as he should Communicate, expressly contrary to the Statutes : And that this Fellow never had received the Communion but once, namely the last *Easter*, fearing least otherwise it might hinder his Suit for the Proctorship. That out of the said *Clark's* Window there flew a taunting Letter against Divines, abusing the Bishop of *London's* Credit, calling the Preachers in Derision, *Great Gospellers*, and their Visitation, *a Visitation of Devils*, instead of *Divines*. That the said Provost never preached, neither at Home, nor Abroad, Weltring in Idleness, and wholly serving Mammon. So that these Words were pronounced of him in an open Commencement, *Pistori quam Pastori similior : i. e.* More like a *Baker* than a Shepherd, that he rarely frequented Sermons, and was continually absent from all Disputations. So that in every Sermon almost he was cried out of, and sometimes touched by Name, to the no small Infamy of the College. That by his Example a great Part of the College were drawn into like Contempt of God's Word. That when he should Dispute at Commencements, two or three Days before he commonly fled to Town to avoid it. That he purchased Leases with College Money, the College in the mean time scarcely able to supply their necessary Expences. That he privily took Bribes, in Letting the College Leases. That he kept in his Hands by the space of three Years such Fines as should have been paid to the College ; and yet kept them, none knowing what they were. That he was grown to great Wealth by hiring others

to

to purchase Privy Counsellors Letters for the College Leases, and by passing them to his own Custody, and unto his own Use. That he rid out to keep the College Courts, without any of the Company to assist, contrary to their Statutes. Nor was he at any time accountable to the College, for the Profits of the Courts. That when other Provosts heretofore, riding out in the College Affairs, were wont to spend but three or four Pounds, he commonly charged the College with Twenty. That he raised the Charge of the *Audit* of the College to Forty Pounds, or not much less, which used formerly to amount to no more than Four or Five Pounds. That being desired by the Seniors, and earnestly requested by the Bishop of *Lincoln*, to make plain to the Company those College Estates, when unto none of them [the Fellows] were privy, he utterly refused to do the same. Lastly, that lately he offered violently to put Officers out of their Places in a time of common Dinner, dangerously in respect of the Time, and injuriously towards the Persons. Inasmuch that a Mutiny was made, and they driven to complain to her Majesty's Officer, the Vice-Chancellor, to see the Peace kept.

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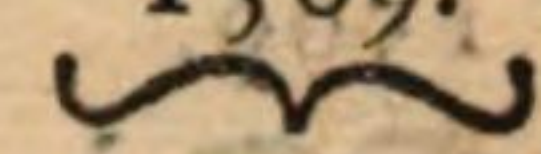
All which is but a Explanation of what the Bishop of *London* hinted in few Words, in his Letter before mentioned; viz. *The miserable State of that House, through the Misgovernment of an evil Provost*. In fine, when the Queen's Commissioners aforesaid, came to sit, and examine these Matters, Dr. *Baker*, knowing belike, himself guilty, appeared not, and was fled. He was declared deprived. To whom *Roger Goad*, who not long before left the College, a Man of better Principles, succeeded.

The Provost
secretly flies.

This Visitation [that I may take in this whole Matter together] Is Deprived. adjourned till *February* following. The Commissioners, (Who were the Bishop of *Ely*, Mr. Vicechancellor that then was, Dr. *May*, Master of *Katharine Hall*, (if I mistake not) Dr. *Whitgift*, Master of *Trinity College*, Mr. *Wattes*, Archdeacon of *London*, Bishop *Grindal's* Chaplain, and Dr. *Ithel*, Master of *Jesus*) had by the 23^d. of *February* sat fifteen Days: During all which time, the Provost appeared not, either in Person or by Proctor. He had put away his Men, made a Deed of Gift of his Goods, and was gone, no Man could tell whither. But some thought that he was fled to *Lovain*, the great Receptacle now for the *English* Popish Clergy. It was found by the Visitors, that the Provost had defrauded the College of divers good Sums of Money. The Bishop of *Ely* pronounced the Sentence of Deprivation about the 22^d. of *February*. And now the College being destitute of a Governor, as the Bishop of *London* had stirred much in this Business hitherto, so he thought not fit to leave off, till he saw an able and honest Man placed. And such an one he thought *Roger Goad*, B. D. to be, late Vice-Provost of the College, but now living at *Guilford*: And therefore endeavoured to get him settled there. And thereupon timely moved the Secretary for that purpose: That as he, the Secretary, had been a special Means to remove an ill Man, so he would now perfect his Benefit towards that College, by helping to place a good Man in the Room. And that Mr. *Goad* was the meetest in his Opinion. That Mr. *Moor*, and Mr. *Henry*

The Bishop
endeavours
that *Goad*
might suc-
ceed.

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Presents the
Queen with
his Grapes.
And what
happened
hereupon.

Knowles, could well testify of his Learning and Virtue. That he was not distracted with other Livings, as some were that would labour for this Place. And that he would be resident upon the Office: And that was no small Matter. That the Company had a good Liking of him also, as he was informed. That the Queen was to Nominate, and the Company to Elect. That 'twas true *K. Henry VIII.* nominated *Dr. Day*, and *K. Edward* *Mr. Cheeke*, who had been of other Colleges: But that that was by Dispensing with the Statute. He supposed her Majesty would not be so ready to Dispenſe, ſeeing there were fit Perſons of the ſame Foundation to be had. And laſtly, he prayed the Secretary to be a Mean to her Maſteſty herein, and in Favour of the ſaid *Dr. Goad*. And according to the Biſhop's Deſire, *Goad* ſucceeded. If I have made too long a Digreſſion in this Matter, it will be excuſed in a Thing, wherein our Biſhop was ſo Inſtrumental.

But let us return a little back. There happened in the Month of *September*, a Matter committed by the Biſhop; which, tho' ſlight, I will mention, becauſe it had like to have created him a great deal of Trouble. So tender and cautious ought thoſe to be, that have to do with the Courts of Princes. The Buſineſs was this: The Grapes that grew at *Fulham*, were now a-days of that Value, and a Fruit the Queen ſtood ſo well affected to, and ſo early ripe, that the Biſhop every Year uſed to ſend a Preſent thereof to her. Eight Days were paſt in *September*, but theſe Grapes were not yet in caſe (ſo backward it ſeems was this Year) to be preſented to her. Of which *Grindal* gave an hint, in a Poſtſcript to the Secretary. But withal, that the next Week he hoped to ſend ſome to the Queen. And accordingly, he did ſo; and ſent them by one of his Servants. But the Report was, that at this very time the Plague was in his Houſe; and that one had newly died of that Diſtemper there, and Three more Sick. By which Occaſion, both the Queen and Court were in Danger. And well it was, that no Sickneſs happened here: For if it had, all the Blame would have been laid upon the poor Biſhop. The Biſhop underſtanding this, thought himſelf bound to vindicate himſelf. Which he did forthwith, in a Letter to the Secretary, to this Tenor.

His Letter to
the Secreta-
ry, upon a
faſſe Aſper-
ſion.

" I Hear that ſome Fault is ſownde with me abroad, for the ſend-
" ing my Servant lately to the Courte with Grapes, ſeyng one
" dyed in my Houſe of the Plague, (as they ſaye) and three more
" are Sick. The Truthe is, One dyed in my Houſe the 19th of
" this Month, who had lyen but three Dayes: But he had gone a-
" broad languiſhing above twenty Dayes before that, being troubled
" with a Flyx; and thinking to bear it out, took Cold, and ſo end-
" ed his Life. But, I thank God, there is none Sick in my Houſe.
" Neither would I ſo far have overſeen my ſelf, as to have ſent to
" her Maſteſtie, if I had not been more aſſured, that my Man's
" Sickneſs was not of the Plague. And if I ſuſpected any ſuch thing
" now, I would not keep my Houſehold together, as I do. Thus
" moche

" moche I thought good also to signify unto you. God keep you. *ANNO*
 " From Fulham, 20. Sept. 1569.

Tours in Christ,
 Edm. London.

1569.

C H A P. XV.

*The Bishop further concerned in Corranus's Business. The
 Ground of the French Church's Complaint against him.
 The Bishop of Ross, Milerus, and Hare, Papists, committed
 to the Bishop's Custody. His Care for St. John's College.*

A Disturbance in the *French Church in London*, occasioned by *Corranus*, a *Spanish Preacher*, was touched on before. We then left the Cause between them, referred by *Beza* to our Bishop. I proceed to some further Relation of this Affair. Upon Complaint therefore made by the Ministers and Seniors of the said *French Church*, that *Corranus* had unjustly defamed and slandered them, (as was said before) the Bishop, with certain other Commissioners, took Cognizance of it. And after sundry Judicial Hearings, the Fault was by Sentence pronounced to be in *Corranus*. And he for his Punishment, was suspended from Preaching and Reading. At the time of Hearing, and before and after Sentence, he used many Contemptuous and Contumelious Words against the Commissioners; and since, touching his State. For these, or Words of like Effect he then uttered: *Apparet vos Anglos, non solum Civile, sed & Ecclesiasticum bellum gerere contra Hispanos: Civile, capiendo ipsorum Naves & Pecunias; Ecclesiasticum, in Persona mea; i. e.* "It is evident that the *Englishmen* do not only wage Civil War against the *Spaniards*, but *Ecclesiastical* also: Civil, in taking their Ships and Money; Ecclesiastical, in my Person.

It was not long after, that he found considerable Friends at Court, (whom his Learning and Abilities seemed to have procured him) and among the rest, Secretary *Cecyl*; who thought him perhaps somewhat too hardly dealt with. He in a Letter to the Bishop, commended his Learning, and hinted as tho' too hard Terms were put upon him; and prayed the Bishop, to compound and finish the Controversy between *Corranus* and the *French Preachers*, as soon as possibly he could. The Bishop had already made some Steps herein, and had offered some Terms to him for his Restoration. But they consisted of such Submissions and Acknowledgments, which he would not comply with. Which shewed his high Stomach. But there was another Impediment; viz. A Jealousy of the Soundness of his Doctrines. Whereof the *Italian Preacher Hieronymus* had taken notice, out of a late Tract of his printed, intitled, *De Operibus Dei*, and required him to answer the same before the Church, viz. the said *Hieronymus*, and the Elders: As was mentioned before. But

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The Bishop
 Suspends
Corranus.

Cecyl writes
 to the Bishop
 in his Behalf.

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Endeavours
to Compound
Corranus's
Cause.

But however, the Bishop promised the Secretary, that according to his Request, he would labour to compound and finish the Business, as soon as possibly he could. But that there were some Impediments of Expedition at that present: Partly, because he could not well finish it, except himself remained at *London* two or three Days; whither he was somewhat loth to go hastily, the Plague being most stirring near his House there: And because the *French* Preacher had buried one out of his House of the Plague, but a few Days before. But to put the Business in some forwardness, he would send for *Corranus*, and talk with him first, and after with the other Parties. He added, that if any thing had been offered to *Corranus* on his part, that had been too hard, he was well contented to refer the Moderation thereof to the Secretary's Judgment. He acknowledged that *Corranus* had good Learning, "But I have no good Liking," said the Bishop, of his Spirit, and of his Dealings, whereof he had had "good Experience." Lastly, the Bishop let the Secretary know, That if the Controversy with the *French* (which was only about Offence in Manners) were compounded, he could not see but his Restitution to Reading or Preaching must be deferred, till he had cleared himself before the Governors of his own Church, in Matters of Doctrine: Which was a Matter of far greater Moment. He as yet knew not the particular Matters, but he had willed *Hieronymus* to Translate the Table of the Works of God, [i. e. *Corranus* his Book] into *Latin*, and to send him a Copy, that some Conference might be used in it.

Acquaints the
Secretary
with the
Ground of
the Quarrel
between *Cor-*
ranus, and
the *French*.

This then was the Ground of the Quarrel of the *Italian* Church against him; the Beginning and Rise of the Controversy between him and the *French* Church, was not so plain to the Secretary. Of which therefore the Bishop sent him this Account, viz. *Anno. Dom. 1563.* a Pacquet of Letters was directed to a *French* Merchant of *London*, being a Member of the *French* Church. And under the Direction were written Words to this, or like Effect; *For Matters of great Importance, touching the Church of God.* In the said Pacquet was found a Letter from *Antonius Corranus*, the *Spanish* Preacher, then being in *France*, written to one *Cassiodorus*, another *Spanish* Preacher, not long before remaining in *London*. The said *Cassiodorus* being accused a little before *De peccato Sodomitico*, fled the Realm upon the Accusation, no Man knew whither. The said Pacquet directed as above, was brought to the Minister and Seniors of the *French* Church, who after some Consultation, considering that the Title was, *For Matters of God's Church*, concluded to open the said Pacquet, and also to break up the Letter directed to *Cassiodorus*. And finding no publick Matter in it, but only for the Impression of the *Spanish* Bible; They wrote Answer to *Corranus*, that *Cassiodorus* was departed out of this Realm; and, as they thought, was gone into *Germany*. And by chance, (as should seem) rather than of any purpose, they kept still *Corranus* his said Letter in their Custody. After the great Troubles in *Antwerp*, *Corranus* came to *London*, and desired to be admitted into the *French* Church. The Consistory called him before them, and burdened him with the said Letters; which

which ministred great Occasion of Suspicion (as they thought) that the said *Corranus* did not think well in some principal Articles of Christian Religion. He answered, that his Letter was written by way of Questioning; and not of Affirmation. They replied, that such kind of Questioning was not meet in these Times for a Minister of God's Church: But in the End offered, that if he would subscribe to true Doctrine, and acknowledge that those Letters were *Imprudenter scriptæ*, he should be received into the Church. *Corranus* answered, that the Letters were written in good and lawful manner; and that he did not repent the Writing of them: And that he would (if Need were) set them out in Print, with a Defence or Apology annexed. Whereupon the Minister and Seniors of the *French Church* would not receive him. *Corranus*, thinking himself injured herewith, and offended with certain Speeches uttered by some of the *French Church* in *Lombardstreet*, [where Merchants met before the Exchange was built] and at Tables in *London*, (as he often declared unto the Bishop, who always advised him to Contemn them) wrote a Pamphlet, which he called an *Apology*, but indeed a sharp Invective, containing many Slanders against the Ministers and Seniors of the *French Church*, and also sundry Untruths of the Bishop's own Knowledge. Which *Apology* was communicated unto divers, and a Copy thereof sent to *Beza*, to *Geneva*. It was long and tedious; and the principal Points of it were contained and answered in a Letter of *Beza* to *Corranus*: Which is published among his Epistles. Whereupon the Ministers and Elders complained against *Corranus*, before the Bishop and Commissioners Ecclesiastical, for Defamation, as was said before.

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Corranus's Apology.

But, to make an End concerning this *Spaniard*: At length, by the Favour chiefly of the Earl of *Leicester*, it was not long (but not before *Grindal* was removed to *Tork*) *Corranus* brake through these Clouds. For in the Year 1571. he was preferred to be Reader of Divinity in *Latin* at the *Temple*: And some Years after he read Divinity at *Oxford*, having first purged himself of certain Doctrines, formerly charged upon him. And becoming a Member of the Church of *England*, obtained a Prebend of *S. Paul's Church, London*; and having published several Tracts, died, and was buried in *London*, about the Year 1591.

The Conclusion of *Corranus*.

Reads at the *Temple*;

And at *Oxford*.

The Nation was now in a great Ferment, and the Queen's Hands were full. The Power of *Spain* threatned her. The Queen of *Scots*, that pretended a Right to this Crown, had many Friends in *England*, and Endeavours were used to set her at Liberty, and to make a Marriage between her and the Duke of *Norfolk*, without *Q. Elizabeth's* Knowledge: Jealousies of Papists every where: A Rebellion brake out in the *North*, wherein two Earls, and most of the eminent Families in those Parts were concerned: Upon the Queen's Compassion to the miserable and almost desperate Case of the *French* Protestants, she permitted some of her Subjects to go into *France*, to defend the common Cause of Religion. Hence she drew the *French King* upon her, who together with the *Spaniard*, and the Pope, conspired against her Peace and Life: And in *Scotland* the *French* raised Disturbances

In the present Dangers, the Bishop's Behaviour.

ANNO 1569. bances against her. Lastly, in *Munster*, in her Kingdom of *Ireland*, some of the chiefest Nobility rebelled. This present Condition, wherein *England* now stood, employed all the wise Heads of her Counsellors. Those who in this Juncture had a Concern for the Queen and Religion, had their Eyes upon the Counsils of the Court, and Hearts full of trembling, what would be the Issues of these Matters. Bishop *Grindal* was among this Number. In this Interval Secretary *Cecyl* sent him a kind Letter in *October*, to know how he did, and to hear of his Health, fearing some Indisposition or Sicknes, because he had not heard from him of late. The good Bishop soon answered him, "That he was well, *Pro more suo*, [that is, according to his Constitution, which was none of the best] and so was his Household also. And that he had not written to him of late, because he would not trouble him, being otherwise occupied in Affairs of greatest Importance. That he, and such poor Men, prayed daily unto God, that he would give the Lords, and all them of the Council the Spirit of Wisdom and Fortitude, that they might, *Benè explicare Consilia*, for the Queen's Majesty's Safety and Surety.

Ross, the
Scotch Bishop,
taken up, and
committed to
him against
his Will.

In these Times, *Lesly*, Bishop of *Ross*, a busy, active, crafty Man, was *Mary* Queen of *Scots* great Agent here: Who was privy to the Practice of the Marriage between the Duke of *Norfolk*, and her: And under the Name of *Morgan Philips*, set forth a Book, in answer to some others, to maintain his Mistresses Title to the Succession, and for his Arguments making use of the Opinions of Sir *Anthony Brown*, and *Carel*, two Learned Lawyers, Papists. He privately promoted the Northern Rebellion: Kept a secret Correspondence with the Pope; and distributed Twelve Thousand Crowns sent from the Pope, to some of the chief Rebels fled to *Scotland*. This Scotch Prelate, to make himself the more Popular, and to be taken Notice of, in *October* shewed himself in *S. Paul's*, (which was a common Walking Place) with as much Splendor and Retinue as he could make. Whereof one thus writ to the Bishop, "The Bishop of *Ross* mustered this Day in *S. Paul's* Church, in a Gown of Damask, with a great Rout about him, and attending upon him, as it were to be seen and known to the World, &c. *Grindal* liked not the Man, nor his Communication: And therefore thought convenient to signify this to the Secretary; saying, that he referred to his Judgment, what might be gathered of such Doings. It was not long after, divers treasonable Things came to Light, to have been practised by this Bishop; whereupon he was taken up: And in *February* there was an Intention to commit him to the Bishop of *London*. But he was afraid of the Man, and whose Company he professed utterly to dislike, and begged *Cecyl*, that he might not be forced on him, being a Man of such Qualities as he liked nothing at all. That if he must needs have a Guest, he had rather keep *Hare* still (a Papist Gentleman lately committed to him, of whom we shall speak presently.) And that the Dean of *S. Paul's* was commonly with him at Meals, his Wife and Family being then at *Hadham*, intimating thereby, that he had Guests enough: "And to be plain, at length added he, surely I think

"think it were Good that such as deserve to be committed, should
 "be sent *Ad Custodias publicas*. And that Experience had declared
 "none were reformed that were sent to him and others: And that
 "by receiving of them, the Punishment light upon the Bishops, rather
 "than them: But all this could not prevent our Bishop's receiving
 "of *Rofs*; and under his Roof he came: Till the next Year,
 when the Bishop was delivered of him; and then he fell to his Practising again.

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Milerus, the *Irish Man*, (of whom we spake before) remained still with the Bishop. And having harboured him now a Quarter of a Year, or thereabouts, he was very weary of his Guest; and together with a Petition of the said *Milerus*, which he sent withal, he in a Letter to the Secretary, prayed him to get him discharged of him: Adding, that in his Opinion it were good he were sent by a Purse-vant at his own Charges to the Lord Deputy of *Ireland*, there to be ordered as they of the Council should send Instructions, or as the Lord Deputy, the Lord Chancellor, and the Bishops of the Council there should think requisite. For which he subjoined *Cyprian's* Judgment, who would have Things judged in the Countries where the Faults were committed.

His Counsil
 about *Milerus*
 the *Irish Man*.

Another Popish Guest put upon our Bishop by the Council, about this Time, was *Michael Hare*, Esq; whom they sent to him, Nov. 15. with an Order prescribed by them, and brought by those that were the Bringers of the said *Hare*: Which was to this Effect, that the Bishop should according to his Prudence and Learning deal with him to bring him to Conformity in the Religion established. He was a Gentleman of an obliging Behaviour, modest in his Words, shewing no Obstinacy in Discourse with him, but yet fast enough in his Principles. After he had been now about six Weeks with the Bishop, time enough for the Bishop to know him, he signified to the Secretary first, that he found him very gentle-natured, but nothing relenting in Religion: And yet very Ignorant in the Scriptures. And Jan. 14. following, the Bishop wrote to the Lords concerning him: "That he had conferred and travailed with him (as his other Businessses would permit) to persuade him to resort to Common Prayer, and to communicate with them in the Lord's Supper, and generally to assent to all Points of Godly Religion by Law established in this Realm. That he found the said Mr. *Hare* in all other Matters very courteous and tractable; but could not yet persuade him; alledging always, that he was not yet satisfied in Conscience; and that for Conscience sake only he forbore so to do; and not of Malice. That the principal Ground whereon he most stayed himself in all Conferences, was the long Continuance of the contrary Religion, in the Times that had gone before: Notwithstanding sundry Allegations by the Bishop made, and divers Authorities shewed, that the most ancient Times agreed with us. Thus much he thought it his Duty to signify to their Lordships according to their Order prescribed him, and referred the rest to their Wisdoms.

One *Hare*, a
 Papist committed to the
 Bishop.

In

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Examination
of Papists in
the Inns of
Court.

In the midst of this Care and Watchfulness against the Papists, many Popish Gentlemen being known to reside in the *Temple* as Students of the Law, the Council by their Letters appointed the Bishop (in whose Diocess they were) with the rest of the Ecclesiastical Commissioners, to call for several of them before them: And to put Interrogatories to them, concerning their frequenting the *Temple* Church and the Communion there; Concerning their going to hear Mass celebrated in the *Temple*, in *White-Friars* and the *Spittal*: Concerning their having and reading the Books of *Harding*, *Dorman*, and others against the Queen's Supremacy; and their seeing of Letters written from those Authors: And lastly, concerning divers bad Speeches and Expressions uttered by them against Religion, and the Preachers. Some of these after Examination were committed to the Fleet.

Differences
in S. John's
College, Cam-
bridge.

The Bishop had his Eye often upon the University, knowing what an Influence it was like to have both upon Religion and the State. S. John's College in Cambridge, a Member of which the Secretary once was, (and ever a great Patron and Friend) that had bred up the best Wits, and many that were now, and of late, of admirable Use in the Realm; this College was lately much pestered with intestine Variances and Heats, partly about Conformity in the Habits, and partly about the Election of a new Governor. There was great Bandyng and Party-taking, accusing and recriminating: Some were for Dr. *Kelk*, some, and they a considerable Party in the House, favouring *Puritanism*, laboured for Dr. *Fulk*. But at last, by the Counsil and Pains of *Cecyl*, they waving both, unanimously fixed upon *Nicolas Shepherd*, B. D. one of their own House, for their Master. Whom in their Letter to *Cecyl* their Patron, they stiled their Ποιμένα, *Shepherd*, alluding to his Name, *Qui perturbantem Remp. restituere tanquam alter Camillus reversus est*: i. e. Who like another *Camillus* returned, to restore their shattered Commonweal. *Shepherd*, presently after his Election, came up to make his Address to the Secretary; And to our Bishop. Who glad of so hopeful a Governor of this great College, once so famous for learned and pious Men, gave his own Recommendations in *Shepherd's* Behalf to the said Secretary in these Words;

Recommends
the new Ma-
ster to *Cecyl*.

"SIR, This Bringer, Mr. *Shepherd*, Batchelor of Divinity, is
"with great Consent of the Company chosen Master of St.
"John's College in Cambridge. He is one that I conceive good Opi-
"nion of. And surely I trust, by his Providence, Indifferency, and
"good Government, he shall restore that House to the ancient Fame
"it had in your Days and mine. I pray you let him have your Pa-
"trocinie in all his lawful Sutes, as ye have always been, and ever
"must be Patron of that House, and the Governors thereof. God
keep you. From *Powles*, ultimo Decembris, 1569.

Yours in Christ.

Edm. London.

C H A P.

CHAP. XVI.

The Bishop's Dealings with Bonham and Crane. The Separatists complain of the Bishop. The Council writes to the Bishop concerning them. The Bishop's Account of them to the Council; And Vindication of himself. His Advice.

THE Separatists, who in the beginning of this Year had the Favour shewn them to be set at Liberty by the Bishop, did it seems continue their former Practices of using private Assemblies, and performing Religious Offices in a Way of their own, different from what was allowed and enjoined; notwithstanding the Bishop's Admonition to them at their Dismission, and the Threatnings of the Council read to them, if they did move any more Disturbances on that behalf. Their chief Teachers were *Bonham* and *Crane*; Who at these House-meetings did use to Preach and Expound the Scriptures, to Baptize, Administer the Communion, Marry according to the *Geneva* Book (which they stiled, *The most sincere Order*) and withal very vehemently would inveigh against the Government and Religious Usages of the Church of *England*. For which they had been taken up; but obtained their Liberty again. Yet with some Promise to carry themselves with more Moderation and Forbearance for the future. *Bonham* promised under his Hand before the Bishop's Vicar General, that for the time to come he would neither Preach, nor be present at any Preaching in private, contrary to the Laws of the Land: After which the Bishop granted him Liberty to Preach. But *Bonham* little regarded his Promise, but Married and Baptized according to another Form. And *Crane* also, who had promised the like, proceeded to do as he had done before. Whereat *Bonham* was taken up again by the Bishop's Order, and *Crane* was forbid to Preach any more in his Diocess.

Upon this, the *Londoners* of their Party, who also had been under Confinement at *Bridewel*, and set at Liberty, as was shewn above, were much displeased with *Grindal*, and took the Confidence to make a Complaint against him to the Privy Council, as tho' he had broke his Word with them, as having allowed them not to resort to their Parish Churches, and tolerated their different Ways and Modes of Divine Service, and given License to *Bonham* and *Crane* to hold private Lectures. For to this Tenor ran their Supplication to the Council:

WE beseech your Honour for God's Cause, favourably to consider of these few Lines. The Effect is to certify you, that whereas a Certain of us poor Men of the City were kept in Prison one whole Year for our Conscience sake, because we would Serve our God by the Rule of his Holy Word, without the vain and wicked Ceremonies and Traditions of Papistry; And being delivered forth the xxiii. of April last past, by Authority of the Honourable

R r

The Bishop's
Dealing with
Bonham and
Crane; two
Ministers, Separatists.

Schismatics
complain against the Bishop to the Council.

Their Petition.

MSS. Eccles. lian.

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nourable Council's Letter, as the Bishop declared to us all at his House the Third of *May*, saying, that Means had been made to your Honours for our Liberty: The Effect thereof, he said, was, that we were freed from our Parish Churches, and that we might hear such Preachers whom we liked best of in the City: Also, whereas we requested to have Baptism truly ministred to our Children according to the Word and Order of the *Geneva* Book; he said, that he would Tolerate it, and appoint two or three to do it; Immediately after, at our Request, he appointed two Preachers, *Bonham* and *Crane*, under his Hand Writing to keep a Lecture.

But now of late, because *Bonham* did Marry a Couple, and Baptize one of our Children by the Order of the said Book, which is most sincere, he hath commanded him to be kept close Prisoner; and Mr. *Crane* also he hath commanded not to Preach in his Dioceses.

By these means we were driven at the first to forsake the Churches, and to Congregate in our Houses. Now we protest to your Honour, we never yielded to no Condition in our coming forth of Prison, but minded to stand fast in the same Sincerity of the Gospel, that we did when we were in Prison, approved and commanded of God in his Word. And therefore we humbly beseech your Honour to let us have your Furtherance and Help in so good a Cause: That our Bodies and Goods be no more molested for standing in this good Purpose, which we most heartily desire to see flourish throughout this Realm, to God's high Honour, the Preservation of your Honourable Personages, and Safeguard of this Realm.

The Council
send a Message
to the Bishop
hereupon.

Hereupon the Lords wrote a Letter to the Bishop, and sent withal the said Supplication; and required to know of him, what his Proceedings had been with these Men; and lastly, what Course in his Opinion were fit to be used with them. This Accusation wherewith they had charged him in their Supplication, touched the Reverend Father somewhat closely: For therein he saw they had wrongfully represented his Doings with them, and thereby dealt very ingratelously with him, who had used Gentleness and Mercy towards them: Hoping by that Means the better to bring them off from their Singularity.

His Answer
to the Council,
shewing
what he had
done with
these Men,
and what he
thought were
best to be
done with
them.

The Bishop dispatched an Answer to the Council's Letter in the beginning of *January*; and shewed particularly what he had done in this Affair, and what his Judgment was concerning dealing with Men of these Principles. And because the Bishop's Letter is so declarative of these Matters, I chuse to lay it here before the Reader, in his own Words.

Int. Epist.
Grind. penes
me.

IT may please your Honours to be advertised, that I have received your Letters of the xxix. of *December* last, and withal a Bill exhibited to your Lordships for maintainance of Singularity in Religion, in certain disordered Persons. In which Letters also your L. L. require to know, in what sort I have heretofore proceeded towards them, and also to know, what Order in mine Opinion is best to be taken with them.

For

For the First. In April last past, I wrote my Letter to Mr. Secretary, declaring unto him, That if the said Disordered Persons were then after a Year's Imprisonment, simplified, and without Condition set at Liberty, saving only an earnest Admonition to live in good Order hereafter; both I, and many other that were their Friends, and yet Conformable Subjects, had conceived very certain Hope, that Taste of Liberty, and Experience of Your Clemency, should in time work good Obedience in them: Which by Compulsion of Imprisonment could not be wrought. And that if by Tryal it were found, that this Proceeding did no good, then might they easily be committed again. The Motion of these Letters shewed unto Your L L. was approved by the same, as appeareth in Your Letters of the xxviii. of the said April. Wherein also Your L L. referred the Order of them to my Discretion. I thereupon calling the Principals of them, read unto them your Letters, wherein, amongst other things, is contained this Admonition following:

Letting them understand, when You shall release them, that if any of them, after their Enlargement, shall behave themselves Factiously, or Disorderly, they shall not fail to receive such Punishment, as may be an Example to others of their sort hereafter: And so with such further Admonition as You shall think convenient, Your Lordship may deal with them, as You shall see Cause.

An Order in the Councils Letters concerning them.

And after the reading of your said Letters, with further and earnest Admonition by me given to like Effect, in the Presence of a good Number, I caused them to be enlarged. And herein your L L. may easily perceive how untruly these Men burden me. For how could I say, that your L L. had exempted them from the Laws, when as by the Letters, read unto them openly at that very Instant, the contrary did manifestly appear? And whether I Licensed Bonham or Crane to preach to them according to their Fantasies, that may appear also by a Promise made by the said Bonham, sent herewith in Writing, before he had my License to Preach, the said License being granted afore their Enlargement, and not after, as they suggest. And furthermore, Crane was admitted only by Word of Mouth upon like Promise. But now of late, perceiving that these disordered Persons, and their Preachers, did keep no Promise, but began to enter into open Breach of the Laws, and Disturbance of good Order, I have Imprisoned, and Discharged some of them, as is alledged; and was appurposed now in the end of these Holidays, to deal with more of them to like Effect, though your Letters had not come. Wherein my Lord of Canterbury and I, have had divers Conferences.

But now that the Matter is opened unto your L L. and that by their own Means, mine Opinion is, That all the Heads of this unhappy Faction should be with all Expedition severely Punished, to the Example of others, as People Phanatical and Incurable. Which Punish-

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Punishment, if it proceed by Order from your LL. shall breed the greater Terror. And because all Prisoners, for any Colour of any Religion, be it never so wicked, find great Supportation and Comfort in *London*, in my Opinion, (under your LL. Correction) it were not amiss that Six of the most desperate of them should be sent to the common Goal of *Cambridge*, and Six likewise to *Oxford*, and some other of them to other Goals near hereabouts, as to your Wisdoms shall be thought expedient. The Names of those that were Enlarged by me, I send to your LL. in a Schedule annexed. And thus praying Pardon for troubling your LL. with so long a Letter, I commend your good LL. to Almighty God, who ever have you in his blessed Keeping. From my House at *Powles* in *London*, this iv. of *January*, 1569.

Your LL. in Christ,

Edm. London.

The Names of those that were Enlarged, were specified before: The Promise of *Bonham*, sent with the above Letter, was as follows:

Bonham's
Promise,
which he
breaks.

Memorandum, That I *William Bonham*, do faithfully Promise, That I will not any time hereafter use any publick Preaching, or open Reading, or Expounding of the Scriptures: Nor cause, neither be present at, any private Assemblies of Prayer, or Expounding of the Scriptures, or Ministring the Communion in any House, or other Place, contrary to the State of Religion, now by Publick Authority Established, or contrary to the Laws of this Realm of *England*. Neither will I inveigh against any Rites or Ceremonies used or received by common Authority, within this Realm.

This Promise was read and declared by the said *William Bonham*, before *Thomas Huick*, Doctor of Law, and Vicar General to the Right Reverend Father in God, *Edmund* Bishop of *London*, at his House in *Pater Noster Row* in *London*, the First Day of *May*, 1569. For the Performance whereof, the said *William Bonham* hath faithfully promised for to observe the same: Being also present at the Reading thereof, *Thomas Jones*, Deputy to Mr. *Bedell*, Clerk to the Queen's Majesty's Commissioners for Causes Ecclesiastical. Thus the foresaid Promise was certified to the Lords.

And thus we have brought our good Bishop to the last Year of his Care of the Diocess of *London*. And now by the Disposition of Divine Providence, he was to be removed to exercise his Godly Wisdom and Pains in another Part of the Church, planted more Northerly; as we shall hear in the ensuing Book. But here at present we take off our Pen.

BOOK

The History of the LIFE and ACTS

Of the Most Reverend Father in God,

EDMUND GRINDAL,

Archbishop of CANTERBURY.

BOOK II.

CHAP. I.

Grindal's Nomination for York. His Concern for the Reformation of the Savoy. A Visitation of it. His Confirmation. His Advice about Cartwright, and his Lectures at Cambridge. Goes down into Yorkshire. The Qualities of the People there. His Officers. Confirms a Bishop of Carlisle. Visits his Diocess.

THE Archbishoprick of York had now lain vacant ever since June 1568. Tho. Young the Archbishop then deceasing. For this high Promotion much Interest was made. And among the rest, the Lord Henry Howard, Brother to the Duke of Norfolk, aspired to it. A Person he was of good Learning, great Parts, and as great Conceit of himself, and withal very Active, but Popish. And being laid aside in this Attempt of him and his Friends, he became, perhaps for that Reason, the more busy against the Government. For in the Year 1571. he was with others, suspected to be concerned about the Scotch Queen, and committed to the Custody of the Archbishop of Canterbury, and grew vehemently Popish; and was thought to be the Nobleman, who in a Conspiracy Anno. 1584. was to have been elected by Papists King of England, and married to the Queen of Scots, (for which Ambition his Brother the Duke had Suffered before) and the Election to be confirmed by the Pope. This Man, in the Year 1583. wrote a Vainglorious Book against all Prophecies, and Dedicated it to Sir Francis Walsingham the Secretary. But tho' this Person could not arrive to this, or any other Preferment under Queen Elizabeth, yet by K. James I. he was made Earl of Northampton, and Lord Privy Seal. But however, for to serve his Turn, he concealed his Religion; yet he died a Papist.

This Man therefore being waved, Grindal, a Northern Man by Birth, stood fairest for York; and in the latter end of this Year was designed for it, by the Favour of Secretary Cecyl, and the Approbation of Parker the Archbishop, who was consulted about it; and signified

S f

that

A N N O
1571

Grindal's Care about Reformation of the Savoy. Henry Howard's Motion for the Bishopric of York.

A N N O
1569.

Henry Howard makes Interest to be Archbishop of York.

Parker's Commission to Visit.

The Matter of the Bishopric of York.

Grindal stands fairest.

Archb. Parker's Opinion.

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that he liked well of his Removal. For he reckoned him not resolute and severe enough for the Government of *London*, since many of the Ministers and People thereof (notwithstanding all his Pains) still leaned much to their former Prejudices against the Ecclesiastical Constitution. But withal he told the Secretary, that my Lord of *London* would be very fit for *Tork*; ' who were, as he stiled them, a *Heady and Stout People* ; Witty, but yet able to be dealt with by good Government, as long as Laws could be executed, and Men backed. But this Business of the Remove hung in Suspence till *April* 1570. when I find him sending his Servant *Richard Ratcliff* to the Secretary, to attend upon him from time to time, and to sollicite for the Prosecution of the Matter intended toward him ; and referring the whole to the said Secretary's Order, as his Leisure and Opportunity should serve.

A N N O
1570.

Grindal's Care
about Reforming the
Abuses of the
Savoy.

Wever's Monum.
p. 445,
&c.

Procures a
Commission
to Visit it.

The Master
deprived ;
And why.

The last Act of good Service which, (as I meet with) our Bishop did in his Diocess before his Translation, was the Reformation of the Hospital of the *Savoy*, almost brought to utter Ruin by an ill Master. It had been a very Charitable Foundation for the Comfort, Relief, and Harbour of great Numbers of poor Travellers. An Antiquarian shews at large, how it was Built at first, by *Peter Duke of Savoy*, overthrown by the Rebels of *Kent*, being then the Duke of *Lancaster's* House : Founded a-new by *K. Henry VII.* Suppressed the 7th. of *K. Edward VI.* [But given, I find, by him to the City, for the Use of *Christ Church* Hospital.] and Founded again by *Q. Mary*, in the 4th. of her Reign ; when the Ladies of the Court, and *Madams* of Honour stored the same with Beds and Furniture. Mention is also there made of the Rules, Orders, and Statutes thereof, extracted out of the Grand Charter, as it is extant in the *Cotton Library*. Of this Royal Foundation, and of the great Abuses of it by *Thurland* the present Master, a Bill of Complaints was brought to our Bishop in *April*, 1570. Which he signified to the Secretary, wishing for some careful Inspection into the Causes of it : Saying, That if Matters were as true as they were by some of the Fellows of that House affirmed to be, it were very good some Reformation were had. In short, soon after he procured by Means of the Secretary, (a Person forward to any good Thing of that Nature) a Commission from the Queen to Visit this Hospital ; Himself, now Archbishop of *Tork*, *Gabriel Goodman*, Dean of *Westminster*, *Tho. Huick*, Dr. of Laws, and *William Constantine*, also Doctor of Law, Surrogate, deputed by *Tho. Watts*, Professor of Divinity, Archdeacon of *Middlesex*, with divers others, Commissioners : Who after mature Hearing and Examination of the Cause, deprived the said *Thurland* from the Hospital. And the Definitive Sentence was read by the said Archbishop of *Tork*, *July* the 29th. 1570. The Crimes charged and proved against him, as they are exprest in the said Sentence of Deprivation, were many and gross : As Non-Residence, Fornication and Incontinency ; an evil and fraudulent Administration of the Goods of the House, Neglect of the Poor, Selling of the Moveable Goods, Leasing out the Lands, contrary to the Tenor of the Statutes, and Alienation of them ; Keeping the Common Seal in the Hand of some of

of his Servants, and Sealing therewith certain Obligations without the Knowledge of the Chaplains, and that for borrowing of Money for his own Use; and Sealing also divers Grants without the Knowledge or Consent of the Chaplains, to the great Loss and Prejudice of the House: Also Dissipating, Wasting and Dilapidating the Goods and Rents of the House: Whereby he had incurred the damnable Guilt of Perjury. A particular Account of these Crimes under Seventeen Articles, as they were brought in to the Bishop by the Chaplains, and proved, may be found in the *Appendix*. Nay so scandalous was this *Thurland*, for making away the Lands and Revenues of the Hospital by long Leases, that after his Death there rose up a Lease, as made by the said Master in the second Year of the Queen, for two hundred Years, of all the whole Manors, Lands, Houses, Rents and Revenues belonging to the Hospital, to *Perwich* and *Cosin*, paying the Rents they then went at. Which Lease in the Year 1583. came to some Contest at Law. But it appeared to be made many Years after Date, and sealed by *Thurland*, without the Knowledge of the Chaplains, (having the Seal in his own Custody,) to the Use of one *Wetheral* of *Lincoln's Inn*, in whose keeping it was at his Death. And this *Wetheral* left behind him a Note, that *Perwich* and *Cosin* should Assign a Moyety of this Lease to *James Wetheral* his Brother; Who sued them in the *Chancery* for the same.

A N N O
1570.

Numb. I.

The Abuses
found by the
Visitors.

This is enough to shew how worthy this Master was of Deprivation; and how good a Work this of our Bishop (among many others) was.

But to return to the Visitation, wherein how Things were found I will more particularly set down from an Original:

‘As touching the State of the Lands and Revenues of the said Hospital at the Time of the Deprivation of the said *Thurland*, it was Presented and found before the said Visitors, that the said *Thomas Thurland* the space of XI. Years together continued Master, and received the whole Revenues of the said House, and kept the Statutes of the same from the perpetual Chaplains, and got into his Hands the Common Seal, and kept it to his own private Use contrary to the Statutes. And therewithal, of his own private Authority, made and granted divers unprofitable Leases of the Lands of the said Hospital for excessive Number of Years, as for XXX, XL, L, LX, LXXX, and above, the Certainty whereof cannot yet be known. And namely, made one Lease to Mr. *Fanshaw*, of the Manor of *Dengey*, for Six hundred Years; Another to one *Anderton* of *Landen*, in *Yorkshire* and *Lancashire*, for a Thousand Years. And now of late it is declared, that the said *Anderton* had no Lease, but a plain Sale thereof.

Long Leases.

‘Also, that the said *Thurland*, being fallen into great Debts for his own private Affairs, bound the said Hospital under the Common Seal aforesaid for Payments of his own private Debts; and with the Revenues of the said House paid them; And did suffer certain Extents to be sued forth upon the said Lands for his own Debts. So that by one way and other the said Hospital is charged for his private Debts, as by the Auditor's Book appeareth, which he shewed

to

A N N O ' to the Visitors, to the Sum of one thousand Nine hundred Thirty
1570. ' eight Pounds, Sixteen shillings and Eight pence.

Item, He sold away of his own Head the Fee simple of an House
' and Land at *Mile End*, of the yearly value of Five pounds, con-
' verting the Money thereof to his own private Use.

' Also, he bound the Hospital by their Common Seal to pay sixty
' Pounds for thadvouson of the Benefice of *Denbigh*; and hath sold
' the same again to his own Use.

' Also, he sold away the Jewels, Copes, Vestments, and other
' Ornaments of the said House; Also, a Chalice with a Cover double
' gilt; Also, very fair Plate, given to the said House by Mr. *Fecken-*
' *ham*, then Dean of *Powles*. For which the Hospital is bound Year-
' ly to pay Forty shillings to the Petty Canons of *Powles* for ever-
' more.

Two Chap-
lains appoint-
ed Governors,
during the
Vacation.

And therefore this unworthy Man being by the Queen's Visitors
justly found Culpable, and Deprived, as was shewed before, the
said Visitors before his Deprivation caused an Inventory to be taken
of all the Moveable Goods remaining at that Time in the said Hos-
pital, as well of that which appertained to the Household, as of the
Bedding and Furniture appertaining to the Poverty that daily were
lodged there: And the same forthwith, upon the said Master's De-
privation, was committed to *William Neale*, and *John Hodgefon*,
two of the perpetual Chaplains there, who were by the said Visitors
made Governors of the same Hospital, during the Vacation; and
had the Governance of the said House, and the Receipts of the Lands
thereof; and did Yearly during their Lives make Account of their
Office to the Auditor of the said House.

The Archb.
Letter to the
L. Burghley,
for a Master
of the Savoy.

Nor did *Grindal*, now Archbishop, stop here: But when four
Years after the *Savoy* was yet unsettled, and *Thurland* (such was this
unworthy Man's Interest at Court) was like to come in Master a-
gain, the Archbishop wrote an earnest Letter to *Cecyl*, now Lord
Burghley, to prevent it, if possible, in this Tenor of Words:

Int. Epist.
Grind.

' **M**Y very good Lord; I and others by virtue of her Maje-
' sties Commission, obtained by your Lordship's good Means,
' took Pains, Visiting the Hospital of *Savoy* almost four Years ago:
' And finding the said Hospital to have been universally spoiled by
' Parson *Thurland*, then Master there, we proceeded to his Depriva-
' tion by Sentence according to the Law, and agreeable to the Sta-
' tutes of the House. Now I am informed, that the said *Thurland*
' maketh earnest Suit, and is in some Hope, to be restored to his Place
' again; which were a pitiful Case. I moved her Majesty in it at
' my last being at the Parliament; praying her Majesty to remem-
' ber, that it was her Grandfather's Foundation, and that it was the
' Case of the Poor, and therefore Christ's own Cause. Her Highness
' was then resolutely determined, that *Thurland* should never be re-
' stored to that Room any more. I pray your good Lordship finish
' that good Work which ye began, and move her Majesty, that some
' other fit Man (as Mr. *Wickham*, her Chaplain, or one of like
' Godly

' Godly Zeal towards the poor Members of Christ) may be admitted to that Place; and that the other Spoiler may be put out of all hope to recover that Room. And then by reforming of some Imperfections in the Statutes, which were incident to all Foundations of that Age, the House may be employed to a great Relief of the Poor; and her Majesty shall do as good a Deed in it, as if her Highness should erect a New one of her own Foundation. Thus ceasing any further to trouble your Lordship, I heartily commend the same to the Grace of God. From *Bishopthorp* this xxvi. of April 1674.

Your Lordship's in Christ.

Edm. Ebor.

Thus more than ordinary earnest was good this Archbishop, and that because it was a Matter of Charity. The Chaplains of the House supplicated the *L. Burghley*, that a Person so obnoxious might not return to them again, but rather that Mr. *James* of *Oxford* might be preferred to the Place. But yet after all, (such was the Queen's Clemency) the old Master obtained his Place again, yet with Promise under his Hand of Governing better, and satisfying the Debts of the Hospital by him contracted; and to restore to the use of the said Hospital all such Rents, as since he was removed he had received; having promised to the Visitors under his Hand, that he would not meddle with any Receipt thereof.

But let us turn now a little back, and observe the first Entrance of *Grindal* upon his new Advancement. His Register at *Tork* dates his Translation from *London*, to be *May* the First, this Year; and his Instalment by Proxy *June* the 9th.

Being now to succeed in the Province of *Tork*, he took a Journey to *Canterbury*, where Archbishop *Parker* had lately repaired, to look after his Church and Charge there. And on *Trinity* Sunday making a most splendid Dinner, he invited the Archbishop of *Tork* Elect to be his Guest; who was accompanied by *Curtes*, Consecrated Bishop of *Chichester* the same Day; the Bishops of *Winton* and *Rochester* being also present. So that this Feast was graced by two Archbishops, and three Bishops. The next Day, being *Monday*, *Grindal* was Confirmed there by the Archbishop; who also gave him his Induction into the Possession of his See.

He soon after had the Affliction of an Ague, perhaps gotten this Journey into *Kent*; whereby he was forced to delay some time his going down into his Diocese, remaining still at *London-House* by *Paul's*.

It was now *Midsummer*; and the Archbishop was still detained in *London* about his Suits, before he could get them dispatched. Another Business now in hand, was settling his Gift upon *Pembroke Hall* in *Cambridge*, whereof he had been Master, to obtain a License of *Mortmain* in that behalf: Wherein he made use of the Friendship and Furtherance of the Secretary.

There was also another Matter relating to the University, which he was now in a great Concern about. For *Thomas Cartwright* of

T t

Trinity

A N N O
1570.

W

His Letter to the Secretary to that Pur-
pose.

Paper Office

Regist. Grind.

Grindal Confirmed at
Canterbury.

Hath an
Ague.

Detained in
London.
A Mortmain
for Pembroke
hall.

His Advice
to restrain
Cartwright.

A N N O 1570. *Trinity College*, and Reader of the *Lady Margaret's Lecture*, had carried away a considerable Number of Scholars with him, and brought them to a Dislike of the present Settlement of the Ecclesiastical State. Infomuch that the graver sort, and Heads of the University, were mightily disturbed, and had Convented him before them. Some of them thought it convenient also, to make their Application to the Archbishop. Who hereupon wrote thus earnestly to the Secretary of State, their Chancellor, shewing also particularly what his Doctrines were.

His Letter to
the Secretary
to that Pur-
pose.

Paper Office.

I Am to move you for the University of *Cambridge*: Which if you help not speedily, your Authority will shortly grow to great Disorder. There is one *Cartwright*, B. D. and Reader of my *Lady Margaret's Divinity Lecture*; who, as I am very credibly informed, maketh in his Lectures daily Invections against the Extern Policy and Distinction of States, in the Ecclesiastical Government of this Realm. His own Positions, and some other Assertions, which have been uttered by him, I send herewith. The Youth of the University, which is at this time very toward in Learning, doth frequent his Lectures in great Numbers; and therefore in danger to be poisoned by him with Love of Contention, and Liking of Novelties: And so become hereafter, not only unprofitable, but also hurtful to the Church. The Vicechancellor, and Heads of Houses, proceed not so roundly in this Case as were requisite, in my Judgment. For reforming whereof, if it please you to know my Opinion, I wish you wrote your Letters to the Vicechancellor with Expedition, willing him to command the said *Cartwright*, and all his Adherents to Silence, both in Schools and Pulpits: And afterward, upon Examining and Hearing the Matters past, before him and some of the Heads, or all, either to reduce the Offenders to Conformity, or to proceed to their Punishment, by Expulsion out of their Colleges, or out of the University, as the Cause shall require. And also, that the Vicechancellor do not suffer the said *Cartwright* to proceed Dr. of Divinity at this Commencement, which he now sueth for. For, besides the Singularity above rehearsed, the said *Cartwright* is not conformable in his Apparel; contemning also many other Laudable Orders of the University. Thus I cease to trouble you, and commend you heartily to the Grace of God. This was writ from *S. Paul's*, June 24. 1570.

Then follow *Cartwright's Positions*, written and delivered by him to the Vicechancellor; *Viz.*

Cartwright's
Positions;

Archiepiscoporum & Archidiaconorum Nomina suspecta sunt.

I. *Archiepiscoporum, Archidiaconorum, Cancellariorum, Commissariorum, &c. (ut hodie apud nos sunt) Munera, Apostolicâ Institutione non nituntur, Cui restituendæ quisq; pro Vocatione suâ studere debet (Intelligo autem id pro Vocatione suâ) ut Magistratus Autoritate, Ecclesiæ Ministri Verbo, singuli eam promoveant. Ita tamen ut nihil tumultuariè aut Seditiosè fiat.*

2. *Mini-*

2. *Ministrorum Electio quæ apud nos est ab Institutione Apostolicâ deflexit: Cui restituendæ, sicut prædictum est, singuli studere debent. Nolim autem me putet quispiam omnes damnare, tanquam à Ministerio alienos, qui ad illam Institutionem hætenus non fuerint cooptati.*

ANN O
1570.

Other Assertions uttered at other times by the said Cartwright.

1. That he himself being a Reader of Divinity, is a Doctor exercising the Office named *Ephes. iv.* and therefore must only Read, and may not Preach.

And Asserti-
ons.

2. No Ministers are to be made, nor no Pastors to be admitted, without Election and Consent of the People.

3. He that hath a Cure may not Preach, but only to his own Flock. With many other such Falsities.

This was the Information and Advice of the Archbishop, relating to Cartwright, who this Year began to shew himself more openly.

This first Year, in Token of the Queen's good Affection to him, she gave him a Standing Cup Double Gilt: Which he bequeathed at his Death to *Pembroke Hall* in *Cambridge*, where he had been Fellow and Master.

The Queen
gives the
Archbishop a
Cup.

It was not before *July 13.* this Year, that Dr. *Edwin Sandys*, Bishop of *Worcester*, his Fellow-Exile and Countryman, succeeded him in the See of *London*, and the full Enjoyment of the Temporalities. And *July 20.* he was installed by Proxy.

His first going down to *Tork* was not before the Month of *August.* The 17th day whereof he came to *Cawood*, a Seat of the Archbishops of *Tork*. Where he was delivered from his late Distemper: But he feared the Air of that Place, being very moist and gross, as he wrote in a Letter to the Secretary. Nor did he much like *Bishoptorp*, the other House nearer *Tork*; which was reported to him to be an extreme cold House for Winter. Yet because he would be near *Tork*, to deal in Matters of Commission, he purposed to remove thither at *Michaelmas.* He was not received with such Concourse of Gentlemen at his first coming into the Shire, as he hoped for. Sir *Thomas Gargrave* with his Son, Mr. *Bunnie*, Mr. *Watterton*, one of the *Savyls*, and Four or Five Gentlemen more met him near to *Doncaster*; and conducted him unto the said Sir *Thomas's* House; Where he lodged that Night. And the next Day met him at his Church, Mr. *Ask*, Mr. *Hungate*, and four or five more inferior Gentlemen, and brought him to *Cawood*. But several came to him soon after, excusing themselves, either by their own Sicknes, or of some of their Families; as Sir *William Babthorp*, Mr. *Slingsby*, Mr. *Goodrick*, Mr. *Beckwith*, and some others. For indeed Agues were at that time very universal throughout all that Country. Sir *Henry Gates* was then with the L. Lieutenant in the North, but came to the Archbishop upon his Return.

Comes into
Yorkshire.

Bishoptorp.

In what Condition he found the People of these Parts at his first Coming among them, take his own Account in his own Words, in his Letter wrote to the Secretary, *Aug. 29.* 'I cannot as yet write of the State of this Country, as of mine own Knowledge; but I

The State of
the People at
his first com-
ing.
Paper Office.

'am

ANNO
1570.

Three evil
Qualities of
that People.

His Vicar
General.

His Chaplain.

Confirms
Barnes Bishop
of Carlisle.

Visits.

His Commis-
sions to the
Archdeacons:
With his In-
junctions.
E. Collectam.
Rev. Patr. W.
Ep. Carliol.
Et Rev. Mat.
Hutton, D.D.
e. Registr.
Grind. Ebor.

‘ am informed, that the greatest part of our Gentlemen are not well
‘ affected to Godly Religion, and that among the People there are
‘ many Remanents of the old.

‘ They keep Holydays and Fasts abrogated. They offer Money,
‘ Eggs, &c. at the Burial of their Dead. They pray Beads, &c. So
‘ as this seems to be as it were another Church, rather than a Mem-
‘ ber of the rest. And for the little Experience I have of this Peo-
‘ ple, methinks I see in them three evil Qualities; Which are, great
‘ Ignorance, much Dulness to conceive better Instruction, and great
‘ Stiffness to return their wonted Errors. I will labour as much as
‘ I can to cure every of these, committing the Success to God. I
‘ forbear to write unto her Majesty of these Matters, till I may
‘ write upon better Knowledge. In the mean time I shall not cease
‘ in my daily Prayers, to commend her Majesty to Almighty God.
God keep you. From *Cawood* this 29. August 1570.

Tours in Christ,
Edm. Ebor.

By Postscript he took occasion to mention some others of the
Gentry that came to him that day to Dinner, namely, Mr. *Layton*,
Mr. *Thomas Gowre*, Mr. *Place*, with one Mr. *Davel*, who dwelt far
off, and came only to welcome him. Concerning which last he
wished there were many Such.

The new Archbishop's Vicar General was *John Rokeby* (who had
been a Prebendary of *Tork* under K. *Edward*) whom he constituted
in that Office, Jan. 1. in this first Year of his Translation. And
Rodulph Tunstal was his Domestick Chaplain: On whom he collated
the Prebend of *Bychel* in this Church, Mar. 15. 1571. and made him
Master of the Hospital of *S. Mary Magdalene* in *Ripon*, Septemb. 24.
1572.

In this his first Year, Aug. the 7th, he Confirmed *Richard Barnes*,
S. T. P. Bishop of *Carlisle* of his Province, in the room of *John Best*,
late Bishop, deceased. The said *Barnes* had been Suffragan Bishop
of *Nottingham*, Consecrated by *Tong*, the preceeding Archbishop,
Mar. 9. 1566. in the Church of *S. Peters* in *Tork*; *John*, Bishop of
Carlisle, and *William*, Bishop of *Chester*, assisting.

Our Archbishop began his Visitation this present Year 1570. Gi-
ving forth his Commission, which bore date the 26th of Decemb.
at *Bishopsthorp*. Issuing out Commission then to the Four Archdea-
cons of the Diocess, and to the Bishop of *Man*; ‘ For the pulling
‘ down and demolishing those *Sustentacula*, commonly called *Rood-*
‘ *lofts*, placed at the Door of the Choir of every Parish Church,
‘ as Footsteps and Monuments of the old Idolatry and Superstition.
[For it seems those *Roodlofts* (at least in many Churches) were
still remaining in these Northern Parts.] ‘ And this in pursuance of
‘ the Queen's Injunctions, and an Order of her Commissioners for
‘ Ecclesiastical Causes to that purpose. ‘ To each of which Com-
missions a Schedule of Three Articles were annexed, (together with
a printed Copy of the foresaid Orders) Which was as followeth:

‘ These

‘ These Articles following, We EDMONDE by the Permission
 ‘ of God, Archbishop of *York*, Primate of *England*, and Metropoli-
 ‘ tan, do command and enjoin to be put in Execution within the
 ‘ Archdeaconry of *York*, by the Archdeacon of the same, or his Of-
 ‘ ficial, with Speed and Effect.

A N N O

1570.

Fol. 124. a.

I. ‘ *Imprimis*, That the Fourme and Order appointed in the Prin-
 ‘ ted Scedule hereunto annexed, for taking down *Roodlofts*, be duly
 ‘ and precisely observed within the said Archdeaconry, as well with-
 ‘ in Places exempt, as not exempt.

II. ‘ *Item*, That every Parson, Vicar, Curate, and other Mynister
 ‘ within the said Archdeaconry, as well in Places exempt as not ex-
 ‘ empt, when he readeth Morning or Evening Prayer, or any Part
 ‘ thereof, shall stand in a Pulpit to be erected for that purpose, and
 ‘ turn his Face to the People: That he may be the better heard,
 ‘ and the People the better Edified. Provided always, that when
 ‘ the Churches are very small, it shall suffice that the Mynister stand
 ‘ in his accustomed Stall in the Queere: So that a convenient Desk
 ‘ or Lecterne, with a Rowme to turn his Face toward the People be
 ‘ there provyded, at the Charges of the Parish. The Judgment and
 ‘ Order whereof, and also the Fourme and Order of the Pulpit, as
 ‘ before, in greater Churches, we do refer unto the same Archdea-
 ‘ con, or his Official. Provdyed also, that all the Prayers and o-
 ‘ ther Service, appointed for the Mynistration of the Holy Com-
 ‘ munion, be said and done at the Communion Table only.

III. ‘ *Item*. That every Mynister saying any publick Prayers, or
 ‘ Ministring the Sacraments, or other Rites of the Church, shall
 ‘ wear a comely Surplesse with Sleeves. And that the Parish pro-
 ‘ vyde a decent Table, standing in a Frame, for the Communion
 ‘ Table. And that no Linnen Clothes, called *Altar-Clothes*, and
 ‘ before used about *Masses*, be laid upon the Communion Table;
 ‘ but that new be provyded, where Provision hath not so been
 ‘ made afore.

C H A P. II.

*A Metropolitall Visitation. A Book of Canons sent him from
 the Archbishop of Canterbury. Fears of a Præmunire.
 His Injunctions to the Province; Clergy and Laity; And
 to the Church of York. Whittingham, Dean of Durham,
 cited before the Archbishop. Bullinger answers the Pope's
 Bull against the Queen. Contest about a Prebend in York.
 Broxborn Parsonage. The Archbishop's Demesnes at Bat-
 tersea. A Bishop of Man Consecrated.*

A N N O

1571.

THE Archbishop the next Year, instituted a Metropolitall Vi-
 sitation, beginning the 15th of May 1571. whereof there
 U u seemed

Visits his
Province.

ANN O seemed, in these Parts especially, to be great need. Of this we shall
1571. hear more by and by.

The Archbi-
shop of Can-
terbury sends
him a Book of
Canons of
Discipline.

Discourse be-
tween them
about it.

Premunire.

The Archbi-
shop's Injun-
ctions.

Mat. Hutton,
D. D.

About *August* this Year, the Archbishop of *Canterbury* had some Business with his Brother, our Archbishop. For being old Friends, and Fellow-Commissioners in Ecclesiastical Matters, this Distance brake not off their Friendship. Now he sent to him a Book of Articles and Discipline, seasonable for his intended Visitation; the same, I make no doubt, with that intitled, *Liber quorundam Canonum Disciplinæ Ecclesiæ Anglicanæ*; which is still extant in *Sparrow's* Collection. It was drawn up in a late Synod by the Archbishop of *Canterbury*, and some other Bishops; to which all the Bishops of the Province subscribed, either by themselves or Proxies; but wanted the Queen's Confirmation to authorize the Observation of it: Tho' she were privy to it, and did not dislike it, yet that did not seem sufficient to secure, against a *Premunire*, those Bishops or others, that should go about to enjoin it. And these were the Fears of Archbishop *Grindal*, to whom his Brother the other Archbishop sent it, with that Intent to bring it in Practice in his Province, as it was made for that other. As for the Book it self, he declared, he liked it very well. And yet hereafter, if he doubted in any Point, or wished it enlarged in any Respect, he would signify it to his Grace [of *Canterbury*] afterwards. But he made Hesitation, saying, 'That he stood in doubt, whether the Articles contained in it had *Vigorem Legis*, i. e. the *Virtue of a Law*; unless they had been either concluded upon in a Synod, and after Ratified by her Majesty's Royal Assent in *Scriptis*. (Fine Words, added he, fly away as Wind, [meaning it, as it seems, of the Queen's Verbal Approbation] and would not serve us, if we were impleaded in a Case of *Premunire*) Or else were confirmed by Act of Parliament. But the Bishop of *Canterbury*, in a Letter soon after written, told him, that he was in more Fear than he trusted would follow. For that he and the Bishop of *Ely* had so ordered the Matter with the Queen, that seeing there was no new Doctrine in the Book, [but only Matters of Discipline and good Order] she seemed to be contented. And that therefore, if it were repealed hereafter, there would be no fear of *Premunire*-Matter: As he might better satisfy himself, by considering the Statute. Thus Archbishop *Parker* wrote to him, to put the Book in force. But *Grindal* did not care to go upon such Uncertainties.

But he gave forth his own *Injunctions* as well to the Clergy, as to the Laity in his said Metropolitcal Visitation, consisting of 25 Articles each: Which are of good length. And in all of them he shewed a great Zeal for the Discipline and good Government of the Church. Which is the Observation of a very Reverend Prelate upon the Perusal of them. The chief and most remarkable whereof are these that follow, as they were extracted out of the Register in *York*, by a Reverend Divine, and communicated to me.

For

For the C L E R G Y.

A N N O

1571.

Archbishop
Grind. Regist.
fo. 155.

‘ That for the Ministration of the Communion Bread, they should
 ‘ not deliver it unto the People into their Mouths, but into their
 ‘ Hands: Nor should use at the Ministration of the Communion any
 ‘ Gestures, Rites or Ceremonies, not appointed by the Book of
 ‘ Common Prayer; As Crossing, or Breathing over the Sacramental
 ‘ Bread or Wine; nor any shewing or lifting up of the same to the
 ‘ People, to be by them worshipped or adored, nor any such like.
 ‘ Nor should use any Oil or Chrisme, Tapers, Spittle, or any other
 ‘ Popish Ceremony in the Ministration of the Sacrament of Bap-
 ‘ tism.

‘ None to be admitted to the Communion, being above 14 Years
 ‘ old, that could not say by Heart the Ten Commandments, and
 ‘ Lord’s Prayer; nor none being 14 Years old and upwards, that
 ‘ could not say by Heart the Catechism.

‘ That they should Marry no Person, nor ask the Banns of Ma-
 ‘ trimony of any; unless they could say the Catechism by Heart,
 ‘ or would recite the same to the Minister.

‘ That they should not Church any unmarried Woman, which
 ‘ had been gotten with Child out of Lawful Matrimony, except it
 ‘ were upon some *Sunday* and Holy Day; and except either she be-
 ‘ fore Childbed had done Penance, or at her Churching did acknow-
 ‘ ledge her Fault before the Congregation.

‘ The Communion to be received Three times a Year, besides
 ‘ *Ashwednesday*; viz. on one of the two *Sundays* before *Easter*, on
 ‘ one of the two *Sundays* before *Pentecost*, and on one of the two *Sun-*
 ‘ *days* before *Christmas*.

‘ The Articles of Religion to be read Twice every Year; viz. on
 ‘ some *Sunday* within a Month after *Easter* and *Michaelmas*.

‘ The Queen’s Injunctions to be read in time of Divine Service,
 ‘ in Churches and Chapels once every Quarter; and the Archbi-
 ‘ shop’s Injunctions once every half Year.

‘ No Minister (being unmarried) to keep in his House any Wo-
 ‘ man under the Age of Sixty Years; except she be their Mother,
 ‘ Aunt, Sister, or Niece.

For the L A I T Y.

‘ No Person, not being a Minister, Deacon, or at the least tolera-
 ‘ ted by the Ordinary in Writing, should attempt to supply the Office
 ‘ of a Minister, in saying of Divine Service openly in any Church
 ‘ or Chapel.

‘ The Prayers, and other Service appointed for the Ministration
 ‘ of the Holy Communion, to be said and done at the Communion
 ‘ Table; except the Epistle and Gospel, which should be read in the
 ‘ said Pulpit, [i. e. where Reading was before appointed] or Stall; and
 ‘ also the Ten Commandments, when there was no Communion.

‘ All Altars to be pulled down to the Ground, and the Altar-Stones
 ‘ defaced, and bestowed to some common Use: And Rood-lofts al-
 ‘ tered. The Materials to be sold to the Use of the Church.

‘ At

ANNO

1571.



‘ At Burials no ringing any Hand-bells ; no Months Minds, or
 ‘ Yearly Commemorations of the Dead ; nor any other superstitious
 ‘ Ceremonies to be observed or used ; which tended either to the
 ‘ Maintenance of Prayer for the Dead, or of the Popish Purga-
 ‘ tory.

‘ The Minister not to pause or stay between the Morning Prayer,
 ‘ Litany and Communion : But to continue and say the Morning
 ‘ Prayer, Litany or Communion, or the Service appointed to be
 ‘ said, (when there was no Communion) together, without any In-
 ‘ termission ; To the intent the People might continue together in
 ‘ Prayer, and hearing the Word of God ; and not depart out of the
 ‘ Church, during all the time of the whole Divine Service.

‘ All above fourteen Years of Age to receive in their own Churches
 ‘ the Communion three times at least in the Year.

‘ No Peddler, or other, to set his Wares to sell in Church Porch
 ‘ or Churchyard, nor any where else on Holidays or *Sundays*, while
 ‘ any part of Divine Service was in doing ; or while any Sermon was
 ‘ in Preaching.

‘ No Innkeeper, Victualler or Tippler should admit in his House
 ‘ or Backside, any, to eat, drink or play at Cards, Tables or Bowls,
 ‘ in time of Common Prayer, Preaching or Reading of Homilies, on
 ‘ the *Sundays* and Holidays : And no Shops to be set open on *Sundays*
 ‘ and Holidays in time of Common Prayer, &c. And that in Fairs
 ‘ and common Markets upon the *Sundays* there be no shewing of any
 ‘ Wares, before all the Morning Service and the Sermon (if there
 ‘ be any) be done.

‘ No Persons to wear Beads, or pray either in *Latin*, or *English*
 ‘ upon Beads, or Knots, or any other like superstitious Thing——
 ‘ Nor to burn any Candle in the Church superstitiously upon the Feast
 ‘ of the Purification——Nor superstitiously to make upon them-
 ‘ selves the Sign of the Cross, when they first enter into any Church
 ‘ to Pray. Nor to say the *De Profundis* for the Dead ; Nor rest at
 ‘ any Cross in carrying any Corps to burying : Nor to leave any
 ‘ little Crosses of Wood there.

‘ Perambulation to be used by the People for viewing the Bounds
 ‘ of their Parishes, in the Days of the *Rogation*, commonly called
 ‘ *Cross Week*, or Gang-days. That the Minister use none other Ce-
 ‘ remonies, than to say the two Psalms beginning, *Benedic anima mea*
 ‘ *Domine* ; that is to say the CIII. and CIV. Psalms, and such Sen-
 ‘ tences of Scripture as be appointed by the Queen’s Injunctions,
 ‘ with the Litany and Suffrages following the same, and reading one
 ‘ Homily already decreed and set forth for that purpose ; without
 ‘ wearing any Surplice, carrying of Banners, or Hand Bells, or
 ‘ staying at Crosses, or such like Popish Ceremonies.

‘ The Ministers and Churchwardens not to suffer any Lords of
 ‘ Misrule, or Summer Lords or Ladies, or any disguised Persons or
 ‘ others, at *Christmas*, or at May-Games, or any Minstreils, Morice-
 ‘ dances, or others, at Rish-bearings, or at any other times, to come
 ‘ irreverently into any Church or Chapel, or Churchyard in their
 ‘ Dance ; or play any unseemly Parts, with Scoffs, Jests, wanton
 ‘ Gestures

‘ Gestures or ribald Talk ; Namely, in the time of Divine Service , *A N N O*
‘ or of any Sermon. *1571.*

‘ The Parish Clerks were required to be able to read the first Les-
‘ son, the Epistle and the Psalms, with Answers to the Suffrages as
‘ was used.

By the heeding of which Injunctions one may observe, how old
Popish Customs still prevailed in these *Northern* Quarters ; and
therefore what need there was of this general Visitation: As the fre-
quent Use and Veneration of Crosses ; Months Minds, Obits and
Anniversaries ; the chief Intent whereof was praying for the Dead ;
The Superstitions used in going the Bounds of the Parishes ; Morice
Dancers and Minstrels coming into the Church in Service time, to
the Disturbance of God’s Worship : Putting the consecrated Bread
into the Receiver’s Mouth, as among the Papists the Priest did the
Wafer ; Crossing and Breathing upon the Elements in the Celebrati-
on of the Lord’s Supper, and Elevation ; Oil, Tapers and Spittle in
the other Sacrament of Baptism : Pauses and Intermiſſions in reading
the Services of the Church : Praying *Ave Maries*, and *Pater nosters*
upon Beads : Setting up Candles in the Churches to the Virgin Ma-
ry on *Candlemas* Day, and the like.

Popish Super-
stition still in
the North.

This Provincial Visitation continued the next Year, *viz.* 1572.
when his Grace, *Octob.* 10. visited the Dean and Chapter of *Tork*,
and gave them also Injunctions, in 19 Articles : Which (that I may
bring these Matters together) I shall also here set down briefly,
viz.

The Abp. vi-
sits the Dean
and Chapter.

‘ No Dignitary or Prebendary to let his principal Mansion House
‘ to any Lay Person, or to any Person, save to them that have Dig-
‘ nities or Prebends in the said Church. So that if they do not in-
‘ habit the same themselves, or keep it against their Repair to the
‘ said Church (which shall be twice every Year at the least) the
‘ said Houses, according to the ancient laudable Custom, shall re-
‘ main to be inhabited by those that have Dignities or Prebends,
‘ lacking Houses of their own. And every Prebendary at his Admis-
‘ sion, to take an Oath to observe this Order by Consent of Dean
‘ and Chapter.

Injunctions.
Grind. Regist.
Matt. Hutton,
D. D.

‘ A Survey was ordered to be taken of all the Lands and Revenues
‘ belonging to the Common, or to the Deanry, or any Office or
‘ Prebend.

‘ The old Statutes to be revised : And those abolished that were
‘ either not necessary, superstitious or unprofitable. And the rest
‘ drawn into a Book, to be confirmed and read in the Chapter-House
‘ four times a Year.

‘ Every Prebendary living twenty Miles off the Cathedral, to ap-
‘ point his Proctor, one of the Canons, Prebendaries, or Vicars of the
‘ Church : Who should discharge all manner of Duties incident to
‘ his Prebend or Dignity.

‘ The Præcentor or his Deputy, and the Master of the Choristers,
‘ to provide, that the Choristers should be virtuously brought up in the
‘ Principles of Religion ; and to be examined thrice every Quarter

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of a Year in the *English* Catechism, now lately set forth and enlarged. [The Author whereof was *Alex. Nowel*, Dean of *S. Paul's*, *London*, and approved by the Synod, *An. 1562.*]

No Charter, Evidence or other Writing, belonging to the Church, to be taken out of the Treasury, or Vestry, or Library; except he that take it write his Name in a Book, and bind himself to restore it, &c. These Injunctions were dated in the Chapter-House, 10. October, 1572.

The Archbishop also ordered the Course of Preachers for the Cathedral Church every Sunday and Holiday, and a Table to be put up with the Names of them; and so settled the *Ordo perpetuus pro concionibus in Ecclesiis*: Which was observed (as Dr. *Mat. Hutton* hath noted in his Book of Collections, from whence I have transcribed these Injunctions) till the Year 1685. when *John Dolbin*, then Archbishop of *York*, ordered a new one.

Whittingham
cited before
the Abp. of
York.

The Archbishop of *Canterbury*, together with the Bishops of *Winton* and *Ely*, chief of the Ecclesiastical Commissioners for the Province of *Canterbury*, had been called upon by the Queen, to have Regard to Uniform Order in the Church, and to reform Abuses of such Persons as sought to make Alteration in what was established. Many of these were Ministers who enjoyed Benefices and Places of Profit in the Church, and yet lived not in Obedience to the Rules and Injunctions of it. The Men of this Rank of the most Fame, were *Goodman*, *Lever*, *Sampson*, *Walker*, *Wyburne*, *Goff*, *Whittingham*, *Gilby*. These the said Commissioners thought very fit to convent before them, and to press their Duty upon them; and if they persisted in refusal of it, to deprive them. Some Part of this Work would lie upon the Archbishop of *York*. For *Lever*, *Whittingham* and *Gilby*, being of the *North*, and so of his Province, were thought to fall under his Cognizance. These two last had been Exiles at *Geneva* in the Days of Queen *Mary*, and the Heads of those that then opposed the Communion Book. *Whittingham* was he that had wrote a Preface before that dangerous wild Book of *Goodman*, against the Lawfulness of Womens Government, and exciting the Deposing of Queen *Mary*. *Canterbury* therefore writes to *York*, to send for both these to appear before their Commission Ecclesiastical at *York*. *Whittingham* was accordingly sent for by our Archbishop; and he looked for his Appearance within three Days, that is, by the 31. of *August*. Of which he certified his Brother of *Canterbury*, and that he would not fail to advertise him, what his Answer should be to the Matters objected. And he added, That he trusted to find Conformity in him, having subscribed concerning Apparel, in his Predecessors Days, as he took it. As for *Gilby*, he signified to the said Archbishop, that he could not deal with him; for he dwelt at *Leicester*, out of the Province of *York*, and much nearer to *London* than to *York*. So *Gilby* was left to the Commissioners in the *South*. *Lever* had a Prebend in the Church of *Durham*: Of which he was deprived, I suppose, about this Time. But continued Master of *Sherborn* Hospital till his Death.

Gilby.

Lever.

Henry

Henry Bullinger, the chief Pastor in Zurich, and of the highest Reputation there for Learning, a great Lover of England, took the Pains to answer that unworthy Bull of Pope Pius the Fifth, lately set forth against the Queen, Deposing her from her Kingdom, and commanding all her Subjects, and other Christian Princes to take up Arms against her. This seasonable Answer that Reverend Man sent in Writing to our Archbishop, about August this Year; as he had also sent Copies of it to the Bishops of Ely and Sarum: Who were his Acquaintance formerly in their Exiles. Of this Writing he certifies the Archbishop of Canterbury in the Correspondence between them, making no doubt but he had seen it. But he hinted, how he stood in doubt, whether her Majesty and the Council could be contented, that it were published in Latin or English, or both. For that possibly they would not have the Multitude to know, that any such vile railing Bulls had past from that See. And withal he signified to his Brother of Canterbury, that he should be glad to know his Grace's Opinion in it. Wherein the said Archbishop soon resolved him, by letting him know, that Bullinger's Book was printed in Latin, and that not without the Advice of the Lord Burghley; and that it was translating in English: And one of the Latin Books was sent by him to the Queen, fairly bound. And that there was no Alteration at all, but in the 60th Page only: Whhich he might compare with his written Book.

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Bullinger
sends him his
Answer to
the Bull a-
gainst the
Queen.

I am unwilling to omit the mention of a more private Matter in these two Archbishops Correspondence. Archbishop Parker was a great Searcher into the Ecclesiastical History of England, and wanted now to know a particular (and one would think a slight) Piece of History of the Church of York: But such was his Exactness in this kind of Knowledge, that he sent twice to our Archbishop to be informed about it; viz. What the punctual Day was of that great and celebrated Installation Feast of Archbishop Nevyl, Brother to the great Earl of Warwick in Edward the Fourth's time; which was so extravagantly sumptuous and expensive, that the like had hardly ever been heard of, as it is set down in Godwin's Catalogue, under his Name, together with the Names of the Noble Guests, and Officers which attended; who were no less than divers Earls, Lords, and Knights. But this remarkable Day whereon this Feast happened, our Archbishop could not learn: And so he wrote to Archbishop Parker; adding, that the Records there at York had been kept very negligently: But that he would cause further Search to be made. Perhaps the most splendid Entertainments that that brave Prelate had, or was about to make at Canterbury, occasioned this his Inquisitiveness.

The Archbi-
shop of Cant.
makes an En-
quiry con-
cerning an
Archbishop
of York.

Toward the latter end of the Year, the Archbishop shewed his Resolution, as well as his Care of providing his Church of York with worthy Men. For a good Prebend there this Year falling void, the Presentation to which fell in Contest between Three; viz. the Archbishop, Webster, and Woodroff. The Title Webster (who was by Calling a Cook) claimed by, was some Pretended Right of the next Advowson made over to him by Yong the last Archbishop. Which, what-

A Prebend in
Contest be-
tween the
Archbishop
and others.

A N N O 1571. whatever it were, was lodged in *Woodroff*, by some Conveyance from *Webster* to him. And perhaps neither of them were innocent of some unlawful Dealings herein. But now *Webster* and *Woodroff* were themselves fallen to pieces about the Right of Presenting. The Archbishop notwithstanding esteemed the true Right to be in himself: And for this he had the Judgment of the best Lawyers. For whatsoever the former Archbishop had done to the contrary, it was not in his Power to grant away the Advouson. For which Act our Archbishop past this just Censure on him; 'That he did in this as in 'some other Things, *Præter Officium*, in taking away (as much as in 'him lay) the Nominating and Collating of a Canon to the Church, 'from himself and his Successors Bishops, who by common Supposi- 'tion were thought to be Men Learned, and most fit to judge in such 'Cases, and to grant the same to a Master Cook unlearned, and 'therefore less able to judge. It were more Reason, said the Arch- 'bishop somewhat sharply, that every Man should deal in his own 'Faculty, according to the old Proverb,

Archbishop
 Young censur-
 ed by our
 Archbishop.

Tractent fabrilis Fabri:

'i. e. Let the Carpenter meddle with his Tools. And so likewise, ' *Tractent culinaria Coci*; i. e. Let Cooks meddle with the Affairs of 'their Kitchen. So as Mr. *Webster's* Case, being both against a rea- 'sonable and good Law, and having a corrupt Original, both in the 'Bishop his Predecessor, and himself, was a Cause odious, and de- 'served no Favour before any Judge. But however *Webster* preten- 'ded a Right to Present; and so did *Woodroff*. And both presented their Clerks to the Archbishop. *Woodroff* had presented one or two, whom the Archbishop refused. But Matters now so stood, that the more probable Right of the two lay in *Woodroff*. Therefore, for the Prevention of Law-Suits, he chose to close in with an Offer made by the said *Woodroff*; which was, that he would present one such whom the Archbishop should nominate unto him. By which he thought, as he said, that by God's Providence that thing was re- stored to him, which his Predecessors against all good Order had taken from him. He was content, as he said, to follow St. *Paul's* Counsel, which was to take Benefit of all Occasions; whereby Christ might be the better Preached. And thereupon got his own Chaplain into the Prebend. But *Webster* obtained so much Interest with the Lord Treasurer, that he procured an earnest Letter from him to the Archbishop in his Behalf; and if it might be, to discharge again him that was Presented. The Archbishop in his Answer to the said Lord, shewed all which is before said: Adding, that *Web- ster* had no Injury done him. For if Men might trust either the Lawyers Spiritual or Temporal in those Parts, that he had talked withal, (besides the common Practice used there in like Cases) *Wood- roff's* Presentation was good in Law. And then *Qui suo jure utitur nemini facit injuriam*. And as for Equity, it was all on the Archbi- shop's side, both for Nominating the best, and for other Causes. And that if *Webster* were only desirous, as he ought to be, that a
 a very

a very good Preacher should be placed in the Prebend, then, he said, he had satisfied his good Meaning. For he had placed a better Preacher in it than *Webster* presented unto him; and such an one, as if he had sought both the Universities, he should hardly, of those that were unpreferred, find his like. But if he had other indirect Meaning, the same, he said, was not to be favoured.

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But yet the Archbishop was concerned, that his great Friend, the Lord Treasurer, had interceded with him in this Matter, whom by all means he studied to gratify. To him therefore he protested, That the Queen's Majesty excepted, there was no Creature's Request upon Earth could weigh more with him. And therefore, that in all his Requests made to him, either at *London* (which he confessed were not many) or there, he either did that which he requested, or else satisfied him by Answer to his Content. In this Matter he told him, that his Letter came, *Quum Res non erat integra*. For his Chaplain was then presented, and also under his Hand and Seal Instituted. And so there was a Right grown to him, till Law reversed it. That as for his Merits that had it, he lately lay under a double Quartan, and now under a Quartan, which was like to hold him to *Midsummer*, as a Fruit of his earnest Study. That he was Studious, Godly, Learned, and Eloquent; and that if his Lordship knew him as well as he, he would favour his Cause. That as for himself, he could not in Honesty and Credit do and undo, nor in Conscience remove the better, and take the worse. Wherefore he earnestly and heartily prayed his Lordship, that he would have also Consideration of him in this Matter, as well as of Mr. *Webster*. And that he would let it be his own Matter, and not his Lordship's. Let him, added he, ask Council of Law above; and that it was a Matter of short Resolution, and small Suit. And that if this Man now Instituted, were removed by Order of Law, both he and the Archbishop would give place, and would take Order that every Farthing of the Profits should be answered to him that prevailed. And lastly, his Suit to the Treasurer was, That he would not require him to undo his own Act, which he was surely persuaded to be Lawful, both in Law and Conscience.

His Protestation to the Lord Treasurer;

But will not reverse what he has done.

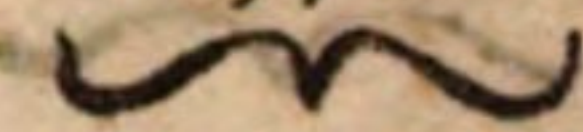
There happened another Matter about this Time, between the Lord Treasurer and the Archbishop. When he was Bishop of *London*, he made a Lease of *Broxburn* Parsonage to Sir *George Penruddock*. Which lying conveniently for the said Lord, he had some Concern in it, and would have been glad of the Lease himself. But understanding *Penruddock* had it, charged it upon the Archbishop, as some Unkindness to him. This made an Impression upon the grave Man, who ever studied to shew himself most ready to serve his great and good Friend. Therefore by a Letter he assured him *Coram Domino*, that to the utmost of his Remembrance, (and he thought he should not forget any Matter that so much pertained to his Lordship) he never moved him for any Lease of that Parsonage. For, if he

Excuses himself to the said Lord, upon another Occasion.

Paper Office.

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had, or that he could have but conjectured that he had been desirous of it, he should have had all his Furtherance to the uttermost. He remembred, he [the Treasurer] had once desired a Terrier of it, and that he had procured to be made a-new, there being no old one in his Possession. But in one Respect, as he said, it was well: For he did nothing in it, that could justly prejudice his Lordship. And then he proceeded to lay the Case open, as indeed it was, viz. That upon importune Suit of the said Sir *George Penruddock*, and of the old Earl of *Pembroke*, he had granted to him One and twenty Years in Reversion, to begin after 26 or 27 Years of a Lease then in Possession were expired. But he told *Penruddock* then oftentimes, that his Grant in that Case was void by Statute: As it was, and is indeed. He was still importune to have it, with all Faults. And so in the End he had passed unto him a void Grant. The old Lease was granted him by Bishop *Boner*: There being about 24 Years to come. And if the Reversion after that Term might do his Lordship a Pleasure, there were ways enow to bring it to pass. And sure he was, that his Grant to Sir *George* could not hinder the same by any Means.

His Care for
the Treasurer
and the
Queen.

Paper Office.

It was but lately come to light, that certain vile Papists had conspired the Lord *Burghley's* Death, by some base Assassination: But the Persons were now apprehended. As soon as the News of it was brought into the *North*, the Archbishop Congratulates the said Lord his Friend; and thanks God for his Delivery. And then gravely and carefully admonishes him, concerning taking care both of his own Safety, (in whom the Welfare of the whole Realm was so extremely concerned) and the Queen's. 'That as this might be a Warning to him to use all Wariness and ordinary Means, for avoiding the like Danger hereafter, as his own Wisdom could well consider; So he took it to be a necessary Warning for her Majesty. For she is the Mark, saith he, they shoot at; and at you, and others of her Council, for her sake. The Number, added he, of obdurate Papists, and *Italianite* Atheists, is great at this Time: Both desperate, and grown, as it evidently appeareth, to the Nature of Assassines. Wherefore he wisht that her Majesty would not be *Tam facilis aditu*, as she had been, especially to mean Strangers; nor walk abroad so slenderly accompanied, as she was wont: Nor that her Privy Gardens should be so common, as they had been. And at length prayed the said Lord, (to whom he writ all this) that he would give him leave to be so bold, as to desire him to signify so much of his poor Opinion to her Majesty. For whose Preservation he daily prayed to the Almighty. To whose Grace and Protection he also heartily commended his Lordship.' This was writ from *Cawood*, the 29. Jan. 1571.

Battersea
House recovered by the
Archbishop.

There was an House in *Battersea* in *Surrey*, appertaining to the Archbishops of *York*, together with Fourscore Acres of Demean Land, belonging thereunto; which House and Lands were for the Convenience of the Archbishops, when they came up to Parliament or

or Convocation, or for other Business at Court. To whom the Tenant by his Lease was, upon Notice given, to give way; that the Archbishop might there reside with his Household, as long as he thought convenient. One *Hill* now was Farmer of these Premises by a long Lease; who had plowed up the Lands, and on purpose made the Place incommodious for any Archbishop to come there any more. So that our Archbishop, nor *Holgate*, nor *Young*, his two Predecessors, could enjoy their Lands. Archbishop *Young* endeavouring to recover it, by some Mismanagement of the Suit, was cast by *Hill*, and forced to pay 60*l.* Damages. Whereupon he used Archbishop *Grindal* worse than his Predecessors, by keeping his Demesns from him; and withal, giving him many evil Words, and Suing his Workmen, that cut down some of the Wood upon the said Demesns, for his Provision at *Battersea* in a Parliament Time. This put the Archbishop upon examining more fully into the Lease, Which in the Issue he found defective, and of no value. And for the better providing for the Archbishops for the future, the Queen's Solicitor, (afterward Lord Chancellor) *Ayllof* (afterward one of the Judges of the *King's Bench*) and other great Lawyers advised, that a new Lease should be made by the Dean and Chapter of *Tork*, to the Archbishop for his Life, according to the Precedent of former Leases of *Battersea*: Which was done accordingly. And another Lease was made by the Archbishop to two other Persons for 21 Years, for the removing of *Hill*, that had dealt so contrary to the Meaning and Intent of his Lease, yet without doing any Wrong to the old Lessees: But in as beneficial a manner as could be for the Archbishop's Successors: That is, with Condition that the Demesns should upon warning be left to every Archbishop, when he should be at his House at *Battersea*, or within sixty Miles thereof. This Lease occasioned some difference afterward between our Archbishop, when removed to *Canterbury*, and his Successor *Edwin Sandys*, as we shall see under the Year 1579.

A N N O
1571.

His Success in
a Suit in be-
half of the
See of *Tork*.

Thomas Stanley, the last Incumbent of the Bishoprick of *Sodor*, or the Isle of *Man*, being dead, the Earl of *Darby* in the Year 1570 nominated and presented, according to Custom, by Letters to the Queen, *John Salisbury*, to succeed in the said See, who was late Suffragan Bishop of *Thetford*, and now Dean of the Cathedral Church *Norwich*; and humbly prayed her to accept and admit his Nomination. And thereupon the Queen sent her Letters to the Archbishop of *Tork*, (in whose Province that Bishoprick lies) to proceed to the Confirmation of him. These Letters of the Queen bore date *Septemb. 29.* from *Gorhambury*. And accordingly he Confirmed him *Apr. 7. 1571.*

The Arch-
bishop Con-
firms a Bishop
of *Man*.

There was this Year a very commendable Reformation instituted and established, for Religion and good Manners in the Town of *Northampton*, by Consent of *Scambler*, the Bishop of the Diocess, the Mayor and his Brethren, and other the Queen's Justices of the Peace within that County and Town. One pious Practice whereof I shall here

Exercises for
the Interpre-
tation of Scri-
pture set up
at *Northamp-
ton*.
Paper Office.

CHAP. 2. of Archbishop GRINDAL. 175

A N N O 1571. here take Notice of, because we shall have occasion hereafter to speak many things of the like Practice, and wherein our Archbishop was not a little concerned. Among other Religious Observances, now set up and used in this Town, there was every other *Saturday* (which soon after was observed every *Saturday*) in the Morning, an Exercise of the best Learned of the Ministers, both of the Town and Country, for the right Interpretation of the Holy Scriptures. The Manner was thus. Certain of the Ministers, who were appointed, (discourfing orderly one after another) handled some Text, (given, as it seems, by the Bishop) opening the same plainly and briefly before the People. And all to be dispatched by Eleven of the Clock. Then (the Congregation dismissed) the Ministers did withdraw into some convenient Place; and there conferred among themselves, as well touching Doctrine, as Good Life and Manners, and other Orders meet for them to observe.

The Orders thereof.

The particular Order of these Exercisers was, That every one, at his Admission to be of this Combination, should by Subscription of his Hand, declare his Consent in Christ's true Religion with his Brethren, and submit himself to the Discipline and Order of the same. The Names of those that were to speak, to be written down in a Table, for any that would to know. The first that spake began and ended with Prayer. His Province was to explain the Text he read, then to confute any false and unsound Expositions thereof. Then to give the Comfort to the Audience, that the Place ministred just Occasion of. But not to digress, dilate nor amplify the Text whereof he treated, into a Common Place, further than the meaning thereof necessarily required. He, or they who spake after, had liberty to touch at what the first Speaker omitted, either in his Explanation or Confutation. The Exercise not to exceed the space of two Hours: And the first to finish what he had to say, within Three Quarters of an Hour. The Second and Third not to exceed one Quarter, each of them. One of the Moderators always to make the Conclusion.

The Office of the President.

After the Exercise was ended, the President for the Time called the Learned Brethren unto him, and required their Judgment concerning the Exposition of the Scripture that had been then given. And if any Matter had been untouched, then to be declared. And if any of the Speakers were infamed, or convicted of any grievous Crime, he was then and there reprehended.

The Consultation, how ended.

After the Consultation, any of the Brethren might propound their Doubts and Questions, collected out of that Place of Scripture that day expounded: And signify the same unto the President and the other Brethren, and declare the same in Writing unto the first Speaker. And order was taken for the satisfying of the said Question at the next Exercise.

The Consultation to be ended with some short Exhortation, to move each one to go forward in his holy Office, to apply his Study, and to increase in Godliness. The Exercise finished, the next Speaker was nominated publickly; and the Text he should expound, read. If any presumed to break these Orders and Rules, and seemed to be contentious, the President was presently to command him in the Name of God to Silence. And after the Exercise, the unadvised Person to be Censured by the Brethren there gathered together, that he and others, by his Example, might learn Modesty hereafter.

C H A P.

ANNO

1572.

C H A P. III.

The Bishop's Letter concerning the L. President of the North. Writes for an Ecclesiastical Commission. Writes to the Lord Treasurer against Concealments; And concerning a High Sheriff for Cheshire. His Thoughts of a Proclamation for Orders in the Church; and the Councils Letters thereupon.

HENRY Earl of *Huntingdon* was in the Year 1572, made Lord President of the Council in the *North*, a pious and sincere Protestant; and one, of whose coming to that Place the Archbishop of *York* was very glad, that he might have one heartily and affectionately to back his Labours in the Church. And indeed they cordially loved one another, and drew one way. The Archbishop in one of his Letters to Sir *Will. Cecyl*, now *L. Burghley* and *L. High Treasurer*, gave this Account of his Government: "My Lord President's good Government here among us daily more and more discovereth the rare Gifts and Vertues which afore were in him, but in private Life were hid from the Eyes of a great Number. That the old Proverb was verif'd in him, *Magistratus probat virum*. Then the Archbishop interceded for him for his more easie living there; wishing, that some of her Majesty's Houses and Grounds in those Parts might be procured for him towards his necessary Provision. For, without that, as he added, he could not see, but that he should far overcharge himself. He knew, he said, his Lordship was his good Friend; which made him [the Archbishop] bold sometimes to put his Lordship in mind thereof.

His Satisfaction in the Lord President.

After this we may hear, if we please, what Account the said Earl gave of himself in one of his Letters to the same *L. Treasurer*, who indeed had been the Means of his sending into the *North* in that Honourable Station, which some about the Queen had not much liked of. "Whereas, saith the said Earl, some seemed to dislike his Lordship's hast in preferring him to that Place, he [the Earl] was sorry for it with all his Heart; yet he trusted he had done nothing to the offence of any: but if he had, before they should grieve at his Lordship for his Favour shewed to him, they should tell him his Fault. That he had committed indeed many Errors, but this, he said, he dared boldly to affirm in the fear of God, that since his coming thither, he had in all Causes had a mind to do that which might advance the Glory of God, best further the good Service of her Majesty, and be most fit for the common good and quiet of that People. That if he had failed in the Performance of any of those, it was want of Skill, and not of Good-will, to do the best, would be his fault.

His own Account of his Doings since he came to be *L. President*.

The Archbishop now wrote to the Queen (and so he signified to the *L. Treasurer* in the Month of *January* he would do) for the re-

A a a

newing

A N N O

1572.

The Arch-
shop desires a
new Commis-
sion Ecclesia-
stical.

Archbishop
Young.

Nottingham.

newing of the Ecclesiastical Commission for his Province; a thing highly necessary for those Parts for the more effectual suppressing of corrupt Religion, and giving Encouragement to the Gospel. And among other Reasons, why he desired a new Commission, this was one, that the Lord President might be put in, as others were; that some of the old Commissioners were dead, and others of them removed out of the Province; whereby the Number was diminished. And perhaps other Reasons might have been added by our Archbishop, as I find were by *Young* his Predecessor, who had but a few Years before requested of the Secretary the same thing: As, that there was not due regard had in placing such as might serve in all the Places of that Commission, by reason he was not acquainted with the State of that Country at the Time of the granting of the said Commission. And particularly, that whereas *Nottingham* was Parcel of the Diocese of *York*, and more subject to the malicious Practices of the Enemies of God's true Religion; yet there was none of that Country put into the said Commission. *Nottingham*, as the said late deceased Archbishop shewed, was the extreme part of his Diocese, and so further from due means of Reformation and Correction. That it was a nigh Neighbour to the Counties of *Darby* and *Lancashire*, where the most part of the lewdest sort had remained and were cherished. There were also within *Nottingham*, some Places where these Seditious People received great Relief, having already infected very grievously some of good Calling in that Country. And the Case so falling out, he thought it very requisite that a special Regard should be had thereto.

A N N O

1573.

He intercedes
for his Clergy
opprest by
Concealments.

Gentlemen
Pensioners.

The Archbishop had now observed great Abuses offered to the Clergy of his Diocese by a parcel of needy, unjust Men, who pretended Commissions from the Queen, to recover from them Penalties incurred. She had indeed granted by her Letters Patents to her Gentlemen Pensioners, Penalties forfeited by the Clergy, under pretence of Concealment of Lands and Rents given for Superstitious Uses, belonging now by Act of Parliament to the Crown. Whereupon they sent their Deputies about through the Kingdom; who being indigent Men used great Extortion, and wofully opprest and vexed the poor Clergy. This caused our Archbishop to make Complaint thereof to the L. Treasurer; who, however he inwardly liked not the thing it self, yet the Letters Patents being past, he wrote back to the Archbishop, that the Gentlemen Pensioners might enjoy the Penalties forfeited by the Clergy, since so it was appointed by the Queen, and bestowed upon them. The Archbishop then shewed his Lordship, that he intended not they should be abridged of it; but that he found fault with their manner of Proceeding, which was troublesome, chargeable and dishonourable; in that they summoned all the Clergy as well faulty as innocent, and others also of good Worship and Credit, to appear before them, as the Queen's Commissioners, whereas they had no such Commission: And likewise that they compounded with the Clergy for Offences past and to come; which tended not, as he said, to the Restraint of Abuses, but was rather a means to increase them. And lastly, that they were Men noted heretofore for Evil-

evil Dealing and Bribery. He desired therefore, that for the preventing of these Troubles, the Gentlemen Pensioners would send him down, in Articles, a Form of Proceeding to be observed by their said Deputies, whereby the mentioned Inconveniences might be avoided. I have put the Letter into the *Appendix*, wherein the Archbishop shewed this his Fatherly Care of his Clergy.

ANNO
1573.

N. II.

The Arch-
bishop labours
to hinder one
Stanley from
being High
Sheriff.

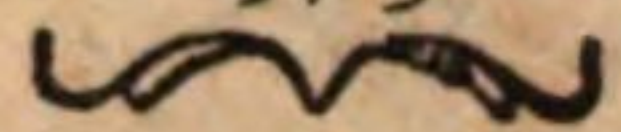
Sir Rowland Stanley, together with his Friends, laboured to obtain to be High Sheriff of *Cheshire* for the ensuing Year: A Person he was, doubted to be corrupt in Religion; and the rather, for contemning the Order of the Ecclesiastical Commission. For upon some Disagreement between him and his Wife, divers and sundry Processes were issued out from the L. President and our Archbishop, by virtue of the Ecclesiastical Commission: All which he had contemned. Of which Contempts they had determined, about the End of the Term, to certify the whole Board of the Council, and to pray Assistance. It was also taken notice of, that when the L. President was last in *Cheshire* to take his *Vale* of the Earl of *Essex* going into *Ireland*, Stanley would not vouchsafe to salute him; burthened belike with a Guilt of Conscience. Upon these and other Reasons, to be shewen by and by, the Archbishop sent up to the L. Treasurer to stop him from being Sheriff. This he moved, not for respect of any private Quarrel of his, nor upon any extraordinary Credit given to one Mr. Rob. Fletcher an Informer against the said Knight, (because he knew Enmity to be between them,) but he rather chose to offer to his [the Treasurer's] Consideration, whether the said Sir Rowland were a fit Man to supply that Office this Year upon the former Reasons, as also upon these that follow, viz. That there was a Suit depending between him and the Archbishop and his Court: And he thought that by being Sheriff, he might have Power in his Hands to obtain his Will the better against the Archbishop; and therefore it was, that his Friends sought that Place now for him. The Cause was this: *Bebington* a Benefice in *Cheshire* being void, and the Presentation being in certain Feoffees, Sir Rowland laboured to get one Myrrick an unlearned Welsh Doctor of Law, and one who had lived long in *Concubinato*, to be preferred to it, on purpose that Sir Rowland might have the Profits of it. But to prevent Myrrick's coming in, one Mr. Rob. Fletcher, a Gentleman in those Parts, (either one of the Feoffees of this Advowson, or that had an Interest with them) procured one Mr. Gylpin of *Cambridge* to be presented. By which means the Choice became free to the Ordinary; and he presented Gylpin, as the best Learned.

Upon this, Sir Rowland sued the *Quare impedit* at *Chester*; and some just Fear there was of indifferent Justice in those particular Jurisdications; especially when a Stranger is one Party. For this reason Fletcher wrote to the Archbishop, that he would use all the means he could to prevent Sir Rowland's being Sheriff, of whose ambitious and malicious Mind he spake; for that he could not attain to the placing of his unworthy Clerk Myrrick in *Bebington*, nor yet could by any manner of ways bring him to do that that neither in Truth nor Honesty he might do. And that since no way might serve him, he

A Case be-
tween Stanley
and the Arch-
bishop.

and

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and his Complices did work by all ways and means they could to make him Sheriff in *Cheshire*, and thereby to deface his Grace, in admitting of Mr. *Gylpin*, or to work him [*Fletcher*] to their Purpose, in making him feel his Tyranny. Then *Fletcher* propounded to the Archbishop to apply to the Earl of *Leicester*, the L. *Burghley* and Sir *Tho. Smith*, Secretary, to discover unto them Sir *Rowland's* Suits against him [the Archbishop] and his proud Doings and corrupt Religion. He also recommended Mr. *Edmund Treifford* of *Treifford* to be Sheriff; whose sound Religion, and Godliness of Life, together with his great Living in *Cheshire* might justly obtain the Place, as his Father had in Times past: There having also been good Proof of him in some late Service in *Lancashire*. Thus far *Fletcher*.

All this the Archbishop communicated unto the L. Treasurer, and added, "That he knew it was odious to hinder any Man's Preference; but yet he knew also, that it was good to let the highest Magistrate understand of the Conditions of those that are to be preferred, that they may consider whether they be worthy of Preference, according as Circumstances may minister occasion. He is seldom a good Sheriff, said the Archbishop, that seeketh to be a Sheriff. Many Sheriffs abuse their Offices, to the bolstering out of their own evil private Causes: But the whole matter he referred to his Lordship's good Consideration. Dated from *York*, Octob. 21.

A Proclamation
for observing
Orders in
the Church.

In the Correspondence between the two Archbishops, and old Friends, he of *Canterbury* wrote unto his Brother of *York*, concerning two things happening this Year. The one was, his late noble Entertainment given at *Canterbury* (as he was a very magnificent Prelate) which he described at large: Which the latter said he had so lively set forth, "That in the reading thereof he thought himself to be one of his Guests, and as it were beholding the whole Order of all things done there. And that for an Hundred Years to come, and how long after God knew, none of their Coat was like to do as he had done. The other Matter the Archbishop of *Canterbury* wrote to him about, was of a more publick Concernment. The Queen had set forth a Proclamation Octob. the 20th. in behalf of the Orders appointed in the Book of *Common-Prayer*; that they should be sincerely and uniformly kept throughout all the Realm: Expressing how the Fault (that such Diversities had been lately taken up in many Churches, and thereupon Contentions, and unseemly Disputations and Dissensions arisen) in her Opinion was most in the Bishops, to whom the special care of Ecclesiastical Matters appertained, and who had their Visitations Episcopal, and Archidiaconal, and their Synods, and other such Meetings of the Clergy, first and chiefly ordained for that purpose; which was now only used of them and their Officers to get Money, or for some other Purposes. This Proclamation was followed by a Letter from the Lords of the Council, Novemb. 7: (And that by the Queen's order to them) to require the said Bishops to take a more vigilant Eye to this Uniformity throughout their Dioceses; and either personally themselves, or by their Archdeacons, or other able and wise Men, to see, that in no one Church of their Dioceses there be any Deformity or Difference used. And, (if any should refuse) to call such before them,

The Bishops
blamed.

The Councils
Letters to the
Bishops there-
upon.

them, and by Censures and Ecclesiastical Laws to see them punished. A N N O

1573.

This was the Sum of the Councils Letter. Of this Affair the Archbishop of *Canterbury* wrote his Thoughts to our Archbishop; who was not a little disturbed at the Reflexions that were made upon them [the Bishops] without any Distinction. For tho', as he said, some Bishops had not shewed that Industry and Care for Uniformity that was requisite; yet others used the best Diligence they could. Of which Number he reckoned himself. For thus he discovered his Mind in his Answer to the Archbishop of *Canterbury*.

The Archbp's.
Thoughts
thereof.

"The late Proclamation, and the Councils late Letters seem to lay
"a heavy Burthen upon our Shoulders; and that generally and equal-
"ly without respect of Difference; whereas indeed there is not like
"occasion of Offence given of all. I assure your Grace it is to me a
"great grief, and would have been tenfold greater, had they not
"thereby so well beaten down the other arrogant innovating Spi-
"rits; which I trust shall work some Benefit to the Church, if the
"Captains be not countenanced, as they have been by those that
"are no Bishops [meaning undoubtedly some of the great Men of
the Court, and very likely some of those very Counsellors that
were so apt to blame the Bishops.] And then he added, "That
"as for his own Diocese, in very deed that Uniform Order allow-
"ed by the Book of *Common-Prayer* was universally observed there
[and therefore that Reprimand given in such general Terms to all
the Bishops was unjust in respect of himself.] "He thought some
"of his Province had some Novelties; but he had written to them
"to reform them without delay, or else he would—— [Meaning,
call them into the Ecclesiastical Commission, and proceed to Cen-
sures.]

And whereas the Archbishop of *Canterbury* had signified to him somewhat concerning his old Diocese of *London*; that his Successor there had been doing somewhat that had drawn Disquiet upon himself by occasion of these Dissensions; the Archbishop of *York* expressed that he was sorry that it should so happen. "But surely, added
"he, the Bishop of *London* is always to be pitied. For if even [the
"severest Ecclesiastical Censures] were the Penalty of these Curiosities,
"yet would he never lack a Number of that Generation. And he declared, his Judgment at least was, that these ill-affected to the Orders of the Church should not enjoy any Benefit from it. Of these were Dr. *Penny*; who, he said, was a chief Doer in these Matters; [he meant, in promoting *Cartwright's* Doctrine and Books] and who of a Preacher was become a Layman and a Physician. And he marvelled he should be suffered to enjoy a good Prebend in *Paul's*. And the like was to be said of *Wiburn*, *Johnson*, and others. "They are content, said he, to take the Livings of the *English* Church; and yet
"affirm it to be no Church. *Beneficium datur propter Officium*. If
"they will do no Office, let them receive no Benefit. He thought
"long to hear what would follow after that great Inquisition at *London*; and concluded with this pious and suitable Prayer, "God
"send us all humble and quiet Spirits, and thankfully to acknow-

His Judgment
of the Inova-
tions in *Lon-
don*.

A N N O "ledge God's great Mercies towards us. This was writ from *Bishop-*
1573. *thorp, Decemb. 9.* This great *Inquisition*, as the Archbishop called it, was that Inspection that was now set on foot in *London* into the Order and Conformity of the Ministers there, upon the Councils Letters to the Bishop for that purpose.

His reasonable
 Interposing in
 behalf of
 some poor
 Commonres.

The Queen had a Forest in *Yorkshire*, called *The Forest of Galtres*, where stood the Town and Lordship of *Sutton*; herein were by Estimation two hundred Acres of *Carramel*, and Thorny Ground. One Mr. *Barwike* desired of her Majesty liberty to enclose forty Acres of the said Thorny Ground by the space of six Years, and to spring the same according to the Statute; for which he would pay her 10*l.* a Year. Whereupon an Inquisition was taken in *York* by *Gargrave, Fairfax, Dawbeny* and *Sygrave*, Commissioners appointed by the Queen; who certified that he might have and enclose the said Acres, and that her Game would be better preserved. Upon the Return of this Inquisition, the Matter, for the further speeding of it, lay before the L. Treasurer, and Sir *Walter Mildmay*, the Chancellor of the Exchequer: Who before they would proceed in that Matter, sent a Letter to the Archbishop of *York*, dated *Feb. 29.* to know his Opinion, what Wrong or Hurt he thought might ensue, if *Barwike* should have such a Lease. To which our Archbishop very honestly gave this Answer; (which I mention the rather, because hereby he shewed his unbiassed Mind, and his Fatherly Care of the poor People in all respects, when it lay in his way to do them Service) "That he had made Inquiry
 "concerning the same, and was very credibly informed, that the
 "same Lease should be very hurtful divers ways, and especially un-
 "to the Inhabitants of the Town of *Sutton*; with whom Mr. *Bar-*
 "*wike* was noted to have dealt very hardly: For that the same poor
 "Inhabitants had, out of the same, Hedg-boot for fencing in of their
 "Corn-fields, and other usual Fences; and also a great part of their
 "Fire-boot of the Tops and Lops of such Runt-Oaks as grow in the
 "said two hundred Acres: Which Oaks, as well as the Thorns in that
 "Forest, were called by the Name of *Carramel* mentioned in the Par-
 "ticular. Besides, that it was accounted the usual best, and in a
 "manner, the only good Pasture that the said Inhabitants had for
 "their Draught-Oxen and Milch-kine. For that in four Acres of that
 "Ground there was not the Quantity of one Acre of Thorny or Wood
 "Ground, the rest being plain Ground and good Pasture. So that
 "if this two hundred Acres (being accounted but for sixscore Acres)
 "should be all enclosed according to the said Particular in six Years,
 "the said Inhabitants, (as he was informed) should be then in great
 "Distress, during the Time that the same might be kept enclosed by
 "the Statute. And Mr. *Barwike* in that time should have great Com-
 "modity of the Herbage thereof. And that it was greatly feared of
 "the Inhabitants there, that if it were once enclosed, he would by
 "Suit obtain, that it should always continue several.

The Archbishop added, "That he was further informed, that it was
 "lately moved at a Justice-Court holden at *York* for the said Forest,
 "to know what Hurt could come by enclosing the said Parcel of
 "Ground. And thereupon, within two Days after, there came to the
 "Officers

Officers of that Court, great numbers of People to shew, that it should be hurtful to them; and to make Suit for the stay thereof. " And, as he was informed, there was a Supplication exhibited to the L. President, to pray his Lordship to be a Mean for the stay thereof. " And lastly, that he was further informed, that the same *thorny Ground* was near unto the Lawnd of the Forest, and was a very good Covert: and that the enclosure of it would be hurtful as well to the Queen's Game in that Forest, as otherwise. Such was his seasonable Intercession for the poor Commoners.

A N N O
1574.

CHAP. IV.

His and the Presidents good Government. Papists decrease. Rejects an ignorant Clark. Sherborn Hospital. His Care for it. Lowth, a disorderly Preacher. Correspondence between the Archbishop of Canterbury and him. Consults about entertaining the Queen. An Earthquake in the North. Visits his Church. The L. President mentioned by him with Honour for his good Service. He prefers Ramisden the L. Treasurers Chaplain. His Letter to the Archbishop on this Occasion.

THE Northern Parts were now so well governed by our Archbishop, that all was in very quiet and peaceable Condition in the Ecclesiastical State: And going hand in hand with the L. President, the Civil State was also as quiet. For it must be marked, that these two great Officers, the one for the Church, the other for the State, thwarted not, nor interfered, nor were jealous or envious of one another; but such was the Prudence of the Archbishop, as well as the Discretion of the L. President, that they were unanimous in God's and the Queen's Business, and by the joint Endeavour of both, those Parts were kept in Peace and due Order. And so in the beginning of the Year 1574, he exprest it to the L. Treasurer: " We are in good quietness, God be thanked, both for the Civil and Ecclesiastical State. And in another Letter to him, he gave a fair Character of the L. President, *viz.* Of his good Government, of his spendid House-keeping, and of his fear for his [the Presidents] private Concerns on that Account. " That he served very honourably, and chargeably, as he had heretofore signified unto the Treasurer, and feared he surcharged himself. But if it were otherwise, he might say, *Amicè timui*. Adding, that he trusted, God had prepared him to be a good Instrument for this Common-wealth. And that he, the said L. Treasurer, had daily Experience of his good Government, by his own Advertisements thence.

All things in
Peace in the
North.

By the Care and Diligence of the Archbishop the Number of Papists daily Diminished, especially in his Diocess; who were a few Years ago so many and prevalent in the North Parts; as appeared by that

The Condition of the
North as to
Papists.

ANNO
154.

An Ecclesiastical Commission there.

N. III.

He rejects an ignorant Clerk.

Archbishop Grindal's Regi. May the 28th.

The Archbishop's Distemper.

His care about Sherborn Hospital.

that Insurrection that happened under the Earls of *Northumberland* and *Westmorland*, and many other Gentlemen as well in *Yorkshire*, as in *Lancashire*, *Cheshire*, and other Shires thereabouts. In *Michaelmas* Term the Archbishop with the Ecclesiastical Commission took Account of divers Papists; and sent a Certificate up in *November* of the Proceedings against them. His Grace conferred earnestly and learnedly with the Priests that were taken up; who yet were but under easie Restraints. Dr. *Vavasor* an old Acquaintance of the L. Treasurer and a fixed, stubborn Man, who had been a Prisoner for above half a Year in his own House in *York*; and others imprisoned in other Parts, did now expect Deliverance, because *Fecknam*, *Watson*, and others had that Favour shewn them above, who had been Prisoners in the *Tower* or *Marshalsea*. For they reckoned the Ecclesiastical Commissioners in the *North* must follow their Steps in the *South*. And accordingly they Petitioned for their Liberty to the Council in the *North*. But the Archbishop's Judgment was, that it was not convenient to do the like there, considering that a great Relapse would certainly follow. They found but five obstinate Papists: Whom they committed, together with *Vavasor*, obstinate, Sophistical, Disdainful, and a Scoffer, as the Archbishop described him. But to see the Archbishop's Proceedings more particularly with them, and the present State of Popery in these Parts, I shall exemplifie a Letter in the *Appendix* which his Lordship wrote to the L. Treasurer upon this Argument.

He shewed his Faithfulness in his Inspection over his Church, by taking what care he could that none but Men of some Ability and Learning might be admitted to the Cure of Souls. And for this purpose he provided that such as came for Institution to any Livings, should be first well examined; and such as were found unlearned, he rejected, notwithstanding their Presentations. One Instance of this happened this Year, which I shall mention the rather, to observe, what gross Ignorance, sometimes such as pretended to serve God in his Church, were in these times guilty of. One *William Ireland* was presented to the Rectory of *Harthil*; who coming to the Archbishop was examined by the Archbishop's Chaplain. In his Presentation were these words *Vestri humiles & obedientes*: Which the Chaplain required him to construe, to understand his Ability in Latin. But he expounded them, *Your Humbleness and Obedience*. The Chaplain asked him again, who brought up the People of *Israel* out of *Egypt*? He answered, King *Saul*. And being asked, who was first Circumcised, he could not answer. Wherefore the Archbishop rejected him. And one *Hugh Casson* was presented to, and obtained the said Benefice of *Harthil*, and lived to the Year 1624. And so was Rector there fifty Years.

The Archbishop was now adays afflicted with the Cholick, Stone and Strangury. Which were very grievous when they came. But God gave him some *Intervalla*; else they were intolerable, as he spake of his Distempers himself.

There was an Hospital called *Sherborn-house*, lying a little *East* of *Durham*, built by *Pudsey* sometime Bishop of *Durham* for sixty five Lepers.

Lepers. The Master of it now was the Learned and Pious Mr. *Lever*, once Master of *S. John's College* in *Cambridge*, and a great Preacher in *K. Edward's Days*: Afterwards under *Q. Mary* an Exile. The former Master of this Hospital was deprived for Papistry by *Grindal* in the beginning of *Q. Elizabeth's* Reign, then the Queen's Visitor of the Bishoprick of *Durham*, as it seems. This Man had made unreasonable Leases and Grants, by means whereof the House was like to go utterly to Decay. But for the remedying, if possible, thereof, and for the benefit of the Hospital, *Pilkington*, the present Bishop of *Durham*, had made a certain Instrument for the disannulling of those Leases. But it wanted the Queen's Confirmation. *Lever* the Master brought the matter before the L. President. And here the Archbishop, as in the beginning of the Year he interposed with the L. Treasurer in behalf of the *Savoy*, and for the bettering of the Estate of that Hospital in the *South*; so now he was as industrious to do Service for this in the *North*. Therefore he earnestly writ to the same L. Treasurer (the Archbishop's true Friend, and a Person ready to assist in all good Works) acquainting him, that the Cause was heard before the L. President and the Council. And that upon the hearing of it, it was thought by the Learned in the Laws, (as he was informed, and was fully perswaded to be true) that the afore-said Method was the only means to preserve that Hospital from utter Ruin. Which, he said, were a pitiful Case. He prayed his Lordship therefore among his manifold weighty Busineses to take opportunity to further this Suit for the Relief of Christ's poor Members, according to his accustomed Goodness in all such Cases. "For my own Part, added he, I think often that those Men which seek spoil of Hospitals, be it by Leases or any other Fetch of Law, did never read the XXVth. Chapter of *Matthew*. For if they did, and believed the same, how durst they undergo such an Adventure? And then he subjoyned in behalf of all such Places founded for Charity, That if any Hospitals were abused, as he thought some were, it were a more Christian Suit to seek Reformation than Destruction. These matters he referred to his Lordship's good Consideration, and so commended him to the Grace of God. Writ from *Bishophthorp* near *York* the 3d of *February*. By these frequent Hints and seasonable Admonitions, he was an Instrument and Spur to the L. Treasurer to do a great deal of good. And lastly, the Archbishop reported well of the present Governour of this House; that it had been, and still was by him very well ordered both for Corporal and Spiritual Nutriment of the poor Members thereof.

Though there were not so many Puritans in these *Northern Quarters*, as in the *South* (the Ecclesiastical Commissioners being chiefly employed in taking Cognizance of Papists) yet some there were. Whereof one was named *Lowth*, of *Carlisle* side: Who for many disorders was had up before the Commissioners. This Man wrote Letters full of Slander; terming the Archbishops doings, and the other Commissioners to be like the *Spanish Inquisition*. And though he had fifteen or sixteen Years exercised the Function, yet he proved to be ordered neither Priest nor Minister. He made Suit to the Queen for a Pardon,

A N N O
1574.

His dealing
with some In-
novators.

Lowth.

ANNO 1574. don, or to the Archbishop of *Canterbury*, which was intolerable, as our Archbishop said; and writing to his Brother of *Canterbury*, he prayed him to stay any such Pardon, if he could.

His Advice about answering a Latin Book of Discipline.

The People which disapproved the present Government of the Church, and set up for another Model, had now printed a Book of their *Discipline* in Latin. Of this Book the Archbishop of *Canterbury* seems to have given, our Archbishop notice, and advised with him about an answer. To whom he signified, that *Elmer*, Archdeacon of *Lincoln*, were a fit Man to give an answer to that Book: But he thought that neither he, nor the Dean of *S. Pauls*, would take the Pains. Of the Latter, he said, he was sure, he would not. He added, that some thought Mr. *Still* [afterwards Master of *Trinity* College in *Cambridge*, and a Bishop) were a fit Man to do it, since he wished it done; and that the Dean of *Pauls* and Mr. *Watts* Archdeacon should have the View of it, before it were published. This was his Advice to the Archbishop of *Canterbury*. But the said Archbishop soon got the thing done, and had it by him, though he would not so soon publish it, before it was well considered by some Persons of Judgment.

Reports of various Sects disturb him.

There came now into the *North* great talk of new Sects and Heresies sprung up in and about *London*, of *Judaism*, *Arianism*, and the like; perhaps aggravated by Papists in these *Northern* Parts: Whose Practice it was to object against the Reformation, the Springing up of so much Error and Heresie, since the Church of *England* had forsaken their *Roman* Catholick Communion. These Rumours gave the Archbishop some Disturbance; and that he might know the Truth and Certainty hereof, the better to understand the present State of that Church, in the Reformation whereof he bore so considerable a Part, and whose Welfare he so earnestly desired; thought it convenient to make it one of the matters of a Letter to the Archbishop of *Canterbury*. Whose answer to it we shall hear by and by.

He berinks himself how to entertain the Queen.

The Queen was likely this next Summer to make a Progress into the *North*; and then would see *York*; as She had some Years before into *Kent*, and came at last to *Canterbury*. Where She was most nobly treated by *Parker* the Archbishop. *Grindal* therefore began to consider how to receive Her Majesty, and to entertain Her according to Her Dignity; and so as to obtain Her Gracious Acceptance. The Archbishop of *Canterbury* had done it before very Honourably and Expensively. Wherefore our Archbishop wrote to him, *March* the 4th. to communicate to him what the Method of his Reception of Her was. For that the *L. Treasurer* had signified to him the Queen's Progress into those Parts the Summer ensuing. He said that it would be a great Comfort to them all, to see Her Majesty among them, and to him especially. Only he was sorry, that his Ability was so small as it was: But he would strain himself to his utmost: Trusting that his Good will should be accepted, where Ability failed. He was, as he added, to pay in *Michaelmas* Term next for the last Payment of his first Fruits no less than 380 *l.* Which how well it would stand with a Progress, his Grace could consider, especially in one that had not *Communibus Annis* above 1300 *l.* yearly Value. Lastly, he

he prayed the Archbishop to send him some Notes of Instruction, both of Charges for one or two days Diet, and also for other Circumstances: Especially at what Place Her Highness was to be met by him; at the Entry of his Diocese, or otherwise.

ANNO
1574.

The Archbishop of *Canterbury*, March the 17th, gave him to understand, that the Information of the Queen's coming was likely to be true: But that as for his own Doings, that should not need to be an Example to him; being yet, as he said, in his Fruits, and having no more yearly Revenue growing unto him. But he thought verily his Good-will would be taken, as her Highness did very lovingly accept his Service, when she came to *Canterbury*. Then he proceeded to relate, how he received her: That he met her, as she was coming to *Dover*, upon *Folkston Down*; which he did with all his Men, and left her at *Dover*. At *Canterbury* he received her, together with the Bishops of *Lincoln*, *Rochester*, and his Suffragan of *Dover*, at the West Door of the Cathedral Church: Where, after the Grammarian had made his Oration to her on Horseback, she alighted; and the Archbishop and the rest with him kneeled down and said the Psalm *Dens misereatur* in English, with certain other Collects briefly; and that in their Chimers and Rochets. Then the Archbishop related all the other Ceremonies, viz. of Conducting her under a Canopy into the Choir unto a Traverse, where she sat while the Even-Song was said: And how they afterwards waited upon her to St. *Augustin's*, where she lodged; the noble Supper he gave her Courtiers and Attendants the same Night, and the Dinner he gave her Majesty the next Day, when she went to the great Church to hear a Sermon; and his most magnificent Feasting her the Day after in his great Hall, together with her Privy Council, the *French* Ambassadors, Ladies, Gentlemen, and the Mayor of the Town and his Brethren.

The Arch-
shop of *Can-
terbury* writes
to him.

Relates how
he received
the Queen at
Canterbury.

Next, as to the Reports of strange Sects and Heresies sprung up in *London*, which our Archbishop had enquired after; the Archbishop of *Canterbury* discovered that to be occasioned from *Corranus*, a *Spanish* Divine and Reader in the Temple; who spake not wisely, he said, of *Predestination*, and suspiciously of *Arianism*. But that this was all he knew, that gave occasion of those Reports that came thither to *York*, except the *Precisians* in *London*.

Shews him the
ground of the
Report of
strange Here-
sies sprung up.

On the 26th of *February*, about five at Night, happened an Earthquake in *Yorkshire*, *Nottinghamshire*, and some other Northern Counties. It did no great harm, but the Concussion much terrified the People, fearing that some Publick Calamity might follow. This our Archbishop spake of, and remembred there was such an Earthquake in *Croyden* in Archbishop *Cranmer's* time; not long after which, as he supposed, King *Edward* died. This he esteemed of such moment, that he wrote to the Archbishop of *Canterbury* about it, and wisht the certain time of that Earthquake might be learned, as though he were jealous it might import the Death of the Queen. To which the other Archbishop made only this pious Reply, that as to that Prognostick, *It is the Lord, let him do what is good in his Eyes.*

An Earth-
quake in the
North.

William

A N N O
1575.

A Keeper of
the Spiritual-
ties of *Hexham*.
Visits his
Church.

Confirms a Bi-
shop of *Nor-*
wich.

The Archbi-
shop mentions
to the Treasu-
rer a piece of
Service of the
L. President.

Broyles with
the *Scots* upon
the Borders,
made up.

William Duxfield Rector of the Church of *Bothal* in the County of *Northumberland*, was appointed by the Archbishop, *March* the 10th, Keeper of the Spiritualties and Jurisdiction of *Hexham*.

In the beginning of the Year 1575, viz. *April* 26. the Archbishop visited the Dean and Chapter of his Cathedral Church of *York*, *Matthew Hutton*, D. D. being then Dean, *John Gibson* Præcentor, *Will. Palmer*, M. A. Chancellor, *William Chaderton*, S. T. P. Archdeacon of *York*, *John May*, S. T. P. Archdeacon of *Eastriding*, *John Lowthe*, A. B. Archdeacon of *Nottingham*, *Ralph Coulton*, S. T. B. Archdeacon of *Cleveland*, *Edmund Bunney*, S. T. B. Subdean, *Anthony Ford* Succentor.

And the See of *Canterbury* now vacant, *Edmund Freke* Bishop of *Rochester*, Elect of *Norwich*, by the Death of *Parkhurst* the last Bishop there, was Confirmed by our Archbishop at *Bishopthorp*, *Nov.* 14.

The Lord President of the *North* in *October* 1575, having occasion to travel up to Court, the Archbishop thought fit to salute the L. Treasurer in a Letter on this Occasion; still taking all Opportunities to recommend the said L. President's Government there; telling the Treasurer, that he thought his Lordship found true by Experience that which he writ to him at the President's first Entrance into his Office; which was thus much in effect, That this Office had made manifest to many those excellent Virtues and good Gifts, which afore were in a manner hid in him. And then mentioned a late eminent Service toward *Scotland*, which in his Opinion had made a good Proof thereof. Wherein, altho' the highest Commendation was to be ascribed to her Majesty, as the Fountain; yet his Lordship, he said, as a good Instrument, was not to be defrauded of his Praise. And that as far as he could learn, all good Men in those Parts did much rejoyce in so happy an End of so unfortunate an Accident. That if any misliked, they were of the worst sort of Men; who in all Common-wealths, he said, were *Cupidi rerum novarum*. But this, as he added, was more than needed to his Lordship, to whom the President's good Service, and godly Wisdom was very well known. And yet he thought it not amiss, that his Lordship should partly understand what he [the Archbishop] and others of those Parts unfeignedly thought of his Lordship's good Government among them; fearing nothing but that he surcharged himself in serving her Majesty in so honourable and chargeablewise, as he did: And it proved too true in the End.

This *Scotch* Matter before spoken of, was, That in the *Middle March* towards *Scotland* a sudden bickering happened about *July*, between the Borderers; Sir *John Forster* Warden of the *Middle March* meeting with *Carmichel* Warden of *Liddisdale* in *Scotland*, both were attended with a Rabble of Thieves and Malefactors, belonging to the Borders; who took some occasion to quarrel, bearing a deadly Feud one to another: Where the *English* first beat back the *Scots*, and took *Carmichel* Prisoner. Afterwards a fresh Company of *Scots* coming on, the *English* were put to flight, and Sir *George Heron*, Knight, Warden of *Tindal*, and others were slain; *Forster* himself the Governor, and the Earl of *Bedford*'s eldest Son, and other Gentlemen taken

taken Prisoners and carried into *Scotland*. *Murrey* the Regent was hereupon so threatned by the Queen, that he came unarmed to the very Borders of both Kingdoms; and there met the Earl of *Huntingdon*, the foresaid L. President of the *North*, and the *English* Commissioner: And by his prudent Managery this scurvy Accident was wisely made up, and the Regent brought to promise to repair the Honour of the *English* Nation by the best Offices he could: And sent *Carmichel* into *England*: Who was kept a while at *York* a Prisoner, and after sent home with Honour and certain Presents: And thus Amity was renewed between the Queen and the Regent by the Earl's good and dextrous Management of this Affair.

ANNO
1575.

Camd. Elizabeth p. 212.

The Lord Treasurer retained one Mr. *Ramisden* for his Chaplain: Who having the Parsonage of *Spofford* in the Archbishop's Diocese, when he came down to his Living, brought some Letters from the said Treasurer to the Archbishop. And upon his Return carried Letters from the Archbishop back to the L. Treasurer. The said Lord, as he was desirous that his honest Dependents should be raised, the same mind he bore towards this his Chaplain. And the Archbishop, glad to shew his Respects to the Treasurer did in a Letter declare his good Opinion and Liking of *Ramisden*; and that for the serving of the Church in some larger Sphere, he intended to help him to an Archdeaconry; which *Chaderton*, Head of a College in *Cambridge* was disposed to relinquish to his Grace's Disposition, seeing he might not be tolerated to abide from thence any longer. The L. Treasurer shewed how well he took this Intention of the Archbishop's, to do this kindness to his Servant: But was no ways importunate, but leaves the Archbishop well to advise of the great Charge of an Archdeacon, and whether *Ramisden* was well qualified for the Office. For thus he wrote to the Archbishop in this Affair.

The Archbishop prefers *Ramisden*, the L. Treasurer's Chaplain.

" If your Grace shall dispose this Archdeaconry upon Mr. *Ramisden* for my sake, I have Cause to thank your Grace. But yet except he seem meet for such an Office both in Learning and Discretion, I would not wish him Occupy such a Charge. As if he were not able for it, my Name and Credit would suffer. And therefore he signified, that he left it wholly to the Archbishop, not being able of himself to discern what is requisite in a Man to Occupy such an Office, as had large Jurisdiction, and was called *Oculus Episcopi*. He added, That though he liked not the unruly Reprehenders of the Clergy at this time, yet he feared the Abuse of Ecclesiastical Jurisdiction, both by Bishops and Archdeacons, gave too great an Occasion to those Stoical and irregular Rovers, to multiply their Invectives against the State of our Clergy. And therefore he wished there were more Caution and Circumspection in all these Canonical Jurisdictions and Consistories; that the Exercises thereof might be directed at Edification, and not to make a Gain of that which was meant to punish or prohibit Sin. And lastly, that he might percase shortly at his coming up treat more of this matter.

How the Treasurer accepted the Kindness.

ANNO

1575.

CHAP. V.

Nominated for the See of Canterbury. The L. President's Character of him upon his Remove. His Successor. His Election and Confirmation. A Convocation. Articles then framed. Restores a silenced Preacher; But imposed upon. Intercedes for S. John's College. Bucer's Scripta Anglicana dedicated unto him. His wonderful Escape of Death by an Arrow.

Concluded upon for Canterbury.

THE Archbishoprick of *Canterbury* lay now void since the Decease of the most pious and Reverend *Matthew Parker*, who died in *August* last. The Queen, after three Months Deliberation who was fittest to succeed in that Metropolitcal Station, pitched upon *Grindal*, recommended to Her by the L. Treasurer, his Friend. Who therefore gave him the first Notice of it in a Letter dated *Nov. 25.* in these Words: "I do let your Grace understand, that I do think assuredly Her Majesty will have your Grace to come to this Province of *Canterbury*, to take care thereof; and that, now at this Parliament. Wherefore I mean to give order to the Officers of the Temporalities to take care of the preserving thereof. And where the Officers would be felling of Woods, they shall not. But speaking with one *Marsh* late Receiver, he told him that the last Archbishop was wont at *Christmas* to fell Wood for his Fuel and Coal. And so were it necessary to be done for his Grace, if he should have that Place. The Treasurer therefore, out of his Friendship to our Archbishop, and Care of his Affairs, desired him by his Letters, or otherwise, to appoint him some-body near at hand to attend on him for this and such like Causes. So as when Her Majesty should certainly resolve, as he meant to procure Her to do within three or four days, he [the L. Treasurer] might direct order for his Grace's Benefit.

This Honour the Archbishop sought not.

This Honour was not of our Archbishop's own Ambitious Seeking: Nay, he had many inward Motions to decline it. He was possessed with an humble Spirit, and low Conceit of his own Abilities for so high a Function in the Church; but was swayed by the Vocation thereto, and the Fears of giving Offence. But I chose to give the Reader his own Words in his Answer to the Treasurer: Which was not writ till after fifteen days Consideration.

His Letter to the Treasurer.

"I understand by your Lordship's Letter of the 25th. of *Novemb.* last; which I received the 26th. thereof, what your Lordship thinketh of Her Majesties Inclination for my Remove. If Her Majesty should so resolve (although I have had heretofore many Conflicts with my self about that Matter) yet have I in the end determined to yield unto the ordinary Vocation; least in resisting of the same, I might with *Jonas* offend God, occasion a Tempest, &c. Beseeching God to assist me with his Grace, if that weighty Charge be laid upon me: To the sustaining whereof I find great

"Insuf-

"Insufficiency in my self. And I most heartily thank your good Lordship, that it pleaseth you to have such a Care over me, and to take such Pains in giving Direction for the externe Commodities pertaining to that Place. I have appointed one *William Marshal* my Servant to attend upon your Lordship from time to time, and to follow your Lordship's Direction in all things, as the Case shall require, &c.

A N N O
1575.

Your Lordship's in Christ,

From *Bishopthorpe* Decem. 1575.

Edm. Ebor.

And now our Divine is arrived to the Top of his Promotion in three Removes; that is, from a private Man to the highest Advancement in the Church, and in the State too. As a standing Memorial whereof both to himself and others after him, he caused to be Painted upon Glas, four Coats of Arms; and to be set up at *Bekesbourn* near *Canterbury*, where formerly was a Palace of the Archbishops of that Diocefs. The first was the Coat of *Grindal* by it self. The Second, significative of his first Advance, was the Coat of the See of *London*, impaled with *Grindal*. The third the See of *York* impaled with *Grindal*. And the fourth that of *Canterbury* impaled also with *Grindal*. And though that Palace hath been now long demolished, yet these four Panes of Glas are yet preserved in a Gentleman's House in that Parish, as some Remembrance still of this good Man.

A Memorial
of his Advancements.

But well had it been for our most Reverend Father had he continued at *York*, and never removed a Step higher to *Canterbury*; since he lived here so quietly, had such a share in his Sovereigns Favour, and governed so well in those *Northern* Parts: But soon after his Translation, he met with much Sorrow, and fell under the Queen's Frowns, as by the Sequel of his Story will appear.

The Earl of *Huntingdon*, L. President of the *North* was now doubly concerned; both at the Removal of so good a Man from that See; and for another able Person to succeed there. For thus did he express his Mind upon this Occasion to the Treasurer: "I hear that my L. Archbishop is in Election for *Canterbury*; of whom I must say without Offence to others, that I know none worthy to be preferred before him to that place for many Respects, and yet while I serve here, I am as loath he should be changed. But that Place requireth such a sufficient Man. And therefore I shall be glad if Her Majesty appoint him to the Place. But I beseech your Lordship of your help, that such one may succeed him as will be comfortable to the Godly, and a Terrour to the Adversary. Thus much I am bold shortly to touch unto your Lordship, leaving the rest to your better Consideration. For I will not presume to name any: But next to a sound Judgment, and Zeal to Religion (which are two most necessary Points to be in a Bishop) he that shall be in this Place, had need to be a Man which otherwise should be both Wise and Stout. And such indeed was his Successour. Tho' an unhappy matter fell out at the very first between them, that hindered, I think, so good an understanding as had been between the former

The L. President's Character of the Archbishop upon his Remove.

A N N O
1575.

His Successor's
Contest about
Dilapidations.

former Archbishop and him: Which was, that the L. President in this Juncture had made an Interest above to obtain the Grant of the Archbishop's House at *Bishopthorp*; which this Successor would not be brought to yield unto. And therein gave one Instance of his Stoutness. But to name him;

Dr. *Edwin Sandys* Bishop of *London*, *March 8.* succeeded *Grindal* in the Archbishoprick of *York*, another worthy Man, and once an Exile, as was *Grindal*, and both sprung from the Town of *St. Bees* in *Cumberland*. But the Case of Dilapidations made these two old Friends, Countrymen and Fellow-sufferers, somewhat angry one with another. But *Sandys*, desirous of Quiet and Peace, according as the Servant of God ought to be by the Apostle's Rule, prayed the Lord *Burghley* to take the Reference of the Case upon himself. He had, as he said, ever deserved well of his Predecessor; but that he had used him hardly many ways, especially in Matter of Dilapidation. Which Matter he had set over wholly to his Lordship's Determination. He knew, he said, his Lordship favoured the Archbishop, and that he had been and was his best Friend and Preferrer: Yet he was so perswaded of his Lordship's wonted good-will towards him [the present Archbishop of *York*] and of his unspotted and known Indifferency in all Matters, that he would most willingly put the whole Determination of that Matter into his Lordship's Hands; yea, if it stood upon his Life. Finally, his Hope was he would take the Matter into his Hands to end it. And as *Sandys* thus referred himself to this Just and Noble Peer, so I make no question but *Grindal* did also: And he made a seasonable Pacification between both, after a Year or two contesting between themselves. But return we to our Archbishop.

His Election.
Registr. De-
can. & Capit.
Eccles. Ca-
thedr. Cant.

About two Afternoon, *Jan. 3.* Mr. *Marsh* exhibited to the Dean her Majesty's Letters of *Conge d'Eslire*, together with Letters Missive under her Signet, commending the most Reverend Father in God, *Edmund* Archbishop of *York*, to be elected Archbishop of *Canterbury*. Which were read with all Duty and Reverence. Whereupon they proceeded touching the same Election, as followeth: "Mr. *Robert Whythers* shall have Commission under our Common Seal to cite the Dean and all the Canons and Prebendaries to appear at the Chapter-House on *Tuesday, Jan. 10.* betwixt 9 and 10 Forenoon, then and there to proceed to the said Election. On which Day, at two a Clock afternoon, the said Archbishop was Elected, and Certificates thereof under their Common Seal were sent to the Queen's Majesty, and to the said Lord Archbishop Elect. Also a Proxy was made to Mr. *Dean*, Dr. *Yale*, Dr. *Newenson*, Mr. *Simpson*, Mr. *Bungay*, and Mr. *Incent*, to exhibit the said Certificates of Election to the said Archbishop, &c. And in *April* following the said Dean and Chapter shewed their Respect to their new Archbishop by making this Order; It is agreed, that the L. Archbishop shall against the next *Easter* be presented by the Treasurer of the Church, with twenty Fat Weathers, in token of the Chapter's good Will at his now Entrance into the Archiepiscopal See of *Canterbury*.

Our

Our Archbishop was Confirmed, Febr. 15. following, by virtue of the Queen's Letters Patents Commissionall to *Sandys* Bishop of London, *Horn* Bishop of Winchester, *Cox* Bishop of Ely, *Davies* Bishop of St. David's, *Gest* Bishop of Sarum, *John Incent* being principal Register to the Archbishop. *John* Bishop of Hereford was also in the Queen's said Letters Commissionall. But he seems to have been absent at the Confirmation of the Election, by reason of his Age.

A N N O
1575.
Confirmation.
Grind. Regist.

The Oath of Allegiance was taken, not by the Archbishop in Person, but, according to the common Practice in such Cases, by *Thomas Watts* his Proctor, in these words; "I *Thomas Watts* Procurator for the most Reverend Father in God, EDMUND Archbishop of the Church and See of Canterbury, in the Name of the said most Reverend Father in God, do utterly Testifie and Declare in my Conscience, that the Queen's Highness is the only Supreme Governor of this Realm, and of all other her Highnesses Dominions; and so on according to the usual Term of the Oath.

The Archbi-
shop's Proctor.

The next Day following, viz. Febr. 16. in a certain upper Chamber of the Dean of St. Paul's House, London, in the presence of *Robert Whiteborn* Publick Notary, the Archbishop being then present, caused to be obliterated and broken a certain Silver Seal, which he used when he was Archbishop of York, having Engraven on it the Effigies of St. Peter, and the Arms of the Metropolitall Church of York, and the Arms of the said most Reverend Father, with this Inscription, *Sigillum Dni Edmundi Grindalli Archiep. Ebor. Anno 1573. Edwin* Bishop of London, *Thomas Godwin*, S. Th. P. and Dean of Canterbury, *Tho. Yale*, L. L. D. *John Walton*, Gentleman, and many others present. This Particular was thought good to be put into the Archbishop's Register.

Breaks his Seal
for the See of
York.

Which *Thomas Yale* was a Learned Civilian, and Vicar General to the Archbishop, and Principal Official.

His Vicar Ge-
neral.

On the 19th Day of February was a Publick Entertainment made by the Archbishop at Lambeth. Where, it being a Parliament time, no doubt great Numbers of the Nobility and Gentry dined with him. Among the rest of the Guests was the Lord Gilbert, the Earl of Shrewsbury's eldest Son; to whom the Archbishop then related his Father's Honourable Reception of him at Rufford in his coming up from York. Which the said Lord mentioned in a Letter the next Day wrote to the said Earl; and added, That he thought his Lordship would have a very good Friend of him.

A Treat at
Lambeth.

Epist. Comit.
Salop. in Offic.
Armor.

The first Year of this Archbishop was held a Convocation of the Province of Canterbury. The Convocation had been prorogued from Time to Time and Place to Place, from the Year 1571, unto this present Year; when it reassembled, and had a Session Friday, Febr. 10. *Edwin* Bishop of London being President, by virtue of Letters dated Febr. 8. to him, from the Dean and Chapter of Canterbury, Keeper of the Spiritualities, (the See being vacant) Commissionating him to act in the Synod, and to continue and prorogue it from Time to Time. In the same Session, the said President accordingly with the consent of his Fellow-Bishops, prorogued the Convocation to the

A Convocati-
on under this
Archbishop.

A N N O 17th of the said Month. In which *Interim* our Archbishop of York was translated to *Canterbury*; and so the Bishop of *London's* Presidentship ended.

1575.

Comes to the
Chapter-
House.

The said 17th Day, being the Second Session, our new Archbishop of *Canterbury* came to the *Chapter-House* of *St. Paul's*; and there produced the Queen's Writ, dated *Febr. 16.* for continuing of the Convocation. Which being read, he caused the Prolocutor, and some other of the Lower House to come before him; and willed and commanded, that they should consider among themselves, if any things were needful to be reformed, which concerned Christ's Religion and the State of the Church. And whatsoever they should thereupon devise, to reduce it into Writing, and to exhibit it in the next Session. And then he willed and commanded them likewise to bethink themselves of a Subsidy for the Queen, to be granted by the Clergy; and the Manner and Form of granting the same. These Matters proposed by the most Reverend were accordingly considered, and had their Effect.

A Subsidy
granted.

For at the Third Session, *Febr. 24.* the Bishops being in *Henry the Seventh's Chapel*, the Book or Grant of the Subsidy was read before them: And the Clergy of the Lower House having been called to hear, going for a little space to their own House, returned it back with their Consent to the same.

Matters to be
treated of,
propounded
by the Arch-
bishop.

And as to the other Matter offered by the Archbishop relating to Religion and the Church, it came into Consideration *Friday, March the 2d*, when the Bishops met at the *Chapter-House* of *St. Paul*, and calling up the Prolocutor and Five others of the Lower-House, the Bishop of *London* declared to them, That he and his Brethren had certain *Ardua Negotia, i. e.* Weighty Businesses with them to be handled, concerning the State of the Church of Christ. Upon which, by reason of the Absence of the most Reverend and others of the Fathers, they could not conveniently treat at that time, and therefore required them to be present at the next Session.

Articles of
Religion read
and consent-
ed to.

The Convocation, having been divers times adjourned, at last, on *Saturday, March the 17th*, met at *Henry the Seventh's Chapel*: Where the Most Reverend being present, commanded and caused to be read certain Articles conceived in Writing: Which after they had been read over, the Archbishop and his Brethren the Bishops gave their Assent and Consent to, and Subscribed their Names with their own Hands.

In these Articles Resolutions were taken for the Condition of Ministers, and the providing for Order in the Church. And after good Deliberation, at length they were framed, and agreed unto by the whole Synod: And bore this Title, *Articles whereupon it was agreed by the most Reverend Father in God the Archbishop of Canterbury, and other the Bishops, and the whole Clergy of the Province of Canterbury, in the Convocation or Synod holden at Westminster by Prorogation in the Year of our Lord God, &c. 1575. Touching the Admission of apt and fit Persons to the Ministry, and the establishing of good Order in the Church.* They were published and printed by the Queen's Majesty's Authority. Besides which printed Copy,
I have

I have seen two Manuscripts also of these Articles: One in the Paper-Office; Where they are fourteen in Number: And there is a Writing added, importing, that they were subscribed by the Archbishop and Bishops, or the Proctors of the Bishops absent, according to due Order of Law. The other MS. Copy of them was in the Possession of *William Petyt Esq;*, late Keeper of the Tower Records. Here the Articles are fifteen in Number. This is also an Authentick Paper, pertaining once to *Whitgift*, then Prolocutor, a Writing of his own Hand being on the back-side of the said Paper, viz. *Articles in Convocation 1575.* From which Copy they are exactly transcribed in the Appendix. There is also a third Copy of them, which I have seen among the *Synodal Collections* of the Reverend Dr. *Atterbury* Dean of *Carlisle*; consisting also of 15 Articles. These were transcribed out of the *Journal* of that Convocation by Dr. *Heylin*. But there was a Note in the Margin, hinting the Reason the fifteenth Article was not printed: *Viz. Eò quod domina nostra Regina, (ut dicitur) non assensit eidem: i.e.* Because the Queen, as was said, gave not Her Assent to it.

ANNO
1575.

N. IV.

They imported, " That those that were to be made Ministers must
" bring Testimonials, and give Account of their Faith in Latin, and
" subscribe the Articles of Religion made in the Synod, *Anno 1562.*
" Deacons to be twenty three Years of Age, and Priests twenty four.
" That Bishops celebrate not Orders but on *Sundays* or *Holidays*. That
" they give Orders to none, but of their own Diocess, unless dimit-
" ted under the Hands and Seals of the Bishops in whose Diocesses they
" were. That unlearned Ministers formerly Ordained be not admitted
" to any Cure. Diligent Inquisition to be made for such as forged
" Letters of Orders. That Bishops certifie one another of Counter-
" feit Ministers. None to be admitted to Orders, unless he shew to
" the Bishop a true Presentation of himself to a Benefice. The Qua-
" lification of such as were to be admitted to any Dignity or Bene-
" fice. All Licences for Preaching, bearing Date before the 8th. of
" *Febr.* 1575. to be void. But such as were thought meet for that
" Office to be admitted again without Difficulty or Charge. Bishops
" to take Care for able Preachers. None to be admitted a Preacher,
" unless he be at least a Deacon first. That the Catechism allowed
" be diligently taught, and the Homilies duely read, where there be
" no Sermons. Every Person, Vicar and Curate being no Master of
" Art, nor Preacher, to have the *N. Testament* both in Latin and *Eng-
" lish*, or *Welsh*. And to confer daily one Chapter of the same. And
" Archdeacons, Commissaries and Officials, to appoint them some
" certain Task of the *N. Testament* to be conn'd without Book; or
" to be otherwise travailed in, as should be by them thought conve-
" nient. And to exact a Rehearsal of the same, and how they have
" profited in the Study thereof. No Commutation of Penance, unless
" upon great and urgent Causes. Private Baptism to be only admi-
" nistred by Lawful Ministers in case of Necessity, and by none other.
" That Archdeacons and others having ordinary Jurisdiction, do call
" before them such as be detected of any Ecclesiastical Crime; and
" convince and punish them. That Bishops take Order that it be
" Publish-

The import
of them.

ANNO
1575.

Synod proro-
gued.

The Archbi-
shop's Man-
date for the
Articles.

“ Published, that Marriage be Solemnized at all times of the Year ;
“ so that the Banes be first lawfully Published, and none Impedi-
“ ment objected. But this last, and that other about Private Bap-
tism, are omitted in the Printed Articles.

This business done, the Convocation was prorogued by the Queen's
Command to the 6th. of *November* next. And from time to time,
and from year to year by several Writs of Prorogations, no Synod
sat till *Jan. 17. Anno 1580.*

But our Archbishop took care soon after to notifie and to en-
joyn the diligent Observation of the foresaid Articles upon all the
Clergy of his Province: Issuing out this Mandate in *April 1576,*
viz.

MANDATUM ARCHIEPISCOPI CANTUAR.

ad Publicandum Articulos in Convocatione stabilitos.

Edmundus divina Providentia Cantuarien. Archiepiscopus, &c. Ve-
nerabili Confratri suo Edwino eadem Providentia London. Episcopo,
Salutem, & fraternam in Domino Charitatem. Cum in sacra Synodo
Provinciali, &c. Importing, “ That whereas in the last Synod, a-
“ mong other things, with their mutual and unanimous Consent,
“ they had ordered and established certain Articles, tending to the
“ setting forth the Glory of God, the Increase of Divine Worship,
“ the Profit of the Church of *England*, the Honesty and Decency
“ of the Clerical Order, and the Tuition and Defence of the Queen
“ and Her Kingdoms, intituled *Articles, whereupon it was agreed, &c.*
“ he committed them to his Brotherhood to be published throughout
“ the whole Province of *Canterbury*; that none might be ignorant
“ of them, and annexing the true Copies of them to these Presents :
“ Firmly commanding and enjoyning him, under his Seal, and with
“ his Letters to send true Copies of the said Articles to all and sin-
“ gular his Reverend Brethren the Bishops Suffragans of his Pro-
“ vince, and to the Keepers of the Spiritualities, where the Sees
“ were vacant. And they to publish and denounce the said Articles
“ in each of their Cities and Dioceses, and cause them to be obser-
“ ved by all that were concerned, and duely to be executed. The
“ same command he gave to him, the Bishop of *London*; to see
“ the Articles performed and observed in his Diocese. This Man-
date bore date the 20th. of *April 1576.*

The like Mandate went out to *Tho. Lawse* Commissary General of
Canterbury, to publish the said Articles in the City and Diocese of *Can-*
terbury.

Alex Newyl
dedicates cer-
tain Writings
to the Arch-
bishop.

It may not perhaps be worth mentioning the Deference that was
now in *December* this Year 1575, paid our Archbishop by a grave
and learned Man, *viz. Alexander Newyl*; but that he was one that had
the Favour and Esteem of the Archbishop his immediate Predecessor,
and was among the Number of the Learned Men he entertained in his
Family. Him he employed in writing a Commentary of the late Re-
bellion in his own Country of *Norfolk*, and likewise somewhat of
the Antiquities of *Norwich* the chief City of the said County. Both
these Tracts the Author having now finished in terse Latin, the one
inti-

intituled *De Furoribus Norfolciensium*, Ketto Duce; the other *Norwic*; he dedicated to Archbishop Grindal. Where in the Epistle Dedictory, he gave him this Character, *Isque vir sis, qui in omni vita cum Prudentia perinsigni incredibilem quoque Comitatem conjunxeris*: i. e. That he was the Man that through all his Life to a singular Prudence had joyned as extraordinary an Affability. And a little after, he speaks of his *dulcissimis suavissimisque Moribus*: i. e. most Sweet and Courteous Manners.

A N N O
1575.

We shall now proceed to the View of the Acts of this new Archbishop of *Canterbury*, and to recover as much as we can of the Knowledge of them at this distance of time and Scarcity of Materials for such an undertaking.

One of the first things our Archbishop did judicially was the restoring of one *David Thickpeny*, the Curate of *Brightelmston* in *Sussex* in the Diocess of *Chichester*. His Bishop had inhibited him to perform that Office there, for certain Causes, chiefly in compliance with the Ecclesiastical Orders, and giving just grounds of Suspicion, that he was of the Family of Love. *Thickpeny* appealed to the Lords of the Council against his Diocesan. The Council referred his Case to the Archbishop, to be by him examined, and finally determined. The Cause came before the Archbishop at *Lambeth*: Where the Bishop of *Chichester* being present affirmed, that he had indeed inhibited him for just and lawful Causes, as he believed; and especially, for that *Thickpeny*, upon probable Arguments, was and is suspected for a Favourer of the Novel Doctrine of the *Hereticks*, called the *Family of Love*. The said Clerk on the other hand declared before the Archbishop, that he was none of that Sect, and that he abhorred them, and that he was ready to purge himself of any such Accusation, and lastly, submitting himself to the Order and Reformation of the Archbishop. Who hearing what the Bishop of *Chichester* could object against him, judged it nothing in effect, but only his Suspicion of this Mans being of that Family; and shewing no sufficient Ground of his said Suspicion: And the accused Man on the contrary, openly protested against it, and offered his Oath. He also considered, that this Man was well learned, and had a very good Testimony of his Parishioners. These things inclined him to move his Diocesan to restore him to his serving again of the Cure, by his own Authority: Which he refused to do. Whereupon the Archbishop, weighing the sufficiency of the Man, and finding that the Bishop, rather upon private Affection than any just Ground (as he asserted) had displaced him, and oftentimes admonishing this Clerk, that he should use all dutiful Submission to his Ordinary, made this final order, *March 25*. "That within twenty days following, the said *Thickpeny* should submissively purge himself of the Suspicion of his foresaid Error after this manner:

The Cause of
a Preacher in
the Diocess
of *Chichester*,
referred to
him by the
Council.

Family of
Love.

"That the said *Thickpeny* under his Hand-writing shall deliver
"unto the said Reverend Father in God, the Bishop of *Chichester*, or
"to his Chancellor, if he cannot conveniently come to the Bishop's
"Presence, his said Purgation in Form following:

F f f

"Whereas

ANNO

1576.

The Form of
his Submission
enjoyed.

The Cause of
the Bishop
of Exeter
referred to
him by the
Council.

The Archbi-
shop imposed
upon.

“Whereas your Lordship hath conceived an Evil Opinion of me, as one favouring the late lewd Errors of the *Family of Love*, I do protest before God and your Lordship, that I do from the bottom of my heart detest and abhor the said Sect, and all their Errors; and shall so do by the Grace of God during my whole Life. And I do here promise in the Faith of a Christian, that from henceforth I shall detect and declare to your Lordship with as convenient Speed as I may, all such as I shall certainly know to be of that fond Family and Heresie; and all such their Books as shall come to my Hands touching the same Doctrine. And that I shall with all mine Endeavour set forth God's true Religion and Doctrine by publick Authority established within his Realm of *England*, and Dominions of the same, agreeable to the Articles entitled, *Articles whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the Year of our Lord God 1562, according to the Computation of the Church of England, for the avoiding of the Diversities of Opinions, and for the establishing of Consent touching true Religion. Put forth by the Queen's Authority.*

And moreover the said most Reverend Father enjoined the said *Thickpeny*, that two several *Sundays* before he be admitted to serve the Cure at *Brighthelmston*, he publickly Preach; and in each Sermon openly and plainly declare his mind against the foresaid Errors, and confute them. All and singular which things being after the manner aforesaid faithfully performed by the said *David Thickpeny*, the said most Reverend Father yielded and granted to him to serve the Cure of Souls in the same Church.

But the sincere Archbishop was too easily imposed upon by the Protestation of this deceitful Man, to revoke so soon an Order of his Fellow Bishop against one of his own Diocess, who was thereby better acquainted with him and his doings, than the Archbishop could be by Testimonials, or his own Asseveration. For behold! the Sequel. The said Minister soon came down to *Brighthelmston*; and on *Sunday Morning Apr. 1.* came into the Parish Church, and interrupting the Minister that was then saying Divine Service, uttered these Speeches, “Brethren, beloved, I am here to signifie unto you, that by virtue of a Decree taken by my Lord of *Canterbury* his Grace, I am restored to this my former Cure and Place; and have brought down wherewithall to countervail, and as it were counterpeize all mine Adversaries. God be glorified therefore. And because here are some which understand that well enough, I will publish it only in the Latin Tongue. Then taking a Sheet of Paper written on two or three Sides, he read only five or six Lines, some on one side of the Paper, and some on the other, pretermittting the most Part. And at the time of *Evening Prayer*, he took the Book of *Common Prayer*, and went into the *Pulpit*, and there in the *Pulpit* began the *Evening Prayer*, until he came to the *Psalms*. And then made a Sermon: Which finished he came down out of the *Pulpit*, and baptized a Child, and so omitted the rest of the *Evening Prayer*, not wearing the Surplice. Neither kept he the Order of the Book of *Common Prayer*. For

For *Apr. 8.* that is, but the *Sunday* Sevensnight after he first came down, baptizing a Child, he omitted divers things belonging thereto: Nor had he worn the Surplice at any time after his coming from *London*. On the said day he brought to the Bishop a Letter, certifying that he favoured not those that professed the House of the *Family of Love*. Then the Bishop required him with convenient Speed to send him a Copy of such Authority as he had to serve longer at *Brightelmston*, and to Preach. But two or three Weeks passed, and he did it not, and still preached, and inveighed against such as had troubled him, saying he would not name them, or describe them, as he had done heretofore, but they knew well enough whom he meant, and so forth; plainly noting the Bishop, as divers were ready to testifie.

This Account of *Thickpeny's* Behaviour the Bishop of *Chichester* sent up to the Archbishop. Whereupon the Archbishop cited him up again, to answer to those Objections and Complaints of his ill Behaviour.

Our Archbishop's Care for the good Estate of Learning and Religion prompted him with a Concern for *S. John's College* in *Cambridge*; (as it had once before) a College that had been famous in *K. Edward's* time and before, for divers Persons of excellent Learning, and true Religion, residing there, among whom were *Cheke*, *Ascham*, the *Levers*, the *Pilkingtons*, and *Cecyl*, now *L. Treasurer*. This College at this time, and a good while before, was vexed with Factions, and much Unquietness. And a great inconvenience the said College laboured under, (whence in a great Measure their Confusions arose) was that there was no Original Authentick Book of Statutes in the Treasury, as by Statute there ought to have been, and was in all other Colleges duly observed. And the Copies of the Statutes that went then abroad in that House, were rased, blotted, interlined, and corrupted with Marginal Additions. So as indeed no Man could certainly affirm what was Statute, and what not. Some of the Universities of the best Credit and Discretion acquainted the Archbishop with these things; and withal that they thought the readiest way of Reformation would be, if a Visitation by a Commission from the Queen might be procured, and the Statutes of the College reduced to some Certainty, and in some things to be altered by the Report of the Visitors, understanding the State of the House. To set on Foot, therefore so good a Design, the Archbishop forthwith in a Letter dated *Apr. 23.* from *Lambeth*, moved the *L. Treasurer* in the behalf of this College, which he called *his old Nurse*, and, *That Famous College*; that he would do a very good Work at his convenient Leisure to procure such a Visitation from the Queen, together with such good Instructions as he should think requisite in such a Case: Referring the Matter to his Lordship's good Consideration, and recommending the Names of some who in his Opinion were fit to be Visitors, wherein he might alter and add, as he thought good. These were the Lord Treasurer, the Bishop of *Ely*, *Dr. Whitgift*, *Dr. Watts*, *Dr. Hawford*, *Dr. Ithel*, *Dr. Byng* and *Mr. Goad*, Heads of Houses. Accordingly in the latter end of the Year a Commission was sent down to the College, and the Matters rectified, and some of the College punished.

This

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1576.

His concern
for *St. John's*
College.

ANNO
1576.

The Case of
the College.

This Commission for the College had been requested the Year before of the Treasurer. For I find Dr. *Thomas Ithel*, Master of *Jesus College*, and Chancellor to *Cox Bishop of Ely*, wrote a Letter to the said L. Treasurer, by that Bishop's Order, to desire a Commission for the Reformation of the Statutes of that House. The Bishop their Visitor had perceived how Contentions grew, and were nourished here, and in a Visitation he had made contrived means for the putting an end thereunto: But his Power was not strong enough without some greater Influence from above: He therefore employed Dr. *Ithel*, who knew well how the Matters of the College stood, to acquaint the said Lord with a full and particular Account, how things were found. As, that there was in the House great bandying against Government; that they professed openly to maintain a popular State in the College: And for that purpose the Seniors held together, without whom the Master could do nothing. That when disorder was to be punished, they would hardly, and sometime not at all, be brought to consent to the inflicting of any Punishment, but would maintain their old Liberty, as they termed it. For these Causes the Bishop of *Ely* desired a Commission, to reform the Statutes of the House in some Points: And that the Commissioners might have Authority to hear and determine all Controversies during the time of the Imperfection of the Statutes that then they had. That he [the Lord Treasurer] himself would be a Commissioner, being the High Chancellor of the University. And he, and such of the Commissioners that he should chuse for that purpose, should have Authority with his Consent, (and not otherwise) to remove any Officer or Fellow from their Office or Fellowship, if occasion should be found: And without Election of the Master and Fellows to place such Persons in their Rooms as might be to his Honour, and those that met. That such a Commission was not without Example. The Bishop's Opinion was, (as *Ithel* signified to the L. Treasurer) that there might be good Hope of Reformation, and better Government in the College this way, and hardly otherwise. Because the Officers and Fellows at this time, if the Power lay in them, would choose only such as would be most agreeable to maintain Liberty. I have added this Relation of the present State of the College, to shew how necessary this Suit of the Archbishop to the Lord *Burghley* was.

Bucer's English Works
dedicated to
the Archbishop.

Buceri Scripta Anglicana came forth this Year in *Folio*, comprizing all *Bucer's* Dissertations, Readings and Disputations while he was in *England*, together with other matters relating to that learned *German* Confessor and sometime K. *Edward's* publick Reader of Divinity in the University of *Cambridge*. They were set forth by *Conradus Hubertus* a learned Man of *Strasburgh*; and by him Dedicated to our Archbishop in an Epistle dated *Febr. 22. 1577. anno ineunte*. Chusing him for Patron to the Book, both because he had been one of *Bucer's* chief Friends and Acquaintance at *Cambridge*, and also had procured most of the Pieces then published; according as he had promised *Hubertus* before, when he was at *Strasburgh*, that he would get him the Remainders of *Bucer's* Works. And he was as good as his Word.

For

For soon after his Return into *England*, he sent over to the said learned Man an Account of *Bucer's* Life, Death, Burial, Exhumation or digging up again, and Reburial; together with other Volumes wrote by *Bucer's* own Hands, and his Disputations with *Young*. A N N O 1576.

Some of these Pieces sent over by Bishop *Grindal*, *Hubert* caused soon after, viz. Anno 1561. to be printed at *Argentine* by *John Oporinus* in *Octavo*. Namely,

De Obitu Doctissimi & Sanctissimi Theologi Doctoris, Martini Bucer, Johan. Checi ad D. Petrum Martyrem Vermilium. Epist. I.

De eadem prolixius, Nicolai Carri Novocastrensis, ad Johann. Chicum. Epist. II.

Oratio funebris Gualteri Haddon LL. Doctoris, *Academiae Cantabrigienfis Oratoris*.

Concio D. Matthæi Parkeri S. Theologiae Professoris, ibidem in Funere Bucerii habita, atque ex Anglico in Latinum Versa.

Judicium Clariss. & Doctiss. cujusdam Theologi, de D. Martino Bucero.

Johannis Checi ad D. Gualterum Haddonum LL. Doctorem. Epist. III.

D. Petri Martyris Vermilii etiam de Obitu D. Mart. Bucerii ad Conradum Hubertum. Epist. IV.

Epigrammata varia cum Græcè tum Latinè conscripta, in Mortem D. Martini Bucerii. With divers other Pieces relating to *Paulus Fagius*; and the digging both him and *Bucer* out of their Graves, and burning their dead Bodies in the days of *Queen Mary*, together with the honourable Restitution of them under *Q. Elizabeth*. The Copies of all these seem to have been gathered up and conveyed over to *Hubertus* by our Archbishop, as likewise of the rest which made the *Scripta Anglicana*. Which therefore in his Epistle Dedicatory he made a publick Acknowledgment of. *Pars aliqua laudis tue Bonitati, Antistes, debetur, qui me Anglicanis Scriptis adjuveris*.

In the said Epistle he takes occasion to mention that remarkable Accident that befel him being a Boy; when once walking abroad, an Arrow from above fell upon him, and struck so directly upon his Brest, that had not there been a Book, which by chance he had put there, and broke the Force of the Arrow, it had certainly deprived him of that Life, which (said *Hubert*) afterwards bore such good Fruits in the Church of Christ. And he was of Opinion, that that Arrow pointed out the Storm, which upon the Death of *K. Edward*, brought such bitter Calamities and Mourning upon the Realm of *England*, and likewise those great things the Lord *Jesus* did by him in the Churches of *England* after his Return home from his Exile, and the Honours that happened afterwards to him, namely, his Advancements first to be Bishop of *London*, next to be Archbishop of *York*, and now of *Canterbury*.

A Catalogue of Pieces concerning *Bucer*, sent over by Bishop *Grindal*, and printed.

Grindal's danger by an Arrow.

The conjectural Interpretation thereof.

A N N O

1576.



C H A P. VI.

Looks after his Courts. Court of Faculties. His Regulation of Dispensations. The Advices of his learned Lawyers for reformation of Abuses; viz. Jones, Harvey, Aubrey, Yale. Two of his Officers contend for Precedency. A new Ecclesiastical Commission.

Looks to his
Courts.

The Court of
Faculties.

BUT now to look upon the Archbishop in matters that nearer concerned his Function. First of all he looks to his Courts; to remedy, as much as possible, Abuses and Disorders there, where Men would especially look for Justice and Equity, and Dispatch.

The Court of *Faculties* had been often complained of, and the former diligent Archbishop *Parker* had laboured a Reformation therein. As for the Dispensations that issued out of that Court, the present Archbishop set them in two Ranks, First, such as in his Judgment were utterly to be abolished. And *Secondly*, such as he was willing to leave to the Consideration of the Lords of the Council, whether to abolish or retain them. Concerning both which, in the Month of *April*, he wrote a very discreet Paper, (and that as appears by Order from above) to be presented to the Lords of the Council which was as follows.

1. Dispensations left to the Consideration of the Lords of the Council.

1. A Commendam. It is to be considered, whether this kind of Dispensation may have continuance, being used in this Case only, where certain of the smallest Bishopricks want sufficiency for Maintenance of the Bishops. And therefore have need of some Supply.

2. A Plurality. It is also to be considered, whether this Dispensation may have Continuance. So as only learned Men, being Bachelours of Divinity, or Preachers lawfully allowed, may enjoy the same; the distance between the Benefices not exceeding twenty Miles. With a *Proviso* also, that the Party dispensed withal preach at the Benefice, whereupon he commonly dwelleth not, thirteen Sermons every Year, according to the Queen's Injunctions; and also keep Hospitality there eight Weeks in every Year at the least.

3. Legitimation. This kind of Dispensation, which is the enabling of Men base-born, to take Ecclesiastical Orders and Promotions, seemeth not convenient to be used, but where there is good Proof of great Towardness in Learning, and of godly Disposition in the Party so Dispensed withal. For that Bastards seldom prove profitable Members of God's Church. Which is likewise to be considered of in the said Case.

4. *Non-Residence.* To be considered, whether this Dispensation may be granted for some short time only, for Recovery of Health, or such like urgent Cause, and not during Life, or for any long time; as it hath been heretofore used. A N N O
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5. *Licence to eat Flesh.* Whether this Dispensation be to be continued for some Persons.

6. *Creation of Notaries.* Whether this Faculty be to be retained still in Actuaries and Scribes.

7. *De non promovendo.* Whether in case of the Prince's Service this Dispensation may be granted to a Doctor of the Civil Law, to enjoy some kind of Ecclesiastical Promotion, notwithstanding he be not within Orders.

II. *Dispensations to be utterly abolished.*

1. Trialities, and Faculties for more Benefices, or for so many as the Parties could get.

2. Dispensation for Children and young Men under Age, to take Ecclesiastical Promotions.

3. Dispensations, called by the Name of *Perinde valere*, making Grants good which by Law were void, and a Right grown to some other Person.

4. Dispensations to take all Orders of the Ministry at one time.

5. Dispensations to take Orders out of their own Dioceses at any other Bishop's Hands.

6. Licences to Marry without Banes asking, and out of the Parish Church of any of the Parties.

These Propositions of the Archbishop concerning his *Faculties*, were allowed and approved of by the Queen's Council, according to his Judgment about them; as I find in an Authentick Writing signed by the Hands of divers Lords and others of the Privy Council, under these two Titles aforesaid:

The Bishop's
Judgment
concerning
Faculties ap-
proved by the
Council.

I. Dispensations to be utterly abolished, as not agreeable to Christian Religion in the Opinion of the Lords of the Council. And then follows the Mention of Trialities, and the other Dispensations aforesaid, disallowed by the Archbishop.

II. Dispensations left to the Consideration of the Lords of the Council and by them allowed, as they be here qualified. And then follows the Mention of *Commendams*, and the rest set down in the Archbishop's Paper, and in the Archbishop's very Words. Signed by these Names, N. Bacon, Will. Burghley, E. Lincoln, Tho. Suffex, Arundel, F. Bedford, Fr. Knollys, Jam. Croft, Walter Mildmay. Dated 20 June 1576.

Now for the better understanding of the State of this Faculty-Office, and the various Dispensations granted out of it, and the respective Fees, a Table thereof was drawn out, for the Inspection and Consideration of the Privy Council. Which I have exemplified in the *Appendix*.

N. V.

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1576.

Studies the
Regulation of
of his other
Courts.

And as these were his Cares for the Reformation of his Court of *Faculties*, so he was bent much, now upon his first Access to this See, upon the regulating of the rest of his Courts, *viz.* the *Arches*, the *Audience* and *Prerogative*. In order to this by his Letters he required several of the most learned Civilians and Judges of those Courts, as *Jones, Aubrey, Harvey, Yale, &c.* to deliberate well with themselves, and then to shew him their Opinions in Writing of the present Abuses, and their Judgments for the rectifying and redressing thereof. And for the clearer and fuller understanding of these things, I shall not think much of the Pains to set down here some of their Letters to our Archbishop.

Dr. Jones's O-
pinion there-
upon.
MSS. G. Petyt
Armig.

And first, Dr. *Henry Jones* on the 25 *April* delivered his sense of these Matters in these Words: "After my Duty most humbly pre-
"mised unto your Grace. For as much as it pleaseth the same, in-
"tending to reform Abuses, and to establish good Order for the due
"Ministration of Justice, and taking away of Delays, in proceeding in
"Causes in the Courts of the *Arches*, *Audience* and *Prerogative*; and
"therefore to require me to declare what Disorders I do know in the
"said Courts, and which way in mine Opinion the same may be best
"reformed, touching the Advocates, Proctors and Registers there-
"of: It may please your Grace to understand, that divers Archbi-
"shops, your Grace's Predecessors, have in times past, minding the
"like Reformation, made very good Statutes for the Court of the
"Arches, as well touching the upright and due Ministration of Ju-
"stice with all convenient Expedition, as the Duties of the Advo-
"cates, Proctors and Registers, in avoiding of all Delays in Suits,
"and of evil Name and Fame in their own Lives, with a sharp Pu-
"nishment for the Transgressors thereof. And every Person at his
"Admission taketh an Oath to observe the same, so far as they be
"not contrary to the Laws of the Realm. Yet all the Judges of the
"said Court for my time have neglected to see the said Statutes duly
"kept and put in Execution, as they were bound, and should have
"done. The which thing I take only to be the very Cause of all e-
"vil Disorders and Abuses in the said Court. And if your Grace
"did hear the said Statutes read for the Court, and all Persons that
"belong to the same, I trust they should satisfy your Grace in all
"Respects. So that nothing were better in mine Opinion to reform
"the whole Court, and the Abuses therein, than to cause the Judge
"of the said Court to see carefully the said Statutes put in Exe-
"cution, and kept by every one of the Court according to his
"Duty.

The Arches.

The Audience.

"And as concerning your Grace's Court of the *Audience*, there be
"some good Statutes made for the same, touching good Order and
"Expedition to be had in matters: The which be not well kept;
"neither any Person of that Court striveth to keep them. It
"were to be wished, that your Grace should supply them by the Sta-
"tutes of the *Arches*, and cause all Persons that will exercise in the
"same Court to be sworn likewise for the keeping of them. Then
"the Judge may better cause every Man to do his Duty, and pro-
"ceed in Matters without frivolous Delays.

"And

“ And for the *Prerogative Court*, I know of no Statutes that have
 “ been made by any Archbishops for good Order in the same, either
 “ touching the Judge, Advocates, Proctors, Register, or Expedition in
 “ Causes without all Delays: notwithstanding it hath as great need of
 “ Statutes and good Orders, as any of the other Courts, and rather
 “ more. For commonly in the other Courts the Matters be not of
 “ such weight, as they be in the *Prerogative Court*. And altho’ the
 “ Nature of Matters of that Court doth vary somewhat from the Pro-
 “ ceedings of the other Courts; yet a great Number of the Statutes
 “ of the *Arches* may well serve for good Order, and cutting off all De-
 “ lays in Suits in the same Court. And your Grace may add other
 “ Statutes to them as occasion shall serve. And in mine Opinion it
 “ were well to provide, that when a Caution is entred to stay the Pro-
 “ bation of a Will, or the granting out of Letters of Administration,
 “ till he be privy that entred it, being in that City, it were well to stay
 “ so small a Time, as to hear what the Party can alledge. *Item*, Not
 “ to grant out the Second Letters of Administration before the First be
 “ called in, or declared to be void. *Item*, That Letters of Admini-
 “ stration be not granted out in hast to any Person that comes in Post-
 “ ways for them, but rather staid for a few Days. *Item*, Always
 “ sufficient Bonds to be taken, when Letters of Administration be
 “ granted out to a Person, and especially during the Minority of Chil-
 “ dren. *Item*, That the Proctor that will have a Testament proved,
 “ wherein divers Executors be named, be sure of their Consent in
 “ whose Name he desireth the Probation.
 “ And thus much I thought of presently to certifie your Grace,
 “ whom God have always in his blessed Tuition. From the *Doctors-
 “ Commons*, the 25th of *April*.

A N N O
 1576.
 The Preroga-
 tive.

To your Grace at Commandment
 most humbly, Henry Jones.

Upon the backside of this Letter is writ by Archbishop Grindal’s
 own Hand, *Dr. Jones of the Arches*.

The next Civilian was *Dr. Harvey*, who on the 28th of *April*, sent
 into the Archbishop his *Remembrances* touching Reformation of cer-
 tain Disorders in his Courts of the *Arches*, *Audience* and *Prero-
 gative*.

“ *First*, That the Statutes of the *Arches* be not truly observed; *Dr. Harvey’s*
 “ whereupon earnest Order is to be taken with the Dean of the *Opinion*,
 “ *Arches*, and the Judge of the Audience for the observance thereof.
 “ *Secondly*, *Item*. That the said Statutes be chiefly broken, in that
 “ some of the Proctors prosecute Controversies in the *Arches* without
 “ the Assistance and Advice of any Advocate, wherein they be great-
 “ ly noted to advance their own Gain, and hinder others, contrary
 “ to the Estimation of the said Courts, and the very good meaning of
 “ a Statute of the said Court of *Arches* in that Case provided.
 “ *Thirdly*, *Item*, For the sure Observation of the said Statute, or-
 “ der may be given, that none of the Judges of the said three Courts
 “ should Seal any Citation, or admit in Court any Libel or Allegation

H h h

“ in

A N N O
1576.

“ in Writing, without the Subscription of an Advocate. Nor that
“ any Proctor should attempt the Defence of any Defendent without
“ the Advice of an Advocate. For this is the true meaning of the
“ said Statute.

“ *Fourthly, Item,* It is greatly to be wished, that Order may be ta-
“ ken for the Advocates, to have the Writing of some special Things
“ exhibited to the Courts; whereby the Advocate might have for the
“ better Relief to set one *Clark* on work. For altho’ by the Learning
“ and Labour of the Advocates divers Writings be penned and cor-
“ rected; yet the Gain of the fair writing thereof remaineth altoge-
“ ther in the Proctors. And if this thing were earnestly provided for,
“ then the good Estate and Estimation of all the Courts would be
“ greatly amended in divers respects. But if the Order be not taken
“ substantially touching this Point, the Matter may grow worse
“ than it is.

“ *Fifthly, Item,* That Order may be given that nothing may be ex-
“ hibited in Writing in any of the said Courts, but in the Latin
“ Tongue; and that without Abbreviatures, or cutting off Syllables,
“ which the Law Civil reproveth. For it is a Cloak of Ignorance,
“ and hindereth the Proctors and their Clerks from sufficient Know-
“ ledge in the Latin Tongue.

“ *Sixthly, Item,* That the same Statute and Order should be pre-
“ scribed to the Court of *Audience* and *Prerogative*.

“ *Seventhly, Item,* It were to be wished, that the Writing of Pub-
“ lick Acts and Examination of Witnesses should not be committed
“ but to such as were of an approved Honesty, and of convenient
“ grave Years. And herein a good Enquiry is to be made, that ma-
“ ny intolerable Faults be not committed.

“ *Eighthly, Item,* That is worthy of a good Consideration to know
“ what the Register of the *Audience* payeth yearly for the Exercise of
“ that Room. For it is a Provocation to commit many Evils, besides
“ a slanderous Example, that the Register of that Court should be sub-
“ ject to a Yearly Pension.

“ *Ninthly, Item,* If a Reformation be thought necessary to be esta-
“ blished for the said three Courts touching the former Articles, then
“ it may be thought expedient also, for avoiding Inconveniences of the
“ Alteration and Inequality, that the like Reformation and Orders be
“ procured to be exercised within the Courts of the Bishop of *London*,
“ Dean and Chapter of *S. Paul’s*, and the Archdeacons which exercise
“ Jurisdiction within *London*, as the State of every Court requireth.

“ *Tenthly, Item,* For the due Consideration of the Abuses and Re-
“ dresses, it were expedient, that some Persons of Integrity and Skill
“ were appointed to enquire of these and others too long to be re-
“ hearded. They to determine or signifie of the Order and Manner
“ of the Redress.

In the same MS. Volume whence I extracted this, is a Discourse also
De Decano Arcuum, & Vicario Generali: Which by Archbishop *Grin-*
dal’s own Hand upon the Paper, appears to have been also of *Dr. Har-*
vey’s writing, for the Archbishop’s use.

Dr. *Aubrey* also wrote very largely to the Archbishop, *Apr. ult.* concerning the same Subject: Which beginneth thus, " My Duty humbly remembred unto your good Grace. For the satisfying of your Graces Commandment by your Letters of the 7th of this Present, in my Opinion there are, by sundry your Predecessors, very many good Ordinances already made, for the good Order of your Court of the *Arches*: which by your Grace, and as your Leisure may serve, and by others of your Appointment, may be considered. And such as by the Alteration of the Time, and of the general State of the Realm are not meet for the present time, or are grown to Disuse; as all those of Appeals, *Tuitories*, and such other, may be cut off, and the rest may remain in force by your Grace's Authority, with such now as your Grace shall think needful, or convenient to be added, &c. And then he proceeds at large to Particulars.

A N N O
1576.

Dr. *Aubrey's*
Opinion.

Dr. *Yale* also, who was Judge of the Court of *Audience*, thus signified his Mind to the Archbishop, for the Reformation of that Court.

The Opinion
of Dr. *Yale*.

" In your Grace's Court of *Audience*, as in all other your Courts, so things be out of Order, that few Things be as they should be [Matters] of Obedience confounded, Place and Callings little regarded; those Persons most insolent which ought to be most submiss; those most neglected which ought to be most reverent, Popularity of late so prevailing, that Severity of good Government is condemned. Good Orders and Statutes sworn, rejected; Gainful Customs contrary to Oaths, for Laws received; used Pains and Diligence is turned to Looseness, more griping of Gains than ever before. Handling of Causes is made an Art of Gain; and prolonging of Suits a Point of Cunning. Stiles and Customs formed for Commodity, observed as Laws; Oaths and Perjuries by Custom made Current; with many mo lamentable Disorders, too long particularly to be recited; which all good Men do wish reformed, and now do hope the same.

" For Redress whereof mine Opinion is, that necessary it is to give out Statutes to rule all your Grace's Courts, with few Additions respecting the several nature of Causes that be handled in your several Courts: And that the same Statutes may be better observed than they are, and to avoid such horrible Perjuries as wilfully be committed in the voluntary neglecting of them, being sworn publicly unto by Judge, Advocate and Proctor; that greater Pains, and more severe Punishments be imposed upon all the Judges not urging due Observation thereof; and upon all other Transgressors. For if any one of your Grace's Courts, careless of Duty, for Friendship, Fame, Gain, or any other respect, by winking, do leave your Practitioners to their own lawed practised Liberty, thidder will they all run, and therein their old Customs will contain the good Orders of the rest. This effectually finished, I trust, would induce a general Reformation, beneficial to the Subjects, godly and honourable to your Grace. And this might take speedy Execution, if it like your Grace forthwith to make choice of two or three to collect of the Statutes of the *Arches* so many as be good and godly, supplying in few words Reformation in things necessary. And the same to reduce unto one Book, to be committed unto your Graces liking; and

A N N O “ and then considered, to be given as Laws to be observed in all
1576. “ your Graces Courts.

Tho. Yale Auditor.

*Yale and Clerk
contend for
precedency.*

Upon occasion of the Archbishop's Enquiries into his Courts, as hath been already shewn, some Controversie happened between two of his Officers for Precedency, viz. his Vicar general, who was also his Chancellor, Dr. Yale, and his Official of the Arches Dr. Bartholomew Clerk; very learned and ingenious Men both. This begat two singular Discourses in Writing; Which I have seen among the MSS. of Mr. Petyt of the Inner Temple. The first is a learned Argument of Dr. Yale under his own Hand intituled, “*To the reasonless Challenge of the Official of Canterbury Court of the Arches, claiming Superiority above the Vicar General, the Official Principal, and the Chancellor of the Bishop of Canterbury.*” Where it shall appear both by Law and Reason, and Custon, that the said Official is neither equal to the Vicar General, nor Superior to the Official Principal, and much inferior to the Chancellor. This provoked another Paper composed by the said Dr. Clerk, very fairly and learnedly by him written, which he intituled, “*The reasonable Answer of the Official of the Arches, who never made challenge to Superiority:*” But being challenged by him that pretendeth himself Vicar General, and nameth himself Official Principal, and weeneth himself Chancellor of Canterbury, is driven to defend the ancient Dignity of the Court of Arches, and Official thereof; not with triple Titles and gay Terms, but by Reason, Law and Statute. On the back of this Paper is written with Archbishop Grindal's own Hand, *Decan de Arcubus*, 23 May 1576. Whereby it appears this Controversie came before him, and the Papers on both sides writ for his Information.

*An Ecclesi-
astical Com-
mission.*

A new Commission for Ecclesiastical Causes was now necessarily to be granted forth by the Queen for the Archbishop; who was next under the Queen the chief Inspector and Corrector of Matters pertaining to Religion, for the Peace and good Order of the Church. The Queen therefore dispatched this Commission Apr. 23. 1576. To the Archbishop were joyned in the Commission the Bishops of London, Winton, Ely, Wigorn, S. David's, Norwich, Chichester, Rochester, and the Suffragan of Dover; together with Sir Tho. Smith, Sir Francis Walsingham, Secretaries of State, Sir Roger Manwood L. chief Baron, Tho. Godwin Dean of Cant. Alexander Nowel Dean of S. Pauls, Gabriel Goodman Dean of Westminster, John Whitgift, Master of Trinity College Cambridge, Tho. Sackford, Tho. Wylson LL. D. Master of S. Katharines, Sir Gilbert Gerrard, Master of the Rolls, Sir Tho. Bromley, Sir Anth. Cooke, Sir Henry Nevyl, Tho. Watts, Davy Lewis, Tho. Yale, Bartho. Clerk, John Hammond, Civilians, and many others. The cause of this Commission is specified to be divers Seditious and Slanderous Persons, that daily invented and set forth false Rumours, Tales and Slanders against the Queen and Her good Laws and Estates, and published divers Seditious Books; meaning thereby to move and procure Strife, Seditions and Dissensions among the Queen's Loving
and

and Obedient Subjects. The Commissioners were empowered to take Cognizance of these, and to inquire into, and determine all Enormities, Disturbances, Misbehaviours, Offences, Assaults, Frayes, Quarrels, done in Churches or Church-yards, or against the Divine Service, or the Ministers of the same. Also, to search out, correct and punish such as willfully absented themselves from the Church and Divine Service: And commanding, that the Penalties and Forfeitures by such incurred be duly levied. Also, to Visit, Reform and Redress in all Places, all Errors, Heresies, Schismes, Abuses, Spiritual and Ecclesiastical, and the like. Also, to frame, and advertise the Queen of such good Orders and Statutes, as they should judge meet and convenient for the Use of such Cathedral and Collegiate Churches, Grammar Schools, and other Ecclesiastical Corporations as were founded either by K. Henry VIII. K. Edward VI. Queen Mary, or the late Cardinal Pool; the Statutes whereof were either none at all, or imperfect, being made at such time as the Crown and Regiment of the Realm was Subject to the foreign usurped Authority of the See of Rome. And in order thereunto, to cause the Statutes of those Places, touching their Erections and Foundations, to be brought in and exhibited before them; that so the Queen might alter, make and establish other Statutes, Rules and Ordinances, according to the Act of Parliament thereof made in the First of Her Reign. Also, She deputed, and appointed, them, or any three of them, to take the Oaths for the Queens Superiority, Spiritual and Ecclesiastical, over all States and Subjects within Her Realm, given to Her by two Acts, of all Archbishops, Bishops, and all other Ministers Ecclesiastical, and other Persons compellable by any of the said Acts: And in case of Refusal, to certify the Queen under their Seals. This is but a short and imperfect Abstract of this Commission, being too long to be here inserted at length. But the Nature and Form of these Instruments being now somewhat more rare, having been so long disused, I think it not amiss to place it among the Papers in the *Appendix*.

ANNO
1576.

N. VI.

The Commissioners and Officers and Session.

Out of the *Cotton* Volume whence I extracted it, I find this further Light into this Commission, by what is writ down in two or three Pages after, if indeed it belong to the same Commission. These are said to Constitute the Court. First, The Commissioners, the Archbishop, the Bishop of *London*, *Elmer*, and other Bishops, and divers others, Doctors, Knights and Esquires. Register and Actuary, *Edward Barker*, and his Deputy, Mr. *Bedel*, a Cryer, the Bishop of *London's* Gentleman Apparitor. The Court was kept the next day Forenoon and Afternoon, after the Delegates Court, in the Consistory of *S. Paul's*. All these Offices were in the Queen's Gift, and at Her Disposition. The Archbishop for his State sat in Commission at his Palace at *Lambeth* with other Commissioners Associates every *Thursday* in the Forenoon: And on other days in the Consistory, as the Bishop of *London* or other Commissioners did.

A N N O

1576.

C H A P. VII.

Redmayn, the Archbishop's Chaplain, becomes Archdeacon of Cant. Consecrates two Bishops. The Queen's Letters for the Bishop of Man. A Metropolitcal Visitation. Commissions for Visiting. Injunctions and Articles. Puritans. His Course with them.

The Arch-
bishop's Chap-
lain made
Archdeacon.

THE Bishops of Rochester hitherto of the Queen's Reign had held the Archdeaconry of Canterbury in Commendam. Now Freke, the present Bishop being to be removed to another See, the Archbishop laboured to break that Custom, which he saw had great Inconvenience in it; and that the annexing of that Office to the See of Rochester had done very much harm in the Diocess of Canterbury. And having a learned and deserving Man his Chaplain at this time, (*William Redmayn* by name) and who had proved himself a good Preacher by a Sermon before the Queen, the Archbishop had solicited Her once and again, (whilst he was in Her Majesty's Presence,) that he might have the Archdeaconry: He obtained also Secretary *Walsingham* to do the like. And now in April he acquainted the L. Treasurer what Steps he had made in this Business, adding that his good liking of this Suit known to Her Majesty (mentioning to him also the very good Sermon, as he stiled it, he had lately made at Court) would much forward his Cause. Which no question he did out of his real Respects to this Archbishop. And his Request took Effect. Which Redmayn was of such desert, that he was afterwards advanced by the Queen to the Bishoprick of *Norwich*.

Bishops Con-
secrated.

In the Month of April our Archbishop Consecrated two Bishops. The former was *John Piers* Dean of *Sarum*, lately elected to the See of *Rochester*; whose Election the Archbishop Confirmed, April the 4th. And the next day in his Chapel at *Lambeth* performed to him the Office of Consecration, assisted by *Edwin* Bishop of *London*, and *Robert* Bishop of *Winchester*. And Apr. 15. following, he Consecrated *John Merric*, M. A. Bishop of *Sodor* or *Man*, assisted then also with the Bishops of *London* and *Winton*. For though the Diocess of *Man* was in the Province of *York*, yet *York* being now vacant the Archbishop of *Canterbury* performed the Consecration of the said Bishop, by special Letters from the Queen in that behalf.

The Queen's
Letters for the
Consecration
of the Bishop
of Man.
Grind. Regist.

Which Letters, recognizing the Title of the Earls of *Derby* to Nominate Bishops to this See, and the Form of the Queen's Acceptance, may perhaps be worth reciting in this Place. *Cum per dilectus & perquam fidelis Consanguineus noster HENRICUS Comes Derby, ex Indultis & Largitionibus Progenitorum nostrorum, Regum & Principum hujus Regni nostri Angliæ Progenitoribus suis Comitibus Derby ab antiquo fact. & elargit. eidem Comiti, Heredibus & Successoribus suis rite & legitime confirmatis, & longo usu stabilitis, jus habeat Patronatus, Nominationis, Presentationis, & Dispositionis Episcopatus in Insula de MAN Eboracen. Provinciæ, in qualibet ejus vacatione; ita quod dict. Episco-*
patu

patu quacunque ratione vacante benè liceat eidem Comiti, Hæredibus & Successoribus suis quacunque Personam Dignitati hujusmodi idoneam & habilem ad eundem Episcopatum nominare, &c. ipsumque in Episcopatum hujusmodi confirmare, munusque Consecrationis eidem conferre, inaugurationem quoque sive Installationem in realem & corporalem ejusdem Episcopatus Possessionem cum suis Dignitatibus, Præeminentijs, Privilegijs, Juribus, & Immunitatibus quibuscunque petere & obtinere, &c. Then the said Letters proceeded to set forth, how the said Earl of Derby had by his Letters to the Queen under his Seal presented this Merric to the said Bishoprick; humbly praying, that She would graciously accept and admit the said Presentation. Therefore, (as the Instrument proceeds) Sciatis, &c. Know ye that we do accept the said Presentation, and yield our Assent and Favour. Then signifying Her Pleasure, that he, the Archbishop should Confirm and Consecrate him Bishop of Man.

ANNO
1576.

This Year he entred upon his Metropolitcal Visitation. His Visitation of his own Church at Canterbury, visiting both the Cathedral Church and Members thereof, commenced May the 16th 1576. The Names of the present Dean and Prebendaries were as follow.

Visits Metro-
politically.

Thomas Godwin DD. Dean:

Thomas Willoughby

William Darrel

Steven Nevinson

Andrew Peerson

Will. King

Paul French

Geo. Bullen

John Bungey

John Hill

Anthony Russh

Thomas Lawse

John Winter.

After some entrance made, Richard Suffragan of Dover, and Thomas Godwin the Dean were Commissionated by the Archbishop to prorogue this Visitation to March the 1st. And thence he sent out another Instrument to prorogue it to the 10th of June next following. Then prorogued again from the 10th of June to the first of March following. The Reason of which Prorogations perhaps might be, the Cloud the Bishop lay under from the Queen, of which we shall hear hereafter.

Commissions were also issued out from the Archbishop for the Visiting of other Sees; which he committed partly to his own Officers, and partly to the Bishops of the Sees themselves, according as he approved of them. This Visitation was adjourned from time to time for the greater Convenience: so as it was on foot for divers Years.

Commissions
for Visitation.

Thus he issued his Commission for the Visitation of the Church, City and Diocese of S. David's, to Richard Bishop of S. David's, and Lewis Guin, M. A. his Vicar General, March 28. 1576.

S. Davids.

Another Commission to visit the Church of Wells, to Gilbert the Bishop, and Thomas Yale, LL.D. dated August 17. 1576.

Wells.

Another Commission, to visit the Church, City and Deanry of Bristol, to Tho. White, LL.D. Chancellor of Edmund Bishop of Sarum, and to Toby Matthew, D. D. Archdeacon of Bath, June 14.

Bristol.

1576.

A N N O 1576. To whom by another Commission was added *Felix Lewis*,
1576. LL. D.

Chichester.

Another Commission went forth to visit the Church of *Chichester*. For tho' I do not find the Commission entred in the Register; yet there is an Inhibition to *Richard* the Bishop of the said Diocese to forbear to Visit. Dated *Apr. 9. 1576.* And another Inhibition to the Dean and Chapter, and another to the Archdeacon.

Bangor.

Another Commission to visit the Diocese of *Bangor*, to *Nicolas* Bishop of *Bangor*, and *Tho. Yale*, LL. D. dated *May 2. 1576.*

Glocester.

Another for the City and Diocese of *Glocester*, to *Laurence Humphrey*, and *Herbert Westphaling*, S. T. P. P. *Rob. Lougher*, LL. D. and *Arthur Samle*, M. A. Dated *July 14. 1576.* But *Westphaling* and *Lougher* only Visited, and gave Injunctions in Latin, to the Dean and Chapter of *Glocester*, *Dec. 1. 1576.* The Sum whereof consisting in eight Articles were to this Tenor;

Injunctions
for *Glocester.*

" That those that were as yet called *The Statutes of the Church*,
" should be still so reckoned, esteemed and observed by the Dean,
" Prebendaries, &c. That every first Lord's Day of the Month, there
" should be a Communion Celebrated in the said Church of *Glocester*:
" And that all the Prebendaries and lesser Canons and other Ministers
" come oftner to it: Whereby they might celebrate the Memory of our
" Lord's Death, and give a Testimony of their Brotherly Charity and
" Mutual Love, and might shine forth to others in their good Examples.
" That every time the Communion is celebrated there be a Sermon,
" or some Exhortation by the Dean or some Prebendary. That there
" be a general Chapter, at least in every Year, at the Feast of *S. Andrew*,
" the Day before the Annunciation of the Blessed Virgin, and
" the Day before *John Baptist*; to deliberate concerning Affairs, for
" the Profit and Honour of the Church. That in all those general
" Chapters, the Dean, or Vice-Dean in his Absence, the other Pre-
" bendaries assisting, call before them all the Petty Canons, and pre-
" scribe and enjoyn them some Portions of the Holy Scripture to be
" read, learned, or according to their Power to be explained by them,
" against the next general Chapter. That the Dean, Prebendaries
" and Petty Canons (unless Sickness hinder) use those Hoods, that
" Habit, and those Caps which it becomes Ecclesiastical Persons to use,
" and not oppose the Queen's Majesty's Injunctions, or Ordinations,
" or Articles, made by certain of the Queen's Commissioners, viz. *Mat-*
" *thew* Archbishop of *Canterbury*, *Edmund* Bishop of *London*, *Richard*
" Bishop of *Ely*, *Edmund* Bishop of *Rochester*, *Robert* Bishop of *Win-*
" *ton*, *Nicolas* Bishop of *Lincoln*, *Jan. 25.* in the Seventh Year of
" the Queen. That no Grant of any Feode, Fee or Farm be hence-
" forth made to any by Dean and Chapter, under the Seal of the
" Church, either for the Term of Life, or for Term of Years, be-
" fore all those Grants of Fees, which have been already made be
" vacant, under pain of Deprivation. And because the Nave of the
" Church and the Churchyard in many Places wanted Reparation, that
" they should lay out every Year twenty Mark out of the Goods of
" the Church, till all were fully Repaired. These Articles the Arch-
" bishop did allow, subscribing his Hand thereunto.

Yet

Yet another Commission went forth this Year, dated *Septemb. 1.* *ANNO*
to Visit the Church, City, and Diocese of *Hereford*, to *John Bulling-* 1576.
ham, S. T. P. *John Langford*, and — *Lloyd*, LL. D. D. — *Thorn-*
ton, B. D. and *Robert Philles*, Clerk. *Hereford.*

The Church as well as Diocese of *Bangor* was also Visited this *Bangor.*
Year: and these Injunctions were then given to the Dean and Chap-
ter of the Cathedral Church, and others of the Clergy of that Dio-
cese, by the most Reverend Father in Christ, *Edmund* Archbishop
of *Canterbury*, Primate of all *England* and Metropolitan in his Me-
tropolitane Visitation of the said Diocese of *Bangor*, as it is exprest in
the Register. Which were as follow.

“ *Imprimis*, That the Dean and Prebendaries of the said Cathe- *Injunctions*
“ dral Church, and every of them, which are bound by the Queen’s *for the Dio-*
“ Majesty’s Visitors Injunctions, to Preach in the said Cathedral *cese.*
“ Church, do and execute the said Sermons in their proper Persons,
“ every of the Times to them especially appointed; except for rea-
“ sonable Causes they obtain of the Bishop of the said See, to perform
“ such Sermons, and every of them, by some other Learned Men;
“ upon the pain of 20*sh.* to be levied of the Fruits of their Living,
“ to the Use of the Cathedral Church, so often as herein any of them
“ shall offend.

2. “ *Item*, That the said Dean and Prebendaries shall make the said
“ Quarterly Sermons, and every of them, upon the Days limited in
“ a certain Table hereunto annexed, upon the foresaid Pain. And
“ that the said Table shall be set up in a Frame within the Choir of
“ the said Cathedral Church, that the Days of such Sermons may be
“ publickly known.

3. *Item*, “ That every other Prebendary having any Church or
“ Churches to his or their Prebends annexed, shall make in their pro-
“ per Persons one Sermon in the said Cathedral Church yearly upon
“ a Sermon-day also to be limited by the Bishop there; except upon
“ reasonable Causes, to be allowed by the said Bishop, he or they be
“ permitted to do the same by some other Learned Man; upon the
“ Pain aforementioned.

4. “ *Item*, That the said Dean and Prebendaries diligently and
“ carefully look quarterly, that Schoolmasters, Ushers, and Scholars
“ of the Grammar-School there erected, observe and keep the Statutes
“ and Ordinances of the same School. And that once every Year a
“ full and perfect Account be made of all the Revenues belonging to
“ the said School, before the Bishop there, or his Substitute, the first
“ Week of *November* yearly, without any Fraud, Delay or Collu-
“ sion.

5. “ *Item*, That every Archdeacon of the said Diocess within his
“ Jurisdiction do diligently exhort the Parsons, Vicars and Curates,
“ to apply the Study of Holy Scripture, to avoid Idleness, and un-
“ seemly Apparel. And the Defects and Disorders in that behalf
“ from time to time, by himself or his Official, to detect and present
“ to the Bishop.

6. “ *Item*, That every Minister or Priest in the said Diocess, not
“ Licenced to Preach, having any Benefice with Cure, execute in his

K k k

“ own

A N N O 1576. " own Person, once at the least every half Year, in every his Benefice with Cure, the whole Service of the Church: And also then " and there minister the Holy Communion, upon Pain to forfeit of " the Fruits of every such Benefice 5 l. for every such Default, to be " employed by the Bishop to the Poor of the same Parish.

A T A B L E of the Times appointed for the Ordinary Sermons, which the Dean and certain Prebendaries of the Church of Bangor are yearly bound to make in the same.

The Dean, Dr. Rowl. Thomas	} must Preach the first Sundays of	—Christmas Day, Easter Day.
The Archdeacon of Bangor, } Dr. Edm. Mewrick		January, April, July, October.
The Archdeacon of Anglesey		February, May, August, November.
The Prebendary of Llanvain } Richard Owin		March, June, September, December.

" In Witness and Testimony of all which Premises, We, Edmund " Archbishop of Canterbury abovesaid, to these Presents have put our " Seal, Yeoven in our Mannor of Lambeth the 25th of Febr. in the " Year of our Lord 1576, and in the Second Year of our Translation.

Landaff.

The last Commission, issued out this Year from the Archbishop, was for Visiting the Church of Landaff: which bore date, March 12. The Commissioner was William the Bishop of the said See.

Asaph, Exeter, Bath & Wells.

Commissions were also issued out this Year for S. Asaph, Exeter, and Bath and Wells.

The Visitation of the next Year (for I will here set them down together) were these that follow.

Winton.

A Commission was granted to Robert Bishop of Winchester, dated May 2. 1577. to Visit the said Church.

Oxon.

Another dated May 25. 1577. for Visiting of the Church, City and Diocess of Oxon; and Herbert Westphaling, S.T.P. and John Kennel, L.L.D. appointed thereto.

But these Visitations proceeded not further, as yet, by reason of the Troubles the Archbishop about this time fell into, until the Year 1580, when we shall hear more.

Articles for this Visitation.

For all this Metropolitcal Visitation the Archbishop prepared general Articles to be inquired of, in all and singular Cathedrals and Collegiate Churches within the Province of Canterbury. The first was concerning the Ministration of Justice indifferently and incorruptly, in the Bishops and their Officers; and concerning their due Punishment of Vice and Publick Crimes without corrupt Commutations. Concerning good Government, and aiming at God's Glory, and Godly Quietness of the Church in Bishops, Deans and Chapters. Account to be made concerning Grants, Patents and Advowsons, Sales and Offices, confirmed by the Chapters. Concerning the Residence of Deans and

and Archdeacons, and other Dignitaries of the Churches. Concerning the Celebration of Divine Service and Sacraments according to the Queen's Injunctions. Concerning Grammar Schools, and the pious bringing up of the Youth. Concerning due Obedience of Officers and Ministers of the Cathedral Churches. Concerning Simony, Swearing, Adultery and Uncleaness in Officers and Ministers, or other Crimes. Concerning Reparations, &c. These Articles shall be found at full Length in the *Appendix*, as some remaining Testimonials of our Archbishop's Pains and Diligence in his Government.

A N N O
1576.

N. VII.

These Visitations of the Churches and Dioceses of his Province brought in considerable Benefit for Procurations. Which were to be returned in, from the Visiters in Commission to the Archbishop. And sometimes the Archbishop did require a Bond of those he deputed his Commissioners for the due Payment. Such a Bond did *William* Bishop of *S. Asaph* give of 100 l. Penalty. The Condition of which was, "That whereas the most Reverend Father in God by his Letters of Commission, had granted full Power to the said Reverend Father *William* Bishop of *S. Asaph*, to Visit for him, and in his Name, the said Diocese, and to receive, perceive and take to the Use of the most Reverend Father in God, all manner of Procurations due to be paid unto the said most Reverend, in Respect of his said Metropolitane Visitation; which said Procurations so due do amount to the Summ of 55---14---5. If the said *William* do well and truly pay, or cause to be paid, &c.

Procurations.

Grind. Reg.

Hitherto concerning the Archbishop's Visitation of his Province *Jure Metropolitico*. Now proceed we to some other particular Matters. Many now were very zealous for the new way of Discipline in the Church, conformable to that practised at *Geneva* by *Elders*. Which was quite different from the ancient and present Government by *Bishops* and their Officers. The same laboured to bring in a new Form of publick Prayer in the room of the *English* Liturgy. These Persons who were for these Innovations, had their separate, Religious Meetings, and more privately had exercised their Discipline hitherto. But now they brake out in *Northamptonshire* and *Warwickshire* to act these Matters more openly to the making of great Hubbubs and Disturbances, by their Endeavour of setting it up in the Parish Churches. In the beginning of *June*, the News of this came to the Court; and the Queen was highly offended at it. No less than three Letters were sent from Court to our Archbishop concerning these Matters. The 7th of *June* the Earl of *Leicester* signified to him the said Disorders. Soon after that, Mr. Secretary *Walsingham* informed him of the same, and that by the Queen's special Commandment. Presently after the L. Treasurer also gave him notice thereof, and withal the Names of two of the chief Sturrs of these Matters, viz. *Paget* and *Oxenbridge*. What the Archbishop hereupon did, was, that upon the first Letters he received hereof, he wrote both to the Bishop of *Peterburgh* and of *Coventry* and *Litchfield*, (in whose Dioceses those Counties were) to see these things reformed; or to require assistance from above, if need were either from himself, or the Ecclesiastical Commission. And within a few days he wrote again to the Bishop of *Peterburgh*, to enquire

The Puritans
set up their
Discipline.

Letters from
the Court to
the Archbi-
shop here-
upon.

ANNO 1576. quire diligently of the doings of *Paget* and *Oxenbridge*, and to cause them to be sent up with Expedition. But fearing the said Parties were supported by some Men of Countenance in those Countries, being of the Laity, therefore he signified to the L. Treasurer, that the Lords of the Council themselves had need in his Opinion to take some Pains with such; that the better success might follow: And what his thoughts further were of these Matters, he would suddenly come to Court, and discover to the L. Treasurer.

C H A P. VIII.

Zanchy's Letter to the Archbishop, Congratulatory. Johannes Sturmius. The Archbishop's Mediation for him. Inhibitions issued from his Courts. New Trouble about his Court of Faculties. Exercises or Prophefying. Regulates them. Dr. Julio; the Archbishop's judgment in his Cause. His excellent Letter to the Queen concerning the Exercises. Whether Leicester were offended with the Archbishop for Julio's Business. The Archbishop under the Queen's Displeasure. Embring days and Lent. The Observation of them commanded. Colliton Haven. Bishops made.

Zanchy Congratulates the Archbishop.

IT was about this time, in the Month of July, that *Hierom Zanchy*, the learned *Italian*, now Professor at *Heidelberg*, and formerly acquainted with our Archbishop in the days of his Exile at *Strasburg*, sent a Congratulatory Epistle to him, occasioned by his Advancement to the See of *Canterbury*: Which their Common Friend Mr. *Knolles* had given him lately to understand. "And for his singular Piety, Humanity and Vertue, and out of that Respect which he ever bore towards him, he could not, he said, but congratulate to him that new and most honourable Preferment he was arrived to, than which the whole Realm could not afford a greater. And he heartily wished him joy of his Honour. Because those Divine Blessings he esteemed as Testimonies of his constant Piety towards God, and of the unchangeable Kindness of God toward him. Nor did he less congratulate the whole Kingdom, which had gotten from the Hand of God such a Primate, by whose Care and Vigilancy it might be more and more furthered in true Religion and Godliness. He doubted not but that Accession of the highest Dignity, next after the Queen, would be a perpetual Incitement to him; whereby he might be stirred up to do his Duty more diligently than ever. He beseeched God to encrease his Gifts upon him, and to grant him firm and lasting Health

"Health for his sound Government of the Church. The Reader may, if he pleases, read the Epistle of this Learned Man to the Archbishop, in the *Appendix*.

A N N O
1576.

N. VII.
His Friend-
ship to *Stur-*
mius.

And here to this foreign Acquaintance of the Archbishops, while he was at *Strasburg*, let me mention another of the same Rank, namely *Johannes Sturmius*, a Man excellent Learning and sincere Religion, and the chief Governour of that University, while *Grindal* was a Sojourner there; and now also the Queen's Agent in those Parts. This *Sturmius* out of zeal for Religion, and compassion to the State of the Professors of it in *France* about the Year 1562. had not only lent considerable Summs of Money himself of his own, but took up more at Interest of the Merchants of that Place, for the Supply of the Prince of *Conde*, and *Coligny* the Admiral of *France*. At what time also the Queen Her self lent them Men and Money. *Sturmius* was now prest with this Debt. The good Archbishop could not but remember his old friend, and pity his Misfortune, brought upon him by that Means. And Sir *Amias Pawlet* being now in *September* going in Ambassage toward *France* (whereby an Occasion might be offered of helping this Gentleman) he took this opportunity to intercede with the L. Treasurer; shewing him, "How he [the Archbishop] was moved as well with the old years, as also with the Singularity and Excellency of the Man, earnestly to desire his Lordship to recommend his Case unto Sir *Amias*. That whereas some Order had been proposed by the present Prince of *Conde* for the Satisfaction of the said Mr. *Sturmius*, by assisting him in obtaining a certain Quantity of Salt in *Languedoc*, or *Provence*, in lieu of the said Money, by Sir *Amias*'s good means unto the Duke of *Alencon* and the said Prince, that purpose might take Effect, or some other Order be devised for his Relief. So as thereby he might take some Comfort and Pleasure of his Life, now in his old Years; and with more Quietness finish many good Works, which he [the Archbishop] knew had been purposed and begun by him. And that the said L. Treasurer might know perfectly the State of his Case, he withall sent him certain Notes taken out of his own Letters to the Archbishop, containing not only the Summs of Money which he took up and lent, but divers other Circumstances: Which when his Lordship should read he hoped would the more move him to favour his Cause. Such an earnest Mediator was our Archbishop in the behalf of his old Friend, valuable for his Learning and Piety, and to be pitied for the Misery into which only Compassion and Zeal for true Religion had plunged him.

The Archbishop's Courts were spoken of before. For the amending and reforming of which, he made it one of his first Cares. Now in *November* he had occasion given him to look into a particular Abuse of them; which the rest of the Bishops, and other Ordinaries of his Province, had much complained of. Which was that of *Inhibitions*, taking Cognizance of Causes that lay before their Courts, and bringing them into his own. Which was ordinarily done to the Vexation of many, and the stopping the Execution of Justice. For Church-Wardens were troubled for presenting, and Offenders esca-

An Abuse of
his Courts by
Inhibitions.

A N N O
1576.

Writes to his
Courts there-
upon.
Regist. Grind.

ped by Commutations. This the Archbishop liked not, and perceived it to be an Abuse done by his Officers; and therefore dispatched this Mandate to the Officers of his Courts.

“*Salutem in Christo.* I perceive by the Complaints of my Brethren, the Bishops, and other Inferior Ordinaries, that the ready unadvised *Inhibitions* from my Courts do not only hinder the Correction of Sin, but very slanderously discredit the Courts, injuriously molest, and much discourage the Judges, the Church-wardens and others, by Order and Oath detecting Faults. I require you therefore that in Matters of Correction, you temper your *Inhibitions*, neither suffering Judges by lewd Bodies to be abused, nor sworn Men for their Presenting to be troubled: But rather assist them in all Justice, and by all means further the just Correction of the Evil, no wise discharging Offenders by Nullities of Process, where Faults punishable do appear, but minister due Punishment without any Commutation.

“I will you further, that you send out no double Quarrels for Admission to any Benefice that is not void, both *de jure* and *de facto*: Willing you to give publick notice at your next Court for the Premises. That the same may be by all Men the better observed. From Lambeth, the 7th of Novemb. 1576.

Edm. Cantuar.

The Archbp.
accounts for
his *Faculties*
to the Coun-
cil.
Cott. Librar.
Cleopatra, F.2.

I will subjoyn here (tho' I will not undertake for the Year wherein it happened) a new Trouble the Archbishop had about his Court of *Faculties*, the Queen and Council having taken notice of some Abuses in it, and requiring him, as it seems, to give some Account of Matters transacted in it. In the Answer the Archbishop sent, he shewed himself very indifferent for it, and if the Queen and Council so pleased, they might dissolve it for him. But he vindicated himself in the *Faculties* that had past thence by his Allowance. And he caused a Scheme to be drawn out that gave a particular Account of it in Latin.

First, Mention was there made of the Names of his two chief Officers of that Court, his Commissary Dr. Drury, and his Register, Mr. Lark. Next, the Fees thereof; whereof half to the Queen, and the other half divided between the L. Chancellor and his Register, and the Archbishop and his Commissary and Register. Then followed, what things he observed, and had made his Rules to govern him, when he granted his Dispensations, *viz.*

I. For *Pluralities*, that they were given to Persons only qualified by the Statute, with the Limitation of the distance but 30 Miles one Benefice from another.

II. As to his Dispensations for a *Minor*, they were not given to any at least under 16 Years of Age, and who resided Student in the University.

III. For the Dispensations for *Non-residence*, they were not given to any, but at the Entreaty and Approbation of their Ordinary Bishops, and by their private Letters; and upon these Conditions, that the Ordinary assigned Salaries to the Curates, that served those Churches,

Churches, Consideration being had of the Quality and Quantity of the Cure of that Church. A N N O
1576.

IV. As for Dispensations for eating Flesh, they were rarely granted, and this upon the Physicians Testimonial. And for the most part, the Archbishop remitted part of his Fees. And in all these Dispensations he refused more than he admitted.

V. As for Licences for Solemnization of Matrimony without Banns asking, they were granted to those only who with Sureties gave Bonds in 100*l.* that there was no Impediment, nor any Precontract on either side, nor any Suit depending of or concerning this Contract.

VI. For Letters *Dimissory*, they were seldom granted, and to none but with these Conditions, That the Person were fit for his Age, Manners, Birth, Knowledge, and moderately learned in the Latin Tongue, and skilled in Sacred Scriptures, nor brought up in any Servile Trades: Which was laid to the Conscience of him who was to ordain him, in the said Letters.

And moreover, in Conclusion, the Archbishop added these words, shewing how little he insisted upon the Benefits of this Court, *Et non ille contradicet, si tota hac Curia interciderit, si ita visum fuerit Dominae Reginae, & suis Consiliariis; & si possint ita placari, qui cum hac Curia offenduntur; i. e.* And that he would not say nay, if this whole Court ceased, if it so pleased the Queen and her Council, and if they who were offended with this Court, might so be pacified.

I shall now proceed to relate a Matter well-meant by the Archbishop, and therefore wherein he took much Pains; but it proved the cause of much Trouble, Sorrow and Affliction to him, as long as he was Archbishop, laying him under the Queen's lasting Displeasure. The Matter was this: He well perceived the Ignorance of the Clergy, and the great need there was of more frequent Preaching for the Instruction of the People in the Grounds and Truth of Religion. In order to which he encouraged a Practice that was taken up in divers Places of the Nation, and particularly in *Northamptonshire*, and allowed by many Bishops in their Dioceses. The Manner whereof was, that the Ministers of such a Division, at a set time, met together in some Church belonging to a Market or other large Town; and there each in their Order explained, according to their Ability, some particular Portion of Scripture allotted them before. And after all of them had done, a Moderator, who was one of the Gravest and best learned among them, made his Observations upon what the rest had said, and determined the true Sense of the Place. And all was to be dispatched within such a Space of Time. And these were commonly called *Exercises* or *Prophefying*s. At these Assemblies there were great Confluxes of People, to hear and learn. And by this means the Ministers and Curates were forced to read Authors, and consult Expositors and Commentators, and to follow their Studies, that they might speak to purpose, when they were to appear in publick. And hereby they considerably profited themselves in the knowledge of the Scripture. But the Inconvenience was, that at these Meetings hap-
pened

The Queen's
Offence with
him about
Prophecies.

A N N O 1576. opened at length Confusions and Disturbances: Some affecting to shew their Parts, and to confute others that spake not so appositely perhaps as themselves. They also sometimes would broach Heterodox Opinions. And some that had been silenced from their Preaching for their Incompliance with the established Worship, would intrude themselves here, and vent themselves against the Liturgy and Hierarchy; some would speak against States or particular Persons. The People also fell to arguing and disputing much upon Religion: Sometimes a Layman would take upon him to speak; so that the Exercises degenerated into Factions, Divisions and Censurings. Hence they began to be by some cried out against, and disliked.

Prescribes
Rules for the
Prophecies.
Cott. Librar.

The Archbishop hereupon laboured to redress these Mischiefs and Irregularities, by setting down Rules and Orders for the more useful Management of these Exercises; which bore this Title (as I find by the Paper in one of the Cotton MSS.)

Orders for Reformation of Abuses about the Learned Exercises, and Conferences among the Ministers of the Church.

1. " *Imprimis*, The said Exercises are to be used only in such Churches, and at such Times, as the Bishop of the Diocese shall under his Hand and Seal appoint.
2. " *Item*, That in all such Assemblies for the said Conferences or Exercises, either the Archdeacon, if he be a Divine, or else some one other grave learned Graduate, at the least, to be appointed and allowed by the Bishop as before, be present and moderate the said Exercises.
3. " *Item*, That a Catalogue of Names be made and allowed of those that are judged meet to be Speakers in Course in the said Exercises; which are known to be able to speak aptly, and to the Profit and Edifying of the Hearers: And such Parts of the Scripture entreated of, as the Bishop shall appoint.
4. " *Item*, That the rest of the Ministers, not able to speak publickly with Commendation, be assigned by the Moderators some Tasks, for the Encrease of their Learning, to be comprised in Writing, or otherwise, concerning the Exposition of some Part of Scripture. And those Tasks to be read privately before the Ministers only, and not before the Laity.
5. " *Item*, *Ante omnia*, that no Lay Person be suffered to speak publickly in those Assemblies.
6. " *Item*, That no Man speaking in the said Exercises shall be suffered to glance openly, or covertly, against any State, or any Person publick or private. If he do, the Moderators shall immediately interrupt him, and put him to silence; and Notice to be made of the Cause of Interruption to the Bishop; and the Party interrupted not to be again admitted without the Bishop's Approbation, and the knowledge of his Offence.
7. " *Item*, That no Man be suffered in the said Exercises to make any Invections against the Laws, Rites, Policies and Discipline of the Church of England established by Publick Authority. If any Attempt

"attempt the contrary, he is immediately to be commanded to Silence. And the Moderator or Moderators, are therein to satisfy the Auditory. And the Speaker shall not be admitted to speak any more till he, after publick Satisfaction made, shall obtain a new Admission and Approbation of the Bishop. A N N O
1576.

8. "Item, For as much as divers Ministers, deprived from their Livings, and inhibited to Preach, for not obeying the Publick Orders and Discipline of the Church of *England*, have intruded themselves in sundry places to be Speakers in the said Exercises: and being excluded from Pulpits, have in the said Exercises usually made their Invections against the Orders, Rites and Discipline of the Church, which hath been the Cause to move divers to a Mislike of the said Exercises, (being of themselves, if they be well used, very profitable for many respects) every Bishop is to take strict Order in his Diocese, that hereafter none be suffered to be Speakers in the said Exercises, which remain deprived, or inhibited for the Causes aforesaid; except they shall have before conformed themselves to Order: Neither any other which shall not both by Subscription and daily Practice, conform himself to Publick Orders and Discipline of this Church by Law established.

EDM. CANTUAR.

All this Pains did the Archbishop take to rectifie and take away the Abuses of these Religious Exercises, rather than wholly to abolish them. However the Queen liked not of them, nor would have them continued; as seeing probably how very apt they were to be abused. Nor did she like, that the Laity should neglect their Secular Affairs by repairing to these Meetings: Which she thought also might fill their Heads with Notions, and so occasion Dissensions and unquiet Disputes, and it may be Seditions in the State. And the Archbishop being at Court, she particularly declared her self offended at the Numbers of Preachers, as well as at the Exercises; and warned him to redress both. Urging, that it was good for the Church to have few Preachers, and that three or four might suffice for a County; and that the Reading of the Homilies to the People was enough. In short, she required him to do these two things, viz. To abridge the Number of Preachers, and to put down the Religious Exercises. The Speeches she used to him were somewhat sharp; and she was very resolute to have no more Exercises of this sort, and cared not for any great Encrease of Preachers; but that the Licences for Preaching should be more sparingly granted out; and she expected the Archbishop should give especial Orders for both.

The Queen likes not of them.

Her Orders to the Archbp. hereupon.

This did not a little afflict the Grave Man. He thought the Queen made some Infringement upon his Office, to whom the highest Trust in the Church of *England*, next to her self, was committed: and therefore, that she was somewhat too peremptory to require this to be done without advising at all with him in a matter so directly respecting Religion and the Souls of her Subjects: Nor could he in Conscience comply with her Commands. Therefore when he came

The Archbishop writes to the Queen about them.

A N N O 1576. home he resolved to write at large his mind to Her. And he had to
 back him two great Men at the Court, the L. Treasurer, and the Earl of
 Leicester. The latter whereof was not perhaps so much to be depended
 upon, but he delivered his Letter to the Queen, dated Decemb. 20.
 For which the Archbishop thanked him. Therein he signified, "How
 " exceedingly dismayed and discomfited he was by Her late Speeches
 " to him. Not so much, because they sounded hardly against his own
 " Person, who was, he said, but a particular Man, and not much to
 " be accounted of; but most of all because they tended to the publick
 " harm of God's Church, whereof She ought by Her Office to be
 " the Nurse, and also to the heavy burdening of Her own Consci-
 " ence before God, if what She demanded should be put in strict Ex-
 " ecution. Therefore, because it was not Her Pleasure then, as he
 " wrote to Her, to hear him at any length concerning the said
 " two matters then propounded, he thought it his Duty by writing
 " to declare some part of his mind unto Her; and beseeched Her
 " with Patience to read over what he had writ with his own rude
 " hand; adding the Words of S. Ambrose, *Scribo manu mea quod sola*
 " *legas*: i. e. That he writ it with his own Hand, that She alone
 " might read it.

He expostu-
 lates with Her;
 About Prea-
 chers.

Then he proceeded in his Argument: And first he expostulates
 with Her about keeping in the Church but a few Preachers: Shew-
 ing Her, "That in any one thing, nothing was more plain in the
 " Scriptures, than that the Gospel of Christ should be plentifully
 " preached, and that Plenty of Labourers should be sent into the
 " Lord's Harvest. That publick and continual Preaching of God's
 " Word was the ordinary Means and Instrument for the Reconcilia-
 " tion of Men unto God. That by preaching, due Obedience unto
 " Christian Princes and Magistrates was planted in the Hearts of
 " Subjects. For Obedience, he said, proceeded of Conscience; and
 " Conscience was grounded upon the Word of God. And the Word
 " of God wrought its Effect by Preaching. That if Her Majesty
 " came to the City of London never so oft, what Gratulation, what
 " Joy, what Concourse of People was there to be seen? Yea, what
 " Acclamations and Prayers to God for Her long Life. Whence
 " comes this, said he, *Madam*, but of the continual Preaching of
 " God's Word in that City, whereby that People have been plenti-
 " fully instructed in their Duty towards God and You? On the con-
 " trary, what bred the Rebellions in the North? Was it not Papi-
 " stry, and Ignorance of God's Word, through want of often
 " Preaching? That whereas it was thought, that the Reading of
 " the godly Homilies might suffice; he acknowledged the Reading
 " of the Homilies had its Commodity; but that it was nothing com-
 " parable to the Office of Preaching. That the Preacher could ap-
 " ply his Speech, according to the Diversity of times, Places and
 " Hearers; which could not be done in Homilies. That Exhorta-
 " tions, Reprehensions, and Perswasions were uttered with more Af-
 " fection, to the moving of the Hearers, in Sermons than in Homi-
 " lies. Besides, the Homilies were devised in K. Edward's time only
 " to supply Necessity, for want of Preachers, and were by his Sta-
 " tute,

“tute, not to be preferred, but to give Place to Sermons, whenso-
 “ever they might be had. And finally, that they never were thought
 “in themselves alone to contain sufficient Instruction for the Church
 “of *England*.

ANN O
1576.

And about
 the *Exercises*.

For the Second Point, concerning learned Exercises and Conferen-
 ces among the Ministers, he told Her Majesty by his Pen, “That he
 “had conferred with divers of his Brethren, the Bishops, by
 “Letters, who thought the same as he did, that it was a thing
 “profitable to the Church: And therefore expedient to be continu-
 “ed. And he hoped Her Majesty would also think the same, when She
 “should be informed of the Manner and Order thereof; and what
 “Authority it had of the Scripture, and what Commodity it brought
 “with it: And what Incommodities would follow, if it should be
 “clean taken away. Then he proceeded to give Her an Account of
 “the Exercises: And how that many Bishops, as of *London, Winton,*
 “*Bath and Wells, Litchfield, Gloucester, Lincoln, Chichester, Exon,*
 “*S. Davids*, had signified by Letters to him, of the Profit and Bene-
 “fit, that had accrued by these Exercises. As, that the Ministers of
 “the Church became more Skilful and ready in the Scripture. That
 “it withdrew them from Idleness: And that some suspected in Do-
 “ctrine were brought to open Confession of the Truth. Ignorant
 “Ministers driven to Study, if not for Conscience, yet for shame.
 “The Opinion of the Laymen of the Ignorance of the Clergy, re-
 “moved. That nothing by Experience beat down Popery like it. That
 “where afore there were not three able Preachers, now were thirty,
 “meet to Preach at *Paul’s Cross*; and Forty or Fifty besides, able
 “to instruct their own Cures. That only Men backward in Religi-
 “on and Contemners of Learning set themselves against it. That the
 “Dissolution of it would breed Triumph to the Adversary. Abuses
 “might be reformed, and that which was good might remain. As for
 “that Inconveniencethat was urged by some, that one and the same
 “Place of Scripture had divers senses put upon it according to the va-
 “rious understandings of these Exercises; this appeared worse than
 “it was indeed, so that all senses were agreeable to the Analogy of
 “Faith. For the ancient Fathers and Doctors of the Church did the
 “same, and commonly expounded one Text of Scripture diversely:
 “Yet all to the good of the Church. In fine, that he was forced with-
 “all Humility to profess, that he could not with a safe Conscience,
 “and without the Offence of the Majesty of God, give his Assent to
 “the suppressing of the said Exercises, much less could he send out
 “any Injunctions for the utter and universal Subversion of the same.
 “That if it were Her Majesty’s Pleasure for this, or any other Cause,
 “to remove him out of that Place, he would with all Humility yield
 “thereunto, and render again that which he had received of Her.
 “That he considered with himself, that it was a horrible thing to fall
 “into the Hands of the Living God; and prayed Her to bear with
 “him, though he chose rather to offend Her Majesty, than to offend
 “the Heavenly. But let the Reader take the whole of this excellent
 and memorable Letter, as he shall find it set down in the *Appendix*,
 from an Authentick Copy sent by the Archbishop himself to the L.
 Treasurer, endorsed by that Nobleman’s own Hand.

N. VIII.

For

A N N O
1576.

Church Hist.
Book IX. p.
123.

Desires to
know the suc-
cess of his
Letter.

1 Cor. XIV.

Whether *Lei-*
cester was the
Archbishops
Enemy upon
the account of
Dr. *Julio*.

Hist. of Q. E-
lizab p. 287.
Edit. 1675.

Leic. Common-
wealth.

W. VIII.

For though *Fuller* hath printed it already, yet it is very faulty, false and imperfect. He mistook also in assigning the time when it was writ; which he is confident was in the Year 1580. when as it appears to have been writ four Years before, viz. in *December* 1576. For that is the date it bears in the Copy aforesaid. And here we may correct him in one Error more; which is, that about the time of the writing of that Letter he saith, *Leicester* took occasion to quarrel with the Archbishop, and would have gotten *Lambeth* House from him; and that that was indeed the Reason of the Queen's Displeasure, that Noble Man having secretly embittered Her against him. But by what is said before, he and the Archbishop seemed now to be good Friends, since the Archbishop made him the Deliverer of his Letter to the Queen.

No sooner was his Letter to the Queen sent, (though not yet delivered) but he was earnest to know what Effect it had with Her. Therefore on the 16th of *December* he wrote to the L. Treasurer, to understand, whether She had yet read it, or no; and how She liked or disliked it. He confessed it was somewhat long; nor could it be otherwise, if any Proofs were used. He prayed his Lordship, that if he understood at any time any thing concerning the Premises, worthy the Advertisement, to let him hear from him. The next day the L. Treasurer assured him, that he would be careful of this Cause of the Church. The Earl of *Leicester* also wrote to him, seeming to object only against the Lay-peoples being present at these Meetings. But the Archbishop said, he saw no Reason, why they should be excluded, seeing *S. Paul* gave so great Commendation to that Practice, which was used in the Primitive Church, especially for the Benefit that grew thereby to the Hearers. For the Earls Kindness to him in this Affair he wrote him a Letter of thanks. And having a mind to talk more largely with the Treasurer about this business, (whom he thanked for his being so careful in this Cause of the Church) he prayed him to appoint a time, when he would come to take a Dinner with him, and let him know before hand of his coming; not meaning, as he added, that his Diet should be more sumptuous, but more wholesome.

And here (since there was at least such an outward Shew of Kindness in that Earl mentioned before, towards the Archbishop) I must take notice of a Conjecture that went current in after times, of the Cause of this good Prelates falling so much into the Queen's Displeasure: Namely, that She was provoked against him by that Earl, who had taken offence at the Archbishop, for denying to give a favourable Sentence in behalf of one Dr. *Julio* the Earl's Physician who had Married one that was Wife to another Man. And so *Camden* delivers to Posterity, "That he condemned the unlawful Marriage of *Julio* with another Man's Wife, *Leicester* in vain opposing. Which that Historian seems too lightly to have taken up from the malicious Author of *Leicester's Commonwealth*, who saith, "That this Archbishop's Overthrow was principally wrought by this Tyrant [he means *Leicester*] for contrarying his Will in so base a Command.

This

This *Julio* surnamed *Borgarucius* was an *Italian* Physician; and who pretended much to Religion: for the sake of which he had left his Country, and settled himself in *England*. He became known here, among others, to Sir *William Cecyl* Secretary of State, and to the L. *Cobham*, who in the Year 1569, took care of certain Affairs of the said *Julio*, being then occasionally at *Gravesend*, where he was in danger of his Life from a certain *Spaniard*, together with two more, his Fellow Foreigners, named *Baptista* and *Pescaro*; and this chiefly for their Religion, as this *Julio* wrote to *Cecyl* about this time; adding that this *Spaniard* was as illy affected to others, besides them, who had any ways merited well of Religion, for the promoting the Word of God. He seems to have been a Man of good Learning, wrote a good hand, and a handsome Latin Style. For his Learning the great Earl of *Leicester* also gave him his Countenance, and made him his Physician: And for some other reason too, (if you dare give credit to the Author of *Leicester's Commonwealth*) namely, for his Skill in poisoning; and that he could make a Man die in what manner and shew of Sickness you would, sometimes by a *Flux*, sometimes by a *Catarrhe*: For which Art the Earl was said to make use of him in poisoning of many. But whether this were true or no, I know not. But, to come nearer to our purpose, this is certain, this *Italian* had Married a Woman, who was Wife to another Man. For which he was brought to answer in the Civil Courts. The Master of the *Rolls* had taken notice of this unlawful Act of his; and was the chief Manager of this Cause against him, and had detained this Woman for five Months at his House. Which makes me think she might be of some Quality, and related to him. Of this, *Julio* complained in a Letter to the Secretary, that the Master of the *Rolls* had so long time disturbed that mutual due Benevolence and that near Conjunction of Life that ought to be between Man and Wife, and endeavoured to break it off: A thing, as he said, against the Word of God, the Law of Nations, publick Laws and good Manners. This Cause depended some Years. At length in the Year 1573, there was a Commission of Deligates, to judge of the Matter between *Julio* and his pretended Wife, who indeed was willing to be delivered of him. She was summoned in the Month of *October* to appear before the Bishop of *London*, to tell the Cause of Her Desertion of Her Husband, when the Master of the *Rolls* was to be present. *Julio* in the mean while (as though he thought his Cause just) gave the L. Treasurer a Letter, beseeching him to write to the said Bishop and the Commissioners, that he might not any more be disturbed by that powerful and crafty Man, as he called the Master of the *Rolls*, and that he might be commanded, for the future not to retain his Wife from him, nor to keep Her in his House nourishing Her up in his Popish Superstitions. And he concludes his Request to the said Lord, as though himself and his Cause was good, to favour him herein *pro ea solita benignitate qua soles bonorum causas amplecti*: i. e. according to that accustomed kindness wherewith he was wont to espouse the Causes of good Men.

A N N O
1576.Some Ac-
count of this
Julio.His Skill in
poisoning.

ANNO
1576.

This Cause it seems had found some favour on *Julio's* side some time before, Dr. *Valentine Dale* being Judge, over-awed perhaps by some great Man. But it was spun out for some Years, and depending till *Grindal* became Archbishop of *Canterbury*: And coming before him, notwithstanding the Earls Solicitation, he was not to be swayed contrary to his Judgment and Conscience, but gave it against *Julio*. And hence the Conjecture sprung that the Earl was displeased with him, and owed him an ill turn. Which at length he did him with the Queen. But leaving this doubtful upon the reason abovesaid, we now proceed in the difference between the Queen and the Archbishop.

The Exercises
put down by
the Queen's
Command.

The Issue in short was, that all the Archbishop could say or writ moved not the Queen from Her Resolution, but She seemed much offended with him, and resolved to have him Suspended and Sequestered: And seeing he would not be instrumental in it, sent Her own Commandment by Her Letters to the Rest of the Bishops, wholly to put down these Exercises, as we shall hear under the next Year.

Ember days
and Lent en-
joyed.

It was about this time, in the Month of *December*, that the Queen and Her Privy Council signified to the Archbishop Her Pleasure for the punctual Observation of the Ember Days and Season of *Lent*. At which times Abstinence from Flesh should be strictly observed by all, which he was commanded to signify to the rest of the Bishops. The thing being so advantageous for the breeding of Seafaring Men, so necessary in these times of Danger: Which was the reason urged for the Observation of it; and not upon any Superstitious Account, as some might imagine. And of this all Ministers were commanded to instruct, and excite their People in their Sermons. The Councils Letter to the Archbishop ran in this Tenor:

The Councils
Letter to the
Archbishop
to that Intent.

Grind. Regist.

" After our hearty Commendations to your good Lordship. The
" Queen's Majesty, of late entring into Consideration, how that, not-
" withstanding sundry good Statutes and Laws made heretofore by
" common Consent in Parliament to the contrary, the Observation of
" the Embring and Fifty days is not so duly looked unto as it ought to
" be, and as is requisite in Policy for the Maintenance of *Mariners*,
" *Fishermen*, and the Navy of the Realm; Hath thought convenient
" for that Cause, First in Her Highness's own Household, to give strait
" charge unto the Officers, for the Observation of them. And it is
" ordered, that they shall be more carefully lookt unto, and continu-
" ed than heretofore they have been. The like we have signified, by
" Her Majesties special Appointment, to the Lord Mayor of the City
" of *London*, and other Her Majesties Officers and loving Subjects a-
" broad: To the Intent that by an unfeigned Observation in all places
" throughout the Realm, of the said Law already provided and
" meet to be put in Execution in this Respect, the State might take
" such Benefit thereby as was at the time of the making intended.
" Which we can assure your Lordship is the only Cause, why at this
" time, the Observation of them is so much urged. Howbeit for
" that it may be, that this Her Majesty's good Meaning may either
" be misconstrued by some, and depraved by others, as though any
Super-

“ Superstition (wherewith Her Majesty, God be thanked, is not to
 “ be touched or suspected) were thereby intended ; for the meeting
 “ with and answering such Slanderous Conceits as may be spyed and
 “ mistaken among Her Highness’s Subjects, we have thought good to
 “ require your Lordship to give Order within your Province, that
 “ the Ministers and Preachers, which are, or shall be admitted to
 “ that Function, be commanded, in their Sermons and Exhortations
 “ to the People, to instruct and teach them to be willing and obe-
 “ dient to conform themselves and their *Families* to the Observation
 “ of the said Laws, as in Duty they are bound : And farther de-
 “ clare unto them, that the same is not required for any liking of
 “ Popish Ceremonies heretofore used, (which utterly are detested)
 “ but only to maintain the *Mariners* and *Navy* in this Land, by set-
 “ ting Men a Fishing. Which thing is so necessary for the Realm,
 “ especially in these dangerous times, as no means are to be omit-
 “ ted, whereby it may be thought the same may be according to the
 “ Laws brought to pass, and perfected accordingly.

“ And for that the Exhortations and Doctrines of good and duti-
 “ ful Ministers may do much good in this Matter, both to remove
 “ Scrupulousness and Misconceits of some few, and also to induce
 “ the greater and common Number, to obey and observe the said
 “ Laws, we have thought good to signifie so much unto your Lord-
 “ ship ; that by the good Assistance of you, and others under you,
 “ the Matter might be furthered, and take such good Success for the
 “ Benefit of this Realm, as we desire. From *Hampton Court* the 13th
 “ of *Decemb.* 1576.

Your Lordships right assured loving Friends.

W. Burghley, A. Warwich,

R. Leicester, F. Knollys,

Jam. Croftes, Fra. Walsingham.

The Archbishop, in obedience to this seasonable Command from
 above, sent his Letter to the Bishop of *London*, to communicate the
 Queen’s and the Lord’s Pleasure, in these Words ;

“ *Sal. in Christo*, I have received a Letter directed to me from the
 “ Lords of Her Majesty’s most Honourable Privy Council. The Te-
 “ nor whereof is as followeth. *Then the Council’s Letter is repeated.*
 “ These are therefore to require your Lordship not only to transmit
 “ a Copy as well of the Councils said Letters inserted herein, as is
 “ above specified, as also of these my Letters to all our Brethren the
 “ Bishops of this Province, as in such Cases heretofore hath been u-
 “ sed and accustomed ; Requiring them and every of them to accom-
 “ plish the Contents thereof accordingly, as to every of them apper-
 “ taineth : But also that your Lordship do likewise cause the same
 “ to be accomplished throughout your Diocess and Jurisdiction, so
 “ far forth as in you shall lie. Thus I end, commending your Lord-
 “ ship to the Grace of God. From *Lambeth*, 21 *Decemb.* 1576.

The Archbi-
 shop’s Letter
 for Observa-
 tion of the
 same.
Grind. Reg.

The

A N N O
1576.

*Colliton Ha-
ven.
Collections
for the Re-
pair thereof.*

The Queen made use of our Archbishop also in one Particular more this Year. *Colliton* Haven at *Seton* in the County of *Devon* wanted Repair. The Queen had sent her Letters to *Matthew* late Archbishop of *Canterbury* for that purpose; who gave a Mandate to the Bishops and others within his Province to have Contribution made severally within their Dioceses. And the Summs of Money so raised were to be delivered to *Tho. Weston* and *Will. Morris* Merchants of *London*, appointed by Her Majesty's Letters Patents to be general Receivers. These Receivers were charged to have received greater Summs than they gave in by their particular Accounts. To find out the truth whereof, and that such Frauds of Charity might not go undiscovered, the Lords sent to this our Archbishop, to dispatch his Letters to all the Bishops, that forthwith they send Notes of all such Summs of Money, as had been severally collected, and delivered into the Hands of the said *Weston* and *Morris*. And this the Archbishop accordingly did.

*Sands Confir-
med Archbi-
shop of York.*

The new Bishops Confirmed or Consecrated this Year were two. On the 8th of *March* being *Friday*, *Edwin* Bishop of *London* was Confirmed Archbishop of *York*, in *Lambeth* Chapel before the Archbishop of *Canterbury*, and the Bishops of *Lincoln* and *Rocheſter*, by virtue of the Queens Letters Commiſſional, and Authority of Parliament.

*Aylmer Conſe-
crated Biſhop
of London.*

The Election of *John Elmer*, or *Aylmer*, S. Th. P. to the See of *London* in the abovesaid *Edwin's* Room, was Confirmed *March* the 22d in *Bow-Church*, in the Prefence of *Thomas Yale* LL. D. the Archbishop of *Canterbury's* Vicar General: When one *Lane* was Proctor to the said Elect, and took the Oath in his Name, according to Custom. He was Consecrated *March* the 24th in *Lambeth* Chapel by the Archbishop, aſſiſted by *Edwin* Archbishop of *York*, and *John* Bishop of *Rocheſter*.

ANNO

1577.

CHAP. IX.

Whitgift Consecrated Bishop of Worcester. The Bishops commanded to put down the Exercises: And unlawful Ministers forbid. The Archbishop Confined and Sequestred. The Metropolitall Visitation goes on. Popish Recusants increase. Orders to the Archbishop for Inquiry after them: Whether still to issue out of the Archbishop's Court. The L. Treasurer's Advice to the Archbishop concerning his Submission. His humble Address to the Star-Chamber. The Judgment of the Learned concerning Prophecies. The Inconveniencies of the Archbishop's Sequestration. Remains Sequestred. Two Civilians appointed to officiate for him.

THE Archbishop lay under a Cloud at Court; but chose rather to endure it, than basely to comply to the wronging of his Conscience; which he pleaded in that matter of the *Exercises*. The Queen had some Work for him to do, and then She will express Her Displeasure in a more publick manner.

The Bishoprick of *Worcester* being now void by the Death of *Nicolas Bullingham*, the late Pastor of that See, the Queen was pleased to put in his Place Dr. *Whitgift*, Master of *Trinity College* in *Cambridge*, that great Light of the *English Church*, and that afterwards was preferred to the Archbishoprick; and now lately had signalized himself for an excellent Scholar and Divine, and a zealous Promoter of the Peace of the Church, by the full answer he gave to the *Admonition to the Parliament*, and his Defence of his Answer against *Cartwright*. The Confirmation of his Election was Apr. 16. 1577, in *Bow-Church* before Dr. *Yale*. And was Consecrated on Sunday Apr. 21. following, by the Archbishop, assisted by *John Bishop* of *London*, *Robert Bishop* of *Winchester*, and *Richard Bishop* of *Chichester*; in presence of *John Incent* Register, *Bartholomew Clerk* LL. D. Dean of the *Arches*, *Will. Drury*, Master or Keeper of the *Prerogative Court*, *William Lewin*, Comissary of the Court of *Faculties*, *William Redmayn* Archdeacon of *Canterbury*, *George Row* and *Thomas Blage*, Domestick Chaplains to the said most Reverend Father.

Whitgift made
Bishop of Wor-
cester.

And here may I be allowed to mention one Matter, though of no great Account, yet shewing a Privilege of the Archbishop's of *Canterbury* with relation to the Bishops of his Province deceasing: Which was, that upon the Death of every such Bishop, his best Ring, save one, and all his Seals, became due to the Archbishop. This was now claimed by *Grindal*; and his Vicar general accordingly sent a Letter to the Widow of the late deceased Bishop of *Wigorn*, to demand the Ring and Seals, as followeth.

Bishop *Bul-
lingham's*
Ring and Seals
demanded.

O o o

" After

A N N O

1577.

Grind. Regist.

“ After my hearty Commendations premised ; Whereas as well by
 “ ancient Custom above the Memory of Man used and observed, as
 “ also by singular *Prerogative* of the Church of *Canterbury*, the Arch-
 “ bishops of *Canterbury* for the time being have from time to time
 “ had, and so ought to have, after the Death of every Bishop of the
 “ Province of *Canterbury*, the best Ring saving one, and all the Seals
 “ of every Bishop so dying ; for as much as it hath pleased God to
 “ call to his Mercy the Lord *Nicolas Bullingham* Bishop of *Worcester*,
 “ your late Husband, these are to pray and require you that before
 “ the Feast of the *Nativity* of *S. John Baptist* next ensuing, you deli-
 “ liver, or cause to be delivered to *Dr. Wilson* Dean of *Worcester*, the
 “ said Ring and Seals of the said Bishop of *Worcester*, to the use of
 “ the now Archbishop of *Canterbury*, according to the Custom and *Pre-*
 “ *rogative* aforesaid. Thus fare you well. From my House at *Lon-*
 “ *don*, the 27th of *Apr.* 1576, [miswrit for 1577].

Your Friend,

Tho. Yale.

The Queen
forbids all
*Prophefying*s
or *Exercises*
and unlawful
Ministers.

Now did the Queen Her self in the beginning of *May* send Her Letters to the Bishops, to do that which the Archbishop could not be perswaded to do, *viz.* To forbid all *Exercises* or *Prophefying*s : As also all Preachers and Teachers not lawfully called : Of which there was no small Number. Who procured unlawful Assemblies, and read and ministred the Sacraments by new Rites and Forms ; and called together People out of their own Parishes, and far distant. Where they held Disputations, and broached new devised Opinions. Which in some Places they called *Prophefies*, and in others, *Exercises*. Whereby many People neglected their honest Labour and were brought to Idleness, and seduced, and divided into variety of Opinions ; and hence encouraged to the Violation of the Laws, and breach of common Order ; to the offence of such as desired to serve God, according to the Order established in the Church. She commanded the Bishops therefore to take Order throughout their Diocesses, that no other Rites and Ceremonies should be used in the Church, but such as were according to the Order Established by Law ; nor that any be suffered to Read or Preach, or Exercise any Function in the Church, but such as were lawfully approved and licenced. And where there were not any sufficient for learning to Preach, there to limit the Curats to read the publick Homilies. And because the said Assemblies, called *Exercises*, were not appointed nor warranted by Her Majesty, or Her Laws, She straitly charged them to cause the same to cease, and not to be used. And if any continued them, to commit such to Prison, as Maintainers of Disorders. Charging them to be careful and vigilant in these things, least She should be forced to make some of them Examples themselves. This remarkable Letter to the Bishops may be read at length in the *Appendix*.

N. IX.

Sir Rob. Cotton's Thought
of Grindal's
Disgrace.

Of this disgrace put upon the Archbishop, and of the Injury Religion seemed to suffer by it, Sir *Rob. Cotton*, a wise Man, had these Words. “ In those days there was an Emulation between the Clergy
 “ and

“ and the Laity ; and a Strife, whether of them should shew themselves
 “ most affectionate to the Gospel. Ministers haunted the Houses of the
 “ worthiest Men, where *Jesuits* now build their Tabernacles ; and
 “ poor Country Churches were frequented with the best of the Shire.
 “ The Word of God was precious: Prayer and Preaching went hand in
 “ hand together ; until Archbishop Grindal’s Disgrace, and *Hatfield’s*
 “ [*Hatton* perhaps] hard Concept of *Prophefying*, brought the flow-
 “ ing of these good Graces to a still Water.

A N N O
 1577.
 Twenty four
 Argum. &c.

The Archbishop made a shift to rub out till *June* ; when for the
 old Fault, and no Compliance (tho’ the Queen and also several of
 the Lords in the Star-chamber had required him) the said Lords con-
 fined him to his House, and sequestred him for six Months. This
 was an extraordinary thing, to tye the Hands of an Archbishop of
Canterbury, who is the great Mover under the Prince in Ecclesiastical
 Matters, and the Government of the Church ; the Archbishop being
 now also in the midst of his Visitation. But Dr. *Yale*, his Vicar Ge-
 neral and Principal Official, and Judge also of his *Audience*, acted now
 for him. Howbeit in the Month of *November*, *Yale* fell dangerously
 sick, and no hope of his Recovery : Which occasioned the Arch-
 bishop to write to the Council, *That the Discontinuance of the Causes*
depending, incident to Dr. Yale’s Office, which were many, would be
injurious to the Queen’s Subjects ; therefore that he thought it necessary,
that the Office should be supplied by some other to be appointed by the
Lords of the Council, during the time of his Sequestration. The An-
 swer the said Lords gave him was, *That they thought it necessary,*
that his Lordship should make choice of two Persons, to take the Charge
of the Office, with all other things incident to Dr. Yale’s Office, and to
execute the full, until further Order should be taken in that Behalf by
her Majesty. This was dated *Novemb. 12. 1577.* This lookt like a
 Favour of the Lords, shewing hereby their Respect to the Arch-
 bishop, however under this present Disgrace. And he accordingly,
 as it seems, nominated Dr. *Drury* and Dr. *Huse*.

The Archbp.
 Confined and
 Sequestred.

His Vicar Ge-
 neral acts for
 him.

Cleopatra, F.2.
 Cott. Librar.

And by the help of these, now in the Office of Vicar General
 and Principal Official, he proceeded and went on with the Visitation
 of some part of his *Peculiars*. For soon after, these two Civilians
 deputed *John Mullins* Archdeacon of *London*, and Rector of *Bocking*,
 and *John Stil*, D.D. Rector of *Hadleigh*, to Visit the Churches and
 Chapels, and People of the Deanry of *Bocking* ; as appears by the
 Register.

The Deanry
 of Bocking Vi-
 sited.

But it was not long that *Drury* and *Huse* executed this Office ; for
 I find not long after, it came into the Hands of Dr. *William Aubrey*
 and Dr. *William Clark* ; and that, as it seems, by the Queen’s Com-
 mandment, as we shall see by and by.

Aubrey and
 Clark execute
 the Office of
 Vicar General.

However the Archbishop lay under Sequestration, yet his Hands
 were not so wholly tied, but he was sometimes employed, especially
 in his own Diocese, as he was by virtue of a Message to him, *Nov. 18.*
 from the Lords, to enquire after *Recusants*, who began now to shew
 themselves more formidable, by the great Encrease of them in the
 Nation : And as in other Dioceses, so especially in that of *Oxford* :
 perhaps the more for want of a Bishop there. Whereupon in obe-
 dience

Letters to the
 Archbishop,
 to enquire for
 Recusants.

A N N O 1577. dience to this Order, he wrote this Letter to the Dean and Chapter of that Church, or him that had the Care of the Spiritualities.

The Archbp's
Letter to the
Dean and
Chapter of
Oxon about
Recusants.
Grind. Regist.

Salutem in Christo. I have received Letters from the Lords of her Majesty's most Honourable Privy Council; the Tenor whereof ensueth, After our right hearty Commendations unto your good Lordship, &c. These are therefore to require you, taking unto you such Assistance as you shall think convenient in that behalf, to make diligent Inquisition, as well by the searching of the Records, as by the Publick Fame in the Country, and by all other convenient Ways and Means that you can, of the Names of all such Persons within the Diocese of *Oxford*, as refuse to come unto Divine Service, and also of the Value of their Lands and Goods, according to the Effects of the said Letters. And that you will certify me what you shall find in that behalf with all Expedition possible.

"I am informed, that the Diocese of *Oxford* is more replenished with such Recusants, for the Quantity thereof, than any other Diocese of this Realm. Thus fare you heartily well. From my House at *Lambeth* this 18th of *Novemb.* 1577.

The like Letters of the Tenor abovesaid were written for the *Peculiar* in *Suffex*, and also for the Deanry of *Bocking*.

Recusants punished by Pecuniary Mulcts.

The Popish Emisseries had, it seems, by this time, by their Diligence drawn over great Numbers from going to Church; and so had made a dangerous Schism among the Queen's Subjects. It was seriously debated hereupon concerning the best Course to stop this Evil: And it was thought the easiest Punishment, and withall the most likely way to reduce the Offenders, and such as wholly absented from the Church, to punish them in their Purses, by the forfeiture of Money for that Neglect. But then it was to be considered, whether it might legally be done. The Civilians gave their Judgments for it: But the Opinion of the Common Lawyers was to be also known. The Secretary therefore in the Queen's Name sent Letters to the Lord Keeper and the Lord Treasurer, that they should require the Opinion of the Judges: And for that purpose to call them, all that were in Town, together. Who accordingly sent to the Master of the Rolls, Sir *Gilbert Gerrard*, to summon them for that purpose. And he having understood their Opinion, wrote to the Secretary the Account thereof, *Dec. 3.* to this purport.

The Judges
Opinion concerning that
kind of Penalty.

"That he had caused all the Judges, and others of her Majesty's Learned Council that were then in *London*, to assemble together, and to consider what was to be done by Law against such as were Recusants to come to the Church, and by Conference by them had, together with Dr. *Lewis*, they thought, that by the Statute of *Anno 1^o* of the Queen, the Commissioners for Ecclesiastical Causes had Authority to inflict any Punishment by Mulct, or otherwise, which the Ecclesiastical Law doth allow of. Because all Ecclesiastical Jurisdiction and Authority is by the Statute annexed to the Crown. And by the same Statute full Power is given to her Majesty to commit the same Authority to such Persons as should please her Highness. And that such Commissioners should and might execute

“cute the same according to the Tenor of the said Commission. *A N N O*
 “And hereupon it was agreed, that Dr. *Lewis* should, with the Ad- *1577.*
 “vice of some other Civilians, set down what might be done by
 “the Ecclesiastical Law. And so the said *Lewis*, with Dr. *Hammond*,
 “set down certain Articles, what the Ecclesiastical Law was in those
 “Cases. Which Articles were,

I. The Bishop, and none other inferior Judge, may by the Ecclesiastical Law punish any Person Ecclesiastical or Lay, by a Pecuniary Pain, for any Ecclesiastical Crime or Offence: especially, if he shall perceive the said Pain to be more feared, than the Censure of the Church.

II. It is certain, that by the same Law the Ordinary may punish by Pecuniary Pain such as abstain from going to the Church to hear Divine Service, without reasonable Cause of excuse; especially if it be of Contempt.

III. It is also noted by some of the Writers upon the Law, that a Bishop may make a Statute or Ordinance, that an Excommunicate Person shall pay 10*l.* for every Month he hath contemptuously remained excommunicate.

“From whence they concluded, that by the same Articles it seemed, that the Ecclesiastical Law was plain, that a Pecuniary Pain might be put upon such Recusants. And that being so, he [the Master of the *Rolls*] saw no doubt, but that her Majesty's Commissioners might execute that Law by Authority of their Commission. And that was also the Opinion of the Judges and others that had been in Conference together. And for the manner of levying such Pecuniary Pains, if it were estreated into the Exchequer, the ordinary Course there was well known, that such things as were there estreated were to be levied of Lands and Goods, and also of the Body, if there were neither Lands nor Goods.

The Names of them that were at the abovesaid Conference were, the Lord *Dyer*, Justice *Southcote*, Justice *Manwood*, Justice *Mounson*, Dr. *Lewis*, Mr. *Attorney General*, Mr. *Solicitor General*. And this is some Historical Account of this Affair. The Queen saw it was high time to put a stop to Recusancy; which she thought best to do by Money-Penalties, if so be it might be done legally. Which when she understood by her Lawyers it might, she made use of the Archbishop to be informed of the Names of all such Recusants, their Lands and Goods.

Now, while the Archbishop lay under Restraint and Sequestration, it was deliberated at Court about the *Faculties* for Ireland, (which hitherto were taken out of the Archbishop of *Canterbury*'s Court here) Whether it were more expedient, that these *Faculties* should still procede out of his Courts, or from Commissioners to be appointed in Ireland; especially considering the Act made in the Beginning of the Queen, for empowering the Archbishop of *Canterbury* only, to grant *Faculties* in all the Queen's Dominions; which seemed to be against such a Commission, and for reserving the *Faculties* still to the Archbishop of *Canterbury*.

Hence some Learned Person wrote upon this Argument in Favour of the Court of the Archbishop here; shewing, how it was one Gar-

Faculties in Ireland from the Archbp's Court, considered.

A N N O
1577.

ney, and one Dr. *Ackworth* a Civilian, (the latter a Man of no good Fame, and put from his Places for the dissolute Life he led) that for their own private Advantage first moved for a Commission of this Nature; and that contrary to an Act of Parliament, made at such time, as the Authority of the Bishop of *Rome* was utterly abolished within this Realm; when these *Faculties* were allotted to the Archbishops of *Canterbury* only. That for special Reasons, that Parliament thought it not convenient these *Faculties* should pass from divers Mens Hands. That such Persons in *Ireland* as sued for *Faculties* might obtain them upon the Commendation of their respective Ordinary by a common Messenger, without the Pains of Travailing themselves into *England*. That if this Commission should be granted, forasmuch as the greatest Reason pretended was the Princes Commodity in passing great Numbers of *Faculties*, it is like many unworthy Persons, as well as worthy, would be confusedly admitted. Whereas this Inconvenience is prevented by the Ordinaries Commendation to the Archbishop of the Persons to receive the *Faculties*. These and divers others were the Considerations propounded in a MS. Paper in the *Cotton Library*. Which Paper shall be exemplified in the *Appendix*.

N. XI.

The L. Treasurer's Message to the Archbishop concerning making his Submission.

Six Months being now expired, and growing towards the latter end of *November*, the L. Treasurer sent a private and kind Message to the Archbishop by *Goodman Dean of Westminster*; containing some Account after what manner the Star-Chamber would procede in his Business; and withall his Lordship's Directions to him, how he should demean himself in respect of the Offence he gave the Queen by the *Exercises*: All writ by his own Hand. Which was to this Tenor:

" It is meant, that Declaration shall be made of the Queen's Majesty's Doings in directing the *Exercises* to cease, with the Causes thereof. And namely, upon sundry Informations from the Bishops and Judges of the Realm, of the Inconvenience of the Continuance. And so Her Actions shall be justified by the Council.

" Secondly, It shall be declared, how Her Majesty did direct the Archbishop to notify Her Order for the Cessation of the said *Exercises* to all the Bishops of the Realm; and how he refused so to do. Whereby he did shew himself disobedient to Her Majesty, and Her Supreme Authority Ecclesiastical. And for that purpose Her Majesty could do no less than to restrain him, as She hath done. And that Her Majesty findeth it expedient to have the World understand Her Actions in this Matter; and also to have the Archbishop's Misdemeanours declared, and to call him to answer to the same. Therefore he is to answer hereunto in that open Place.

" And where he hath many times since by humble Writings submitted himself to Her Majesty's Mercy, and hath shewed himself sorrowful for the offending of Her Majesty, desiring Forgiveness thereof, and promising hereafter due Obedience in all his Ministry and Charge; Her Majesty, notwithstanding such private Submission, findeth it expedient to have his Submission and Acknowledgment known.

“ knowledgment of his Fault made in Places publick. And there-
“ fore he is there to make answer to these things. A N N O
1577.

“ In these things percase some Enlargement shall be, both to set
“ forth Her Majesty's Doings justifiably; and his Refusal to obey re-
“ prehensively. But in these two Parts will I think consist the
“ whole.

“ It is meet for the Archbishop to these things to answer, as may
“ content Her Majesty, for so many needful Respects as is hard in
“ few Words to recite; as well for God's Cause and his Religion,
“ as for the Satisfaction of Her Majesty, and pacifying Her Displea-
“ sure.

“ And therefore it were good for the Archbishop, by way of An-
“ swer to the First, to allow of the Queen's Majesty's proceeding,
“ grounded upon such Causes, as to him it doth now appear did
“ move Her Majesty thereto. And herein to use good Speeches of
“ Her Majesty, as a Prince that in all Her publick Doings hath shew-
“ ed Her Wisdom, in doing nothing without good Cause to move
“ Her thereto. And therefore they were to be greatly condemned
“ that would in any wise seek to find fault with Her Majesty. And
“ in this Point the Archbishop should do well to use the more large
“ Speech, as in good Reason he may do without Offence of his Con-
“ science.

“ To the Second, concerning his Offence to Her Majesty, if He
“ forbear the particular Recital of his Fault with the Circumstances,
“ he may, with the better Estimation and less Burthen to his Consci-
“ ence, use a more general Speech to acknowledge his Fault, and to
“ cry Pardon. For which purpose his Grace may say, that he is very
“ sorry that he hath in this sort offended Her Majesty, as he is charg-
“ ed. And that he requireth Her Majesty to pardon him; and not
“ to interpret his doing to have been with any meaning to offend
“ Her Majesty. But considering he now seeth upon what Considera-
“ tions Her Majesty did procede, he is very sorry, that he hath here-
“ in offended Her Majesty. And to conclude with all humble Request
“ of Pardon, and firm Promise of Obedience to Her Majesty, as far
“ forth as in all Duty he is bound.

“ If the Archbishop would consider hereof, and set down in Writ-
“ ing his Answer or the Summ thereof, that it might be seen afore-
“ hand, it is thought that thereby some good might follow. And
“ herein he is to be admonished to frame himself as far forth as by
“ any good means he may, to seek to satisfie Her Majesty.

This was the L. Treasurer's Counsil; but the Archbishop thought
not fit to comply so far as was advised: But still esteeming himself
not to have done amiss, he would not ask Pardon, which supposed a
Fault. Nor did he appear in Person before the Lords in the Star-
Chamber, but sent an humble Writing to them the next day, viz.
Novemb. the 30th brought by Sir *Walter Mildmay*; that they would
intercede to the Queen for his Liberty and for taking off his Seque-
stration, which he had suffered patiently six Months: Yet first of all
declaring the Innocency of his own doings; then his quiet and
thankful bearing of the Punishment inflicted, and his great trouble of
mind

A N N O mind at the Queen's Displeasure with him: All in very submissive
 1577. Terms. But no further he would go, as may appear by the Submission
 it self, which ran in these Words:

*To the Right Honourable the Lords of Her Majesty's Privy Council
 in the Star-Chamber.*

The Archbi-
 shop's Ad-
 dress to the
 Star-Cham-
 ber.
 Cott. Librar.
 Cleop. F. 2.

" Right Honourable and my singular good Lords: I cannot deny,
 " but that I have been commanded both by the Queen's Majesty Her
 " self, and also by divers of your Honourable Lordships in Her
 " Name, to suppress all those *Exercises* within my Province, that
 " are commonly called *Prophecies*. But I do protest before God, the
 " Judge of all Hearts, that I did not of any Stubbornness, or Will-
 " fulness, refuse to accomplish the same, but only upon Conscience.
 " For that I found such kind of *Exercise* set down in the Holy Scrip-
 " tures, and the use of the same to have continued in the Christian
 " Church. And was perswaded, that (the Abuses being reform-
 " ed, which I always offered my self ready to labour in) the said
 " *Exercises* might yet serve to the great Profit of the Church; and
 " feared that the utter suppressing of them would breed Offence.
 " And therefore was a most humble Suiter unto Her Majesty, that I
 " might not be made the chief Instrument in suppressing the same:
 " Yet not prejudicing or condemning any, that in respect of Policy,
 " or otherwise, should be of contrary Judgment, or being of Autho-
 " rity should suppress them. For I know right well, that there be
 " some things of that Nature, wherein divers Men may be of divers
 " Opinions, and abound in their own sense (being not repugnant
 " to the Analogy of Faith) without any Prejudice of their Salvati-
 " on, or any Prejudice of either to other. Notwithstanding how-
 " soever others, being otherwise perswaded, might safely do it, yet
 " I thought it not safe for me (being so perswaded in mind) to be
 " the doer of that whereof mine own Heart and Conscience would
 " condemn me.

" And whereas I have sustained the Restraint of my Liberty, and
 " Sequestration of my Jurisdiction now by the Space of six Months,
 " I am so far from repining thereat, or thinking my self injurious-
 " ly or hardly dealt withall therein at Her Majesty's Hands, that I
 " do thankfully embrace, and frankly withall Humility acknow-
 " ledge Her Princely, gracious and rare Clemency towards me: Who
 " having Authority and Power to have used greater and sharper Se-
 " verity against me, and for good Policy and Example thinking it so
 " expedient, hath notwithstanding dealt so mercifully, mildly and
 " gently with me.

" But the greatest Grief that ever I have had, or have, is the loss of
 " Her Majesty's Favour, and the sustaining of the Displeasure of so
 " gracious a Sovereign; by whom the Church and Realm of *England*
 " hath been so long and so happily governed. And by whom my self,
 " privately and specially above other Subjects, have received so many
 " and so great Benefits above all my deserving. For the Recovery of
 " whose gracious Favour, I most humbly beseech your Lordships to
 " be

“ be a Means to her Majesty for me. The which obtained, I shall
 “ esteem far above all Worldly Benefits whatsoever. And I protest
 “ here before God and your Honours, that not only my dutiful and
 “ humble Obedience to her Majesty shall be such as she shall have
 “ no Cause to repent of her gracious Goodness and Clemency shewn
 “ unto me; but also that by most fervent, hearty and daily Prayer,
 “ as I have done hitherto, so I will continue, according to my bounden
 “ Duty, to make most earnest Suit unto Almighty God for the long
 “ Preservation of her Majesty’s most happy Reign, to the unspeakable
 “ Benefit of the Church and Realm of England.

ANNO
1577.

Edm. Cantuar.

Now because the Archbishop had said in his Paper, that he found the Exercise set down in Scripture, meaning 1. Cor. XIV. it may be noted, that this was the Sense and Interpretation some of the Learned in those Times put upon that Place, and that hence an Obligation lay upon all the Churches of Christ to observe the Practice. For which I refer the Reader to a Paper in the Appendix, being a Diatribe upon 1. Cor. XIV. 29. *Prophetae duo aut tres loquantur*, &c.

What the Judgment of the Learned was of these Prophecies.

N. XII.

To this I add the great Inconveniences that ensued this Sequestration of the Archbishop, as they were drawn up by some Learned Civilian at that time.

Inconveniences of the Archbishop’s Sequestration. MSS. G. Petyt. Armig.

I. “ *Imprimis*, All Inconveniences which do fall in *Ecclesiis vacantibus* (in which Case the Law doth call them *Ecclesias viduatas*, & *Pastoris solatio destitutas*; ac idcirco multis *Dispendiis subjectas*; i. e. Widowed Churches, and left destitute of the Comfort of a Pastor, and on that account subject to many Harms) do all concur in this Case.

II. “ *Item*, The Processes which were wont to go forth under the Archbishop’s Name and Title, whereby they had the greater Credit and Authority, they be now much abused, and therefore not esteemed. And in many Cases the Validity thereof like to be brought in question, by reason they go forth in the Officers Names.

III. “ *Item*, Whereas the Convocating of the Clergy of the Province of Canterbury had always by Writ, by him first received from the Prince, been gathered together, Prorogued and Continued by the Archbishop of Canterbury, as Head of that Province under the Prince: if it be now otherwise done without him, it will be a new Precedent of dangerous and doubtful Sequel.

IV. “ *Item*, The Archbishop was wont to reserve, to his own ordering, *Custodiam Episcopatum vacantium quoad Spiritualia*; i. e. the Custody of vacant Bishopricks as to Spirituals, and Examination of Clerks presented to Benefices: And also avocate to his Knowledge and Hearing divers Causes of great Weight, and thereby to end great Controversie; which now he cannot do.

V. “ *Item*, Whereas by Law the Archbishop is to Visit his whole Province, and to reform the Disorders in the same, the Fourth Part thereof is not yet Visited: where, by Conjecture of the Places already Visited, there is like to be great need of Reformation in

Q q q

“ divers

A N N O 1577. "divers great Matters. And in Places already Visited, perfect Reformation could not be had by reason of this Sequestration.

VI. "Item, He can now give no Orders, nor grant any Licences to Preach, to such as be worthy; nor yet can remove disordered and unworthy Preachers, whereof there be too many.

VII. "Item, There be many things, which as well by the Statutes as Customs of the Realm, must necessarily be done by the Archbishop himself in his Name, as in Consecration, Confirmation and Translation of Bishops, Certifying of Persons Excommunicate, and many such other like.

VIII. "Item, The Archbishop, being Chief in the High Commission, was wont to dispatch the Matters of greatest Weight belonging to the same. Whose Authority and Presence gave the greater Credit to those Doings, and Terror to the Malefactors.

IX. "Item, Where, as well the Bishops and others of the Clergy, as also of the Laity, throughout the whole Province, were wont to resort to the Archbishop, to consult with him, and have his Direction in Matters of great Weight; whereby many Controversies and Occasions of Strife and Slander within their Dioceses were cut off; although there do arise many like Occasions daily, yet there lacketh the Authority of the same Archbishop for the appeasing thereof.

X. "Item, This long Sequestration is Cause of great Encouragement to the Enemies of the Gospel, and great Hindrance to the Proceeding of the same.

Remains Sequestred.

But notwithstanding the before specified Submission of the Archbishop would not take effect, neither would the Declaration of these Inconveniences prevail. Nor was he restored to his Liberty, nor the Exercise of his Jurisdiction as yet. Nor do I find that he ever after much enjoyed the Queen's Favour: Insomuch that he was desirous to Resign his Archbishoprick, perhaps upon the Grief of the small Countenance he had from Her, as well as for the Affliction of losing his Sight, as we shall see hereafter.

Talk of Depriving the Archbishop.

In January following it came to that pass with the Archbishop, that there was much talk of Depriving him, since his Submission and Recantation was not thought sufficient, and considering the need there would be of an Archbishop to act and preside in the Church. But this was very ill resented by the true Protestants, and they were highly concerned at it; and urged, how much it would prove to the Joy of Papists, and their Encouragement. Sir Francis Knowles, Treasurer of the Queen's Chamber, wrote to the same purpose to Secretary Wylson; "If her Majesty will be safe, she must comfort the Hearts of those that be her most faithful Subjects even for Conscience sake. But if the Archbishop of Canterbury shall be deprived, then up starts the Pride and Practice of the Papists, and down declines the Comfort and Strength of her Majesty's Safety. And then King Richard the Second's Men will flock in Court apace, and will shew themselves in their Colours. From the which Company the Lord bless her Majesty. And the thinking thereof doth so abhor me, that I am more fit to die in a private Life, than to live a Courtier; unless a pre-

Sir Francis Knowles's Thoughts hereof.

" a preventing Heart may enter into her Majesty betimes. But the Archbishop's Crime was not thought so big as to merit a Deprivation; and the Disgust it might give being considered, the Thoughts of Depriving him was laid aside; and it was determined to proceed more mildly; and that the Archbishop should only still continue under his Sequestration *ab Officio*.

But in this Extremity, his necessary Business was managed by Dr. William Aubrey and Dr. William Clark, who by the Queen's Order supplied the Place of Dr. Tale, late Vicar General, being it seems dead; and the two other Civilians of the Archbishop's Nomination laid aside. Dr. Bartholomew Clark was now Dean of the Arches, to whom, Jan. 20. 1577. Dr. Wylson, one of the Principal Secretaries, signified by his Letters the Establishment of William Aubrey and William Clark to officiate for the Archbishop, this Letter being thus superscribed, *To the Right Worshipful, my very loving Friend, Mr. Bartholomew Clark, Dr. of the Civil Law, and Dean of the Arches;* and ran in this Tenor, whence it may appear, they were the Queen's and Council's Appointment, not the Archbishop's.

His Business
done by two
Civilians.

" After my very hearty Commendations unto you, these are to advertise you, that my Lords of the Council, having in Consideration for some to exercise the Jurisdiction of the Court of Audience and the Vicarship in *Spiritualibus*; and taking advice of Men Learned, as well in the Law of this Realm, as in the Civil Law, willed me to inform the Queen's Majesty of their Proceedings, and to know her Highnesses Pleasure: Who being very careful, that the Offices might be exercised by such as were very sufficient in all respects, did of her self name Mr. Dr. William Aubrey to be one, and referred to the Lords the Nomination of the other. Who Yesterday liking very well of her Majesty's Choice, did all agree with one Consent, that Mr. Dr. William Clark should be joyned with Mr. Dr. Aubrey; and they two to exercise these Offices *Communitè & Divisim*, during her Pleasure. This their Commandment I was willed to signify unto you, that you would give notice thereof to whom it appertaineth, for the speedy Order to be given to exercise the Jurisdctions. Thus fare you heartily well, from my House at S. Katharines, this 20th of January.

The Secretary
to Dr. Bar.
Clark from the
Privy Council.
Grind. Regist.

Your assured loving Friend,

Th. Wylson.

The same Day Dr. Bartholomew Clark repaired to the Archbishop within his Mannor at Lambeth; and there he presented the above-mentioned Letter to the sight of the said Archbishop, and withall declaring to him, that it belonged to him in this Behalf so to do, the said Most Reverend Father committed accordingly the Office and Authority to Dr. Aubrey and Dr. William Clark, to exercise as well the Office of Auditor of Causes, and the Business of the Court of Audience, as the Vicarship General in Spirituals, and Principal Official in as ample Manner and Form, as the late Venerable Man, Mr. Thomas Tale, LL.D. held and exercised it—— *ad Beneplacitum dictæ Illustriss. Domine nostræ*

The Archbp.
commits the
Office of Vicar
General to
them by Com-
mand from a-
bove.

stræ

A N N O *stræ Regina.* Under this Instrument the Archbishop wrote, *Ita est,*
1577. *Edmundus Cantuarien.* To which also were the Hands of *William*
Lewin, L.L.D. John Coldwel, Dr. of Physick, and Richard Fram-
pton, Gent. present and Witnesses.

Dr. Lewin ap-
 pointed to the
 Arches.

These two Substitute *Dr. William Lewin* to exercise the Spiritual and Ecclesiastical Jurisdiction of the Deanry of the *Arches*, as he lately executed the foresaid Office of Commissary in and through the Deanry of the *Arches*, by force of a Commission from *Edmund* the Lord Archbishop. *Dr. Bartholomew Clark* it seems lay under some Suspension.

Likewise all Licences to Preach, &c. Institutions to Benefices, Commissions to Visitations, &c. Signification of Persons that stood Excommunicate, Instruments for Sequestration of Fruits, and the like, past from these two Civilians, yet still with a Deference to the Archbishop, and Consultation with him in what they did. But sometimes upon Letters sent to him from the Queen or the Lords of the Council, he did act in Person, and issue forth Orders in his own Name, as we may observe in the Sequel of this History.

C H A P. X.

Prevents taking Timber out of his Woods. Commends a Contribution for Chard: And for Bath. A Bishop Consecrated by him, who now Officiates for the Archbishop. Stubbs's Book. The Council's Letter to the Archbishop relating thereto. His Orders to the Preachers hereupon; And to some Preachers as would not administer the Sacraments. Difference between Sandys, now Archbishop of York, and Grindal, about Battersea.

A N N O **W** E must expect now, while the Archbishop's Hands were
1578. thus tied, but little Action from him: Yet what I find, I
 will relate.

His Care of
 his Woods.

In the midst of his Troubles, he was not guilty of any thing that might bespeak him negligent, or wanting to his Duty or Calling. This partly appeared in his Care for the good Estate of his See; which at this time there happened an Occasion to manifest. As there were Wood-lands belonging to the Archbishoprick, so was the Archbishop vigilant for preserving the Timber thereof, and neither sold it for his own Gain, nor used any of it more than was necessary for the Reparation of Houses and Farms. Now it fell out, that the Queen wanting Timber either for Shipping, or her other Works, some that had Authority to take Timber for her Provisions, appointed to take presently some Quantity out of his Woods, lying
 near

near the City of *Canterbury*. And this perhaps was the rather done, since he lay at present under such a Cloud. But the Archbishop still preserved the same constant Temper, and Resolution of discharging his Duty. And therefore hearing of this laboured to stop it what he could; and dispatched a Letter hastily to Court to his Friend, the L. Treasurer *May* 24. 1578, acquainting him with this Affair, and letting him know first, that there was but small store of Timber in those Woods; and withall that not only three of his own Mansion Houses standing at, or near unto *Canterbury*, and divers of his Farmers Houses and Milns, were to be maintained therewith; but also that Timber was to be brought from thence to *Lambeth* by Water, for Maintenance of that House. For that the Woods of the See in the Parts near to that Palace were so decayed, that there was not convenient Timber so much as to make Planchers for a Stable. He signified moreover to the Treasurer that he was informed there were others in that Part of *Kent* had such Store, that they could spare, and did sell. And that for his own Part, as he had ever been careful to preserve his Timber, so he did not intend, during his Incumbency, to make any Sale of it at all. And therefore in conclusion he desired the said Lord, either to give out his Order for the staying of that which was appointed to be taken, or otherwise, that neither then nor at any other time after, during his Lordship's Pleasure, none should be taken in the same Woods. And I suppose thus seasonably interposing, he had his Request.

A N N O
1578.

All the use I find the Court made of the Archbishop this Year was that the Queen granting by Letters Patents dated *Febr.* 26, 1578, Licence and Permission to certain of the Inhabitants of the Town of *Chard* in the County of *Somerset*, to ask the Charity as well of Spiritual Men as Temporal, in all Places of Her Highness's Realm of *England*, and Her other Dominions; towards the new building and setting up the Town of *Chard* (the chiefest and greatest Part whereof was lately wasted by Fire) during the term of two Years; the Archbishop was employed to signifie the Queen's Pleasure to the rest of the Bishops. Whereupon he issued out his Mandate to the Bishop of *London* to commend this Work unto all the rest of the Bishops in the Province of *Canterbury*; and to will and require them to cause the Contents to be executed throughout every of their Dioceses and Jurisdictions.

Contribution
for *Chard*.

The next Year the Queen granting Letters Patents to the City of *Bath* for a Licence for Seven Years, to gather the Devotion of all Her Loving Subjects, towards the building of a Church and Hospital within the same City, there were sent unto the Archbishop to be distributed certain Orders imprinted for the Collection.

A N N O
1579.

The Archbishops Officers, who now acted all under him and for him, were Dr. *Aubrey* and Dr. *Clerk*; who exercised the Jurisdiction of the See of *Canterbury*; Dr. *Lawse* Commissary of the Diocese of *Canterbury*; Dr. *Redmayn*, or *Redman* Archdeacon of *Canterbury*, and Mr. *Mullins* were the Commissaries for the Deanry of *Bocking*; Mr. *Richard Kitson* for the Deanries of *Malling*, *Pagham* and *Terring* in *Sussex*; Mr. *Joseph Heins* for the Deanry of *Shoreham* and *Croyden*.

Bath.

The Archbishop's Officers.

ANNO
1579.

~
Norwich Dio-
cesis visited.

Consecrateth
a Bishop of
Exon.

Stubbs's Book.

The Gaping
Gulph.

N. XIII.

The Councils
Letter to the
Archbishop,
relating
thereto.

Some beginning of a Metropolitcal Visitation of the Diocess of *Norwich*, happened in the Month of *June* this Year. And an Inhibition was issued the same Month to the Bishop thereof from *Aubrey* and *Clerk*. But it seemed not to go on, but to receive delays, till the Year 1582, when we shall hear of it again,

I find the Archbishop in this Year at *Croyden*; so that either his Confinement was taken off, or rather he had leave for the sake of his Health to retire to his House at *Croyden*. And here *John Wolton* S. Th. P. was by him Confirmed Bishop of *Exon*, Friday July 24 and Consecrated Aug. 2. in the Chapel there, *John* Bishop of *London*, and *John* Bishop of *Rochester* assisting. Thus we see how he exercised this part of his Archiepiscopal Function even under his Sequestration by Commission from the Queen.

In this Year happened at Matter that gave the Queen high Disgust. She was in Treaty with the Duke of *Anjou* about joyning Her self in Marriage with him. This was a thing, which however desirous the People were of seeing Her married in hopes of Issue, yet they could not endure to hear of: Partly out of an innate Hatred to the *French*, and partly out of a particular dislike of this Person: Of whom many Reports went concerning his dissolute Life and Manners. But of all others, the *Puritans* made the most Noise. And one of them named *Stubbs*, a Student in the Law, and a Man of Parts, but very Hot, wrote a most violent Book against the Match, intituled *The Gaping Gulph*. The Queen saw how dishonourable these Clamours were to Her self, and how offensive they might prove to the *French*, with whom She saw it her Interest to keep all fair. Therefore She speedily issued out a Proclamation for seizing the Book, the Author and Printer. And withall, the Lord's of the Council wrote a Letter dated in *October* to this Purpose to our Archbishop, with the Proclamation enclosed: Whereby may be understood the whole Matter. See it in the *Appendix*. Therein to take off any Surmises, (covertly hinted in the Book) as though the Queen meditated some Alteration in Religion, they shewed, "How fully the Queen was determined to maintain the Religion which She had at first established in the Realm; and that, if need were, even with the Hazard of Her own Person. And this they endeavoured to strengthen by divers Arguments, for the full Satisfaction and quieting of Her Subjects in that behalf. And that She had for that very Cause sustained the Malice of divers powerful Princes Her Neighbours. That the Book having been dispersed about in many Places, and perhaps in his Diocess, divers of Her Subjects, and especially some of the Clergy, might be induced to think unjustly and undutifully of Her Majesty. That it was therefore the Queen's Pleasure that he, with as much speed as he could conveniently, should call together the noted Preachers, and other Ecclesiastical Persons in his Diocess of good Calling, and to have the Proclamation read against the said Libel. And then to signifie unto them the Queen's Resolution to maintain the Religion without all Change. And that She intended not by any Treaty with the Duke of *Anjou* to be ever brought to make any Alteration. And that the said Prince had shewed

“ shewed himself lately a Friend to those of the Religion, by the
 “ hazzard of his own Estate and Life; and moreover deserved to be
 “ honoured for the Honour he did Her Majesty, in coming to see
 “ Her. That he, the said Archbishop, should likewise admonish these
 “ Preachers, in their Sermons not to meddle with any such Matter of
 “ Estate, as in truth not appertaining to their Profession: But to
 “ contain themselves within the Limits of their Calling. Which
 “ was to preach the Gospel of Christ in all Purity, without intang-
 “ ling themselves in secular Matters. And to teach the People to be
 “ thankful to God for Liberty of Conscience, Peace and Wealth,
 “ which they had hitherto enjoyed. And not to go about by inter-
 “ meddling in such matters, to give occasion of Disquiet and Di-
 “ strust to the Subjects of this Realm. By which their disorderly
 “ Dealing [for some such it seems there were among the Prea-
 “ chers] there could not but grow Prejudice to the Cause of Reli-
 “ gion.

“ And as for other of the Ecclesiastical Order, which could not be
 “ present at this Exhortation, but lived more remote, the Archbi-
 “ shop was required to send his Letter to them. But that, if any
 “ People should, notwithstanding the Endeavours of the Preachers,
 “ not rest satisfied, but should entertain undutiful and unnecessary
 “ Concepts of Her Majesty, then to charge the said Preachers to give
 “ him Notice thereof: And he by his Authority to call such Persons
 “ before him; and by better Information, or otherwise, correct them
 “ in their Error.

Upon this Command from Above, the Archbishop acted, and sent
 his Letters of Orders to Dr. *Aubrey*. And *Aubrey* accordingly sent his to
 Dr. *Lawse* Commissary of the Diocese of *Canterbury*; to Dr. *Redman*
 Archdeacon there for the rest of the Diocese; to Mr. *Mullins* and Dr.
Styl, for the Deanry of *Bocking*; to Mr. *Kitson* for the Deanry of
South Malling, *Pagham* and *Terring*; and to Mr. *Herne* for the Dean-
 ry of *Shoreham* and *Croyden*. *Aubrey's* Letter to these ran in this
 Tenor:

The Archbi-
shop's Orders
hereupon.

“ After my hearty Commendations, having received Letters from
 “ my Lord's Grace of *Canterbury*, the Copy whereof I have sent un-
 “ to you herein enclosed, together with a Copy of a Letter sent to
 “ his Grace from the Lords and others, her Majesty's most honoura-
 “ ble Privy Council, and also her Majesty's Proclamation in Print;
 “ I thought it my Duty, according to the Charge given unto me, to
 “ pray and require you upon Receipt hereof, with all Expedition, to
 “ procure within the exempt Parishes of that his Graces Diocese of
 “ *Canterbury*, the Contents of the Lords Letters to his Grace, and
 “ of his Graces Letters to me, to be effectually and carefully in all
 “ Points accomplished: And to certifie his Grace of your Proceed-
 “ ings therein, as Occasion shall require, according to the Effect and
 “ Meaning of the said several Letters. So I bid you right heartily
 “ Farewell. From *London* the 9th of *Octob.* 1579.

Your assured Loving Friend,

Will. Aubrey.

That

ANNO
1579.

The Clergy
Summoned.

That that was done upon this at *London* was, that Dr. *Aubrey* *Octob.* 9. commanded all Rectors and Curats of the Deanry of the *Arch-*
ches to appear immediately before him in *S. Mary Bow* Church the
next day, viz. the 10th of *Octob.* by the private Counsil of the Reve-
rend the Archbishop. At the day and place there appeared *Edmund*
Sympson, Rector of *S. Dunstons* East, *Will. Knight*, Rector of *S. Pan-*
crafe, and Curate of *Bow* Church; *Josias Gilpin* Rector of *S. Vedast*;
John Boteman Rector of *S. Michael* in *Riola* [the *Quern*] *John West*,
Curate of *S. Michael* Crooked Lane; *Nicolas Kennam* Curate of *S.*
Mary Aldermay; *Nicolas Brook* Rector of *S. Mary de Botchaw*; *Tho.*
Stallard Rector of *All-Saints* Lumbardstreet; *Geoffrey Waters*, Curate
of *S. Leonards* in East-cheap. Before these the said *Aubrey* com-
manded the said Letters of the Lords to be read; and then gave them
charge singly, on the Queen's Part to observe and do with effect all
the Matter mentioned therein.

The Council
to the Arch-
bishop con-
cerning some
Preachers,
that refused to
Celebrate the
Communion.

Many Ministers now a days took Livings; and would only Preach
to their Congregations, but refused to administer the Sacraments.
Because, I suppose, they did not like some things in the Offices ap-
pointed by the Book of *Common Prayer*. But they provided others
for that Part of the Ministerial Office: A thing which gave much
Offence to the Queen. This occasioned the Lords of the Privy
Council to write a Letter in *January* to our Archbishop, viz.

Grind. Regist.

" After our hearty Commendations: Whereas her Majesty is cre-
" dibly informed, that divers and sundry Preachers in this Realm do
" only apply themselves to the Office of Preaching: And upon some
" light Concept, to the dishonour of God, the breach of her Ma-
" jesty's Laws, the Offence of good Subjects, and the great Contempt
" of the Sacraments, which groweth thereby; do separate them-
" selves from the executing of the one part of the Office of a Priest:
" Which is as well to Minister the said Sacraments, as to preach the
" Gospel; And that by this Occasion some are counted and termed
" *Reading* and *Ministring* Ministers; and some Preachers, and no
" Sacrament Ministers: Therefore we are in her Majesty's Name
" to require your Lordship to take a View of all such within your
" Diocess, as do so disjoyn the one Part of the Function from the
" other; and do not at certain times in the Year, as well Minister
" the Holy Sacraments in their own Person in what Place soever they
" receive any Portion for Preaching: And your self by your Eccle-
" siastical Censures to compel them to execute both. And such as
" you shall find intractable, to send them up to us; and to certifie
" us immediately upon your said View, how many you find of those
" Recusants within your Diocess. That we may thereupon satisfie
" her Majesty in that behalf. And so we commit your Grace to God.
From *London* the 17th day of *January*.

Your very loving Friends,

Tho. Bromely Canc. W. Burghley, E. Lincoln, J. Suffex,

J. Hunsdon, Jam. Crofte, Chr. Hatton,

Fra. Walsingham, Tho. Wilson.

The

The Archbishop next day, viz. Jan. 18. sent this Letter to Dr. Aubrey, and Dr. Clark, to require both with all convenient Speed to take a view by Inquisition, and all other good Means within his Diocese, of all such Ecclesiastical Persons, as were any ways culpable in any the Disorders exprest. And such as were obstinate and would not, upon their Admonition, conform themselves, to certifie their Names unto him; to the Intent her Majesty might be satisfied in that behalf accordingly.

A N N O
1579.

The Arch-
shop commits
the Business
to Aubrey and
Clark.

There happened some difference (which lasted till this time) between our Archbishop, and his Successor in the See of York, about the Demeans of Battersea: Which for some special Reason (which was shewn before under the Year 1571) was let to him for his Life by the Dean and Chapter of York. This Lease Archbishop Sandys would have Archbishop Grindal to have cancelled, since he was removed from York, but he thought good still to retain it; that so the present Lessees might receive no Prejudice for certain things which Sandys had called in Question. And for the Reason and Vindication of these his doings, he made this Declaration of the State as well of the chief Mansion-House and Demeans in Battersea, containing about fourscore Acres, that were reserved (as they had been of long time appointed) for the occupying of the Archbishops of York: As also of the Farms and Cottages in Battersea, Wansworth and Penge: That had always been in the Occupation of the Farmers of them. And to shew that the late doings of the now Archbishop of Canterbury concerning Battersea were to be well thought of, as done chiefly for the Benefit of his Succession. Which Declaration was this which follows:

Difference be-
tween Grindal
and Sandys a-
bout Batter-
sea.

The Archbi-
shop's Decla-
ration con-
cerning the
State Batter-
sea.

Bishophthorp.

“ Laurence Booth, being Archbishop of York gave (in the latter end of K. Edward the Fourth's time) all his Lands in Battersea, Wansworth and Penge to the Dean and Chapter of York; upon Condition that they should have the same as they had Bishopthorp. To the which Chapter long before that time, one Walter Gray, Archbishop of York had granted his House and Lands at Bishopthorp near York, *Eâ Intentione, quod idem Capitulum concederet eadem Successoribus præfati Walteri Archiepiscopi, qui pro tempore fuerint.*

“ After the Death of the said Archbishop Booth, his Successors with Confirmation of the said Dean and Chapter, made Grants successively for the Lives of the Patentees of the Custody of their House at Battersey, and divers Leases as well of the said Demeans, as of other their said Lands, in like manner as they did of the rest of the Lands of their See. Divers of which Leases came to the Hands of one Thomas Kerrie. Whose Leases Archbishop Lee did renew in 31. H. 8. And then did let to him in one Lease, confirmed by the said Dean and Chapter, not only the said Demeans, but also divers other of the said Farms for fourscore Years, with a Covenant on the Lessees part (as had been before used) that when any Archbishop of York, or any of his Household should be resident at his said Mansion-House at Battersea, then the Lessee upon a Months Warning should give up the Occupying of the said Demeans to the said Archbishop and his Successors, so long as they or any of their Household should remain there.

SSf

“ And

ANNO
1579.

“ And likewise the said Archbishop *Lee*, and the Archbishops
 “ *Holgate*, and *Heath*, did let out all the rest of their Lands, as well
 “ in *Battersea* as *Bishopthorp*, except such Lands in *Bishopthorp* as were
 “ ever reserved in the Archbishop's own Hands.
 “ The said Lease made to *Kerrie* came after to one *Hill*, who find-
 “ ing the weakness of the Covenant contained in that Lease, did
 “ cause the said Demeans to be kept in Tillage. So that neither the
 “ Archbishop, *Holgate*, *Young* nor *Grindal*, had the same according
 “ to the Meaning of the said Lease. Whereupon there came much
 “ trouble and suit in Law between the said Archbishops and the said
 “ *Hill* their Farmer. Wherein Archbishop *Young* (that failed in his
 “ Suit to evict the said Lessee) paid above 60 l. in Costs and Da-
 “ mages to the said *Hill*. Who was hereby so puffed up that he used
 “ Archbishop *Grindal* worse than he had used any of his Predeces-
 “ sors; not only with arrogant Speeches, but also in keeping the
 “ said Demeans from him: And in suing his Workmen that cut
 “ down some of his Wood upon the said Demeans, for his Provision
 “ at *Battersea* in a Parliament time. For defence of which Suit such
 “ Evidence was sought out, as seemed to contain sufficient Matter for
 “ the disproof of the said *Hill*'s Lease. Whereupon after the said
 “ Evidence had been considered by my L. Chancellor, that then was
 “ her Majesty's Solicitor, Mr. *Ayllof*, now one of the Justices of the
 “ *King's Bench*, Mr. *Ploidon*, and Mr. *Wilbram*, and no Doubt being
 “ by them made, why the said Lands should not be reasonably let in
 “ Lease; there was by their Advice a Lease made by the said Dean
 “ and Chapter to the said late Archbishop of *York* for his Life, ac-
 “ cording to the Precedents of former Leases of *Bishopthorp* and *Bat-*
 “ *tersea*. And presently after that, for the removing (if it could be)
 “ of the said *Hill*, that dealt with the said Archbishops so unreason-
 “ ably, contrary to the Meaning of his Lease, another Lease was
 “ made (of that which the said *Hill* had) to *Richard Ratcliff* and *Richard Frampton* [Servants to the Archbishop] for XXI Years, in
 “ such reasonable manner as was thought to give just Cause to every
 “ Successor to like well hereof, being made much more beneficial for
 “ the Succession, than any Lease before made of the said De-
 “ means.
 “ And although the said now Archbishop of *Canterbury*, whilst he
 “ was Archbishop of *York* did understand (after a Verdict was given
 “ against the said *Hill*) that divers other Leases at *Battersea* and *Bi-*
 “ *shopthorp* were much more clearly void in Law, yet did he suffer
 “ no Lease there (but only the Lease of the said *Hill*, who had
 “ dealt so ill as aforesaid) to be impugned. But contrary, when
 “ he made new Leases there, of such things whereof the old void
 “ Leases were near expired, he bound the new Lessees not to take any
 “ things of the old Lessees at least during the Years of their said old
 “ Leases, which were so void in Law.
 “ Seeing then the now Archbishop of *Canterbury* had his Lease of
 “ *Battersea* long before he was like to be removed from *York*, (the
 “ late Archbishop of *Canterbury* then Living) and although his
 “ Lease were made to him for his Life according to the former Prece-
 “ dents;

dents; yet he never took, nor went about to take any Benefit of
 his Lease, after his Remove from *York*; although he forbore the
 Cancelling thereof for a time, least thereby Prejudice might come
 to some that had Leases there, of things usually letten, that the
 now Archbishop of *York* called in Question: And seeing the now
 Archbishop of *Canterbury*, after the taking of his said Lease, and
 long before his Remove from *York*, did among other things de-
 mise the said Demeans, not only in more beneficial manner
 divers ways than any former Lease thereof was made, but also
 with such sure Provision for his Successors; viz. that the Lease is
 to become forfeit if all the said fourscore Acres of Demeans be not
 upon Warning left quietly to every Archbishop, when he shall be
 either at his House at *Battersea*, or within sixty Miles thereof: I
 hope it may most reasonably be thought, that the said now Arch-
 bishop of *Canterbury* was not for the Premises to be ill, but well
 thought of, in making so reasonable and beneficial a Lease for the
 Succession, to the Lessees, which were to deal in a doubtful Title
 for the evicting of the old troublesome Tenants Lease; the Suit
 whereof (howsoever the Title fell out) was like to be very charge-
 able, and so it hath proved.

This is so largely related to shew, how well he deserved of his See,
 by preserving the Rights and Revenues of it.

CHAP. XI.

*The Archbishop calls his Dioces to Prayers and Humiliations,
 Occasioned by an Earthquake. The Council orders the same
 Prayers throughout all the Dioceses. He decides a diffe-
 rence in Merton College; And in the University of Cam-
 bridge, between the Doctors and Heads. Sends Articles
 of Enquiry for Backsliders. Popish Emissaries multiply.
 Some Bishops Consecrated. Goes on with his Metropoliti-
 cal Visitation. A Convocation. What was done there-
 in. They Petition the Queen for the Archbishop. He de-
 vises a Form of Penance to be used.*

THE beginning of this Year 1580, was thought fit (especially
 a terrible Earthquake happening) to be set apart for Devoti-
 on and Prayer, Repentance and Alms. Therefore the Archbishop
 was minded, that all his Dioces should be exhorted and stirred up to
 these Points of Devotion, resorting publickly to the Church, and at
 Night each Family privately to pray together. And *Redman* his
 Archdeacon, and *Lawse* his Commissary had this Letter and Charge
 in Order thereunto, for the Peculiars in *London*, from his Officer
Dr. Aubrey.

ANNO
1580.

Prayers and
Devotions en-
joyed by the
Archbishop.

“ After

A N N O

1580.

Grind. Regist.

“ After my hearty Commendations premised, My Lord, his Graces Pleasure is, that with all convenient Speed you shall give Order to every Parson, Vicar and Curate of the peculiar Jurisdiction of the Deanry of the *Arches* in *London*: That they exhort their Parishioners to resort devoutly to their Churches upon *Wednesdays* and *Fridays*; to hear some short Exhortations to Repentance, either by Preaching or Homilies, with other Service of the Day. And that they do of their own Accord, without Constraint of Law, spare those days one Meal, converting the same, or some part thereof, to the Relief of the Poor. Calling also their Households together at Night, to make hearty Prayer to God, to shew Mercy to us who have deserved his Anger. And that with the *Litany* they joyn such *Psalms* and Prayers as they shall chuse, or devise, fit for that purpose. And thus I bid you heartily well to fare. *London*, Apr. 12. 1580. The like Order he gave forth for his whole Dioces.

A great
Earthquake.
Hist. of Q.
Elizabeth
Sub. Anno
1580.

The Earthquake before mentioned was of that Violence, that it affected all with a great Consternation. Nor do I think it amiss to relate what *Camden* writ of it. “ The sixth day of *April* at six of the Clock in the *Evening*, the Air being clear and calm, *England* on this side *York*, and the *Netherlands* almost as high as *Co-len*, in a Moment as it were fell a trembling in such a manner, that in some Places, Stones fell down from Buildings, the *Bells* in Steeples struck against the Clappers, and the very Sea, which as then was very Calm, was vehemently tost and moved to and fro. The *Night* following, the Ground in *Kent* trembled two or three times: And the like again on the first of *May* in the dead time of the *Night*.

This Earthquake, and the abovesaid Injunction was taken Notice of by the Lord's of the Council Apr. 23. And whereas the Archbishop had upon this Account directed an Order for Prayers and humble Devotion, and composed a Prayer for *Families* throughout his Dioces, they authorized the same by their Allowance and Approbation; and moreover required him to enjoyn the Observation of it in all other Dioces, by this Letter of theirs directed to him:

The Council
to the Arch-
bishop for
Prayers.

“ After our very hearty Commendations to your Lordship. Considering the State of this time, wherein it hath pleased the most highest for the Amendment of all sorts of People, to visit the most Parts of this Realm with the late terrible *Earthquake*, as an extraordinary Token of his Wrath against them, and fatherly Admonition to turn from their Offences, and contempt of his Holy Word, as also of his infinite Goodness and Mercy, to deal more favourable with us therein, than he hath dealt with other Nations in the like Case; In that we, (thanks be unto his Majesty) have received no great hurt thereby, in comparison of that they have had sundry times heretofore by the like occasion; Whereby not only their Houses and Cities have been overthrown and destroyed, but also many Thousands of People have pitifully perished;

“ And

“ And that understanding, that you have considered upon, and appointed a good and convenient Order of Prayer, and other Exercises to be used in all the Parish Churches of your Dioceses upon *Wednesdays* and *Fridays* for the turning of God's Wrath from us, threatened by the said *Earthquake*; with a godly Prayer for the like Respect, to be used of Householders with their *Families*: We do not only commend and allow your good Zeal therein; but also think the same to be very meet to be generally used in all other Dioceses of this Realm: Requiring you to give Order, that in every of the same, the said wholesome and godly Order of Prayer may, for the Respect aforesaid, be Executed, followed and obeyed, during such time as you think meet. And so we bid your Lordship most heartily well to fare. From the Court Apr. 23. 1580.

ANN O
1580.

Your loving Friends,

T. Bromely Canc. W. Burghley, F. Knollys, R. Leicester,
J. Croftes, C. Hatton, T. Suffex, F. Bedford, F. Walsingham, T. Wyllson, W. Mildmay.

According to the Tenor whereof the Archbishop sent out his Orders.

In this Month of *April*, the Archbishop was concerned in deciding a Difference in *Merton College Oxon*, where he was Visitor. It was between the Warden and Fellows on one Part, and *Will. Wilks*, a Fellow there, on the other; who had taken the Vicarage of *S. Peters* in *Oxford*. Where, by the Statutes of the House, for the Value of it, he was adjudged by the House to have lost his Fellowship. He on the other Hand reckoning himself wronged, appealed to the Privy Council. They remitted him and his Cause to the Archbishop. Who, after due Consideration of the Statute, decreed the Matter in Favour of *Wilks*. The decree began, *EDMUNDUS Dei Providentia Cant. Archiepiscopus—Dilecto nobis in Christo Custodi—Socijs & Scholaribus Collegii sive Aulae de Merton, &c.* Dated Apr. 22. 1580. The *English* Letter that accompanied it, will explain to us the Contents thereof: Which was as followeth,

Decides a difference in *Merton College*.

Grind. Regist.

“ Where I have [am] given to understand, that there is a Question and Doubt made amongst you, whether Mr. *Will. Wilks*, this Bearer, one of the Fellows of your College, should by the Statutes lose his Place there, for that he hath accepted the Vicarage of *S. Peter's* in the *East* within the City of *Oxford*; and being moved by Letters from certain of her Majesty's Privy Council, and otherwise, to decide the Controversie: I have thought good therefore to certifye you, that I have considered of the Place of that Statute that giveth the occasion of the doubt, and also of the Value of that Vicarage, by such means as for that time I could inform my self. And therefore I have under the Seal of my Office sent unto you my Order, which I require you hereby quietly to observe and allow, untill you according to the true Tenor thereof

Writes to them.

T t t

“ shall

A N N O
1580.

Employed in
a Controversie
happening in
the Universi-
ty of Cam-
bridge.

“ shall prove some further Matter otherwise to move me. And so
“ I commit you all to the Tuition and Government of the Almigh-
“ ty. Observe here the Archbishop acteth in his own Name. But to
this Order they were disobedient, as we shall hear hereafter.

Soon after in the Month of *June*, his Experience and Wisdom was required and made use of in a Controversie arisen in the other University, viz. that of *Cambridge*. Where a Contention arose between the Vice-chancellor and Doctors of the Town on the one Part, and the Masters and Heads of the Colleges on the other, touching two Graces lately propounded by the late Vice-chancellor in favour of the Doctors of the Town and others. Wherewith the Doctors being Heads found themselves aggrieved, for that such Graces should be propounded and proceeded in without their Privity, as they pretended, against the late Statutes and Ordinances of her Majesty. Hereupon the L. *Burghley*, Chancellor of that University, earnestly prayed our Archbishop, for that either Party had sent up one, viz. For the Vice-chancellor Dr. *Barrow*, and for the Heads of the Colleges Dr. *Howland* Master of St. *John's* College; to open unto him as well the Reasons of the one, as the Grievs of the other for the Proceedings; that he would do the said Lord the Pleasure and Ease, at that present, being busily occupied at Court about great Causes, as to hear both Parties, and to examine the same, which he the rather desired his Graces Travail in, for that he was sure the University and their Statutes were better known unto his Grace, than unto him. He left this Business either to himself alone, or to call any other that had been of that University to assist him therein, as he should see Cause. Whereby, as the Chancellor added, he should do a godly Act in making Peace between them, and do him a great good Turn. And what he should think meet, he [the Chancellor] should do for the stay of these Innovations, to signifie to him; and also what his Opinion and Advice should be, for quieting and ordering this Contention.

The Archbishop accordingly took this matter into his Hand, and the last day of *June* signified to him the Summ of his thoughts concerning it. Which I chuse to set down in the Archbishop's own Words.

The Archbi-
shop signifies
his judgment
in this matter.

“ After my right hearty Commendations to your good Lordship.
“ According to the Request of your Lordships late letter, I have
“ had before me this Forenoon, (being accompanied with my Neigh-
“ bour Mr. Dean of *Westminster*,) Mr. Dr. *Howland*, and Dr. *Bar-*
“ *row*, and heard at some length what each Party could say; and
“ have thought good to send unto your Lordship herein the Substance
“ of that which was uttered on both sides.

“ The Controversie did stand in two principal Points.

“ *First*, Whether these two late Graces were disorderly and some-
“ what fraudulently obtained.

“ *Secondly*, Whether the very Matter and Substance of the Graces
“ were against the Statutes.

“ In

“ In the first Matter we did not dwell long, being a Matter of A N N O
 “ Circumstance. Yet thus much we perceived; that in the Manner 1580.
 “ of proceeding for the obtaining the said Graces, things were hand-
 “ led (though not directly against the Words of the Statute) yet
 “ with some Cunning and Fineness, and not so sincerely as were to
 “ be wished in such Cases, and with such Circumstance.

“ About the Second we stood most: Wherein Doctor *Howland* al-
 “ ledged the precise Words of the Statute *Cap. 34.* that the *Pricking*,
 “ as they term it, of Officers is by special Privilege in the same Sta-
 “ tute reserved to the Heads of Houses; and by a latter Interpreta-
 “ tion from your Lordship, to the Heads, or their Deputies.

“ To that Mr. Dr. *Barrow* alledgeth another Statute, *Cap. 42.* entitu-
 “ led *De Officio Cancellarii*, wherein is a Branch, that the Chancel-
 “ lor, or, in his Absence, the Vice-chancellor, may make new Statutes,
 “ with this *Proviso*, *Sic ut hiis Decretis nostris nihil detrahant aut of-*
 “ *ficiant.* Which in this Case, saith Dr. *Barrow*, this new Statute, to
 “ adjoyn the Doctors to the Heads of Colleges doth not; al-
 “ though Mr. *Dean* and I are of contrary Opinions, referring the
 “ Determination to your Lordship. The said Mr. *Barrow*, for further
 “ Defence alledgeth another Statute, made by Grace, as these two
 “ last were, concerning the *Scrutators*: Which Office is now brought
 “ from free Election appointed by the Queen's Majesty's Statute, *Cap.*
 “ *36.* to go in Course by Combination as the Office of the Proctors
 “ doth. To this Dr. *Howland* answered, that he believed your
 “ Lordship was made privy to the Alteration of that Statute, for the
 “ *Scrutators*; and added further, that if Error were committed in
 “ that, it was no sufficient Warrantize for other Errors afterwards to
 “ be attempted; and especially for these late Errors in these two
 “ last Graces. And thus much in Substance was alledged on both
 “ Parts for the former Grace, to adjoyn Doctors to the Heads for E-
 “ lection of Offices.

“ For the Second Grace, that Heads of Colleges, being Divines,
 “ should be bound to preach in Course as other younger Men do:
 “ Dr. *Howland* alledging, that by expresse Words of her Majesty's
 “ Statute, *Cap. 11.* they are not bound further than their own free
 “ Good-will shall move them. The Words be these; *Post tantum*
 “ *laboris susceptum, & tot pericula atque examina nolumus plus laboris*
 “ *Doctoribus imponere, quam ipsi volunt sua sponte suscipere.* Dr. *Bar-*
 “ *row*, besides some Glawnce at the usual Common Place, that Heads
 “ ought to give good Example, &c. alledged, that another of the
 “ Queens Statutes, which appointeth Order only for Sermons to be
 “ had on *Sundays* before Noon, was altered by Grace to Sermons on
 “ *Sundays* and Holy-days both Forenoon and Afternoon. Which
 “ was answered to be no Derogation to the Queen's Statute, but con-
 “ trariwise rather a more ample accomplishing of the same.

“ A little was said also by Dr. *Barrow* of the Interpretation of a-
 “ nother Statute, wherein is declared that it shall suffice to dispute
 “ twice against a Master of Art answering in Divinity, where the
 “ Words of the Statute be, a Man for his Form to proceed in Di-
 “ vinity should dispute twice against a Batchelor in Divinity. And
 “ yet

A N N O
1580.

The Archbi-
shop shews
the Chancel-
lor of the U-
niversity his
Opinion.

“ yet was it thought by Dr. *Howland*, that your Lordships Consent
“ was given to all the said Interpretations and Alterations. And sure-
“ ly for the time to come, I wish your Lordship should give streight
“ Charge that no Alteration or Interpretation of Statute hereafter do
“ pass by Grace, before the same have been seen and allowed by your
“ Lordship.

“ Now where your Lordship is desirous to know mine Opinion
“ for quieting and ordering of this Contention, I know your Lord-
“ ship of your self can best do it; and I count the University hap-
“ py that it hath you for Chancellor in these unquiet times. Your
“ Wisdom and Authority may work more good with them, than
“ could be done otherwise. Notwithstanding I will most gladly im-
“ part mine Opinion. Which is this: I think it very requisite that
“ these last Graces should remain as dasht, and not put in Executi-
“ on. The Example will do harm, if the Queen's Statutes be thus
“ tossed, and the plain meaning of them overthrown. So that some
“ mild Admonition from your Lordship joyned with Exhortation to
“ Concord and Amity I trust, will pacifie the now Vice-chancellor
“ and the Regents, &c. Who have of long time repined at that
“ Statute for Elections by the Heads: Although the altering of it
“ (in mine Opinion) would be occasion of many bitter Contenti-
“ ons. And especially they will remain the better satisfied, if
“ your Lordship some way signifie, that if the Heads have any way
“ abused their Privileges, they will see it reformed for the time to
“ come.

“ On the other side, (for the Heads I mean) I wish that your Lord-
“ ship should admonish and exhort them also to use their Authority
“ well and indifferently, to chuse the best learned for their Lectures;
“ and for the Vice-chancellor always to prick two fit Men, and ne-
“ ver hereafter to practise; that of the two nominated, one should
“ be an unfit Man, and as it were a *Stale*, to bring the Office to the
“ other (which they did now in nominating Dr. *Hatcher*, and tast
“ of the Fruits thereof) which ministreth a just Offence to the rest
“ of the University.

“ I wish also that the Heads which are Divines should be exhorted
“ to Preach diligently without Compulsion: Which will satisfie in
“ the other Point.

“ And further, when the Vice-chancellor sendeth for Assistance
“ in Conferences in publick Matters, I would like well of it, if
“ he sent also for the Doctors of Law and Physick to joyn with
“ the Heads; it would be some Contentation to them. And indeed
“ so it was most usually (though not always) practised in my
“ time.

“ This is my simple Opinion, to the which Mr. *Dean* also agreeth:
“ Referring notwithstanding the whole Order to your Lordship. I have
“ warned Dr. *Howland* and Dr. *Barrow* to be with your Lordship to
“ morrow Morning. I make the more hast, because I wish things
“ quieted before the Commencement.

" I do greatly commend the Sentences of Humility and Submissi-
 " on contained in the Letters of the University to your Lordship. A N N O
 " God keep your Lordship. From *Lambeth* this last of *June* 1580. 1580.

Your Lordship's in Christ,

EDM. CANTUAR.

How well the Lord *Burghley* approved of the Archbishop's Advice may appear, in that the very next Day (*viz.* *July* 1.) he decided this Controversie in two Letters, the one to the University, and the other to the Heads of the Houses: Which latter let me here exemplifie.

The Chancellor sends his Orders to the University.

" I have received your Letters by Dr. *Howland*, Master of *S. John's*
 " College. By which, and by his Report, I have understood many
 " more particular Things than presently I am at leisure to answer by
 " Writing. But considering the State of the Controversies arisen,
 " both for lack of good Leisure, and doubting mine own understand-
 " ing in such Academical Questions, I did commend the whole Causes
 " with all Appendances to my Lord, the Archbishop of *Canterbury's*
 " good Grace, to be by him considered at length; and to advertise to
 " me his Opinion. Which he hath done at good length. And therein,
 " after a further private weighing of the Matters, I have at one instant
 " time imparted my Determination to both the Messengers, Mr. D.
 " *Howland* and Mr. D. *Barrow*. And for a fuller Satisfaction of the
 " Vice-chancellor and the Body of the University, I have at more
 " Length than well my Leisure served me for greater Matters at this
 " time concerning her Majesty, written, or rather in hast scribbled,
 " my Letters. To which I doubt not, but Mr. *Vice-chancellor* will
 " make you, with the rest, acquainted. And therefore I omit to re-
 " peat the same unto you, praying you, as Heads or Fathers of
 " great Families, so to behave your selves in Temperance, as Con-
 " cord may rest in your Families; and that for no particular Interest
 " in Gain or Preferment, the publick Bands of Charity be broken.
 " But as you can teach us your Scholars under your Pupils, so in
 " your own Actions let it appear that every one of your selves can
 " forgive the Errors of others.

The Council to the Archbishop concerning some of his Letters.

Communion Ecclesiastical.

" And though I do disannul both the Graces, which are different
 " in Nature, yet for the latter tending to increase Preaching, though
 " by any new Law you be not compelled, yet see that you be a Law
 " to your selves: That of *Non docendo* you keep not the Name of
 " *Doctores*. And so by hast I end. From the Court at *Nonsuch*, pri-
 " mo *Julii* 1580. And thus much for *University Matters*.

The State was awakened at this Time by Reports concerning a great many in the Nation that formerly came to Church, and were conformable to the Laws of the Realm in Matters of Religion; but now fell off, and forbore any more to resort to the Publick Service. Whereat the Queen admired, and was apt to lay the Blame upon the Bishops: To whom she had granted an Ecclesiastical Commission for the taking Cognizance, and Punishment of such things. Wherefore

Backsliders from Religion taken notice of.

A N N O 1580. the Lords issued out their Letters to the Archbishop, for to have all such Backsliders and Neglectors of Religion punished by such as attended the Execution of the said Commission. And that Enquiry should be made concerning such as had been before convented, how they stood as to Conformity. And if they were at liberty, and still remained obstinate, to be again taken up. That especial Notice should be taken of such as had the Education of Children; that they should be chiefly lookt unto. Lest, if their Principles were not found, they might do much Harm in their Influence upon those that were under them. But I had rather set down the Letter of the Lords to our Archbishop; whereby this Affair will appear more clear and plain.

The Council
to the Arch-
bishop con-
cerning some
that fell off.

Commission
Ecclesiastical.

“After our hearty Commendations: Whereas the Queen hath
“been informed, that divers Persons within the Province of *Can-*
“*terbury*, both of the common and better sort, who of late Time
“have been conformable to the Laws of this Realm concerning Re-
“ligion, are now fallen away, and have withdrawn themselves from
“coming to Church, to the evil Example of other her Majesty’s good
“Subjects, and to the great Offence of her Highness, who doth not a
“little marvel by what means this Relapse should happen; having
“delivered sufficient Authority unto your Lordship and others joyn-
“ed unto you, by virtue of her Commission Ecclesiastical, warrant-
“ed by the Laws of this Realm; whereby you might at all times
“have repress the Insolency, and corrected the Disobediency of such
“as therein should have presumed to offend, if such Care and Vigi-
“lancy had been used within your Charge as appertaineth:

“Her Highness’s Pleasure therefore is, that for the present reform-
“ing and punishing those that have, and do herein disobey the Laws,
“you give Order to have them forthwith convented before such
“as do attend the Execution of her Majesty’s High Commission, and
“proceeded withal according to the Direction of the said High Com-
“mission. And first, that Consideration being had of such as have
“been heretofore convented before the High Commissioners in what
“Terms they stand for their Conformity; How many of them are at
“liberty; And in what sort; and how many do remain committed,
“and where. And such of them as shall be found at liberty, and do
“continue obstinate, to be returned to Prison, and such further
“Order to be taken with them and the rest, as is prescribed in the
“said Commission.

School-ma-
sters.

“And for as much as a great deal of the Corruption in Religion
“grown throughout the Realm, procedeth of lewd School-masters,
“that teach and instruct Children as well publicly as privately in
“Men’s Houses; Infecting eachwhere the Youth without Regard
“had thereunto, (A Matter of no small Moment, and chiefly to be
“lookt unto by every Bishop within his Diocese) It is thought meet
“for Redress thereof, that you cause all such School-masters as have
“charge of Children, and do instruct them either in Publick Schools,
“or in Private Houses, to be by the Bishop of the Diocese, or such
“as he shall appoint, examined touching their Religion. And if
“any shall be found corrupt and unworthy, to be displaced, and
“proceeded

“ proceeded withal as other *Recusants*; and fit and sound Persons placed in their Rooms. A N N O
1580.

“ And to the End her Majesty may understand what shall be from time to time done in the Execution of the said Commission, to give Order, that Certificate be made of the Proceedings in the said Commission unto us of her Majesty's Privy Council. Wherein not doubting but you will answer her Majesty's good Expectation, according to the Trust reposed in you, We bid your Lordship heartily farewell. From the Court at *Nonfuch*, 18. June, 1580.

In obedience to which, the Archbishop issued out his *Mandate* to his Officers, June the 21. to make diligent Inquisition throughout his Diocese of the Contents of the Council's Letters. And for the more effectual doing whereof, he sent withall Articles of Enquiry inclosed: Which were as follow.

“ *Imprimis*, Diligently to enquire what Persons within your Parish or Charge, of what Degree or Calling soever they be, do absent themselves from their Parish Church upon Pretence of Conscience or Religion: And how long they have so done.

The Archbp's
Articles of
Enquiry for
Recusants.
Grind. Regist.

2. “ *Item*, What Persons have of late absented themselves from their Parish Church upon Contempt or Pretence aforesaid, that heretofore resorted thereunto.

3. “ *Item*, What Persons do you know within your Parish that have been heretofore convented before the Queen's Majesty's High Commissioners for Causes Ecclesiastical, for Religion; and especially for not coming to Church, that are at liberty, and yet have not conformed themselves.

4. “ *Item*, What Schoolmasters are within your Parish, and what their Names are that teach publickly, or privately within any Man's House within your Parish, of what State, Calling or Condition soever he or they be; in whose House, or Houses, any such Schoolmaster, or Teacher is.

5. “ *Item*, Whether any such School-master, or School-masters, is reported, known or suspected to be backward in the Religion now established by the Laws of this Realm, that are thought any way to be secret Hinderers thereof.

The Archbishop wrote also to the Bishop of *London*, signifying the foresaid Message from Above; Desiring him with all convenient speed, to see the Contents of the Letter duely executed: And also to send his Letters to all the rest of the Bishops of his Province, where the Sees were full. And that he himself minded by his Officers to take Order for the Sees vacant: And to send to every of them several Copies of the Councils said Letters; Requiring them, and every of them, carefully and effectually, as they would answer the Contrary, to see all the same executed in every of their Dioceses, and to certify him of their Proceedings. That he might return Certificates thereof to the Lords of the Council.

Writes to the
Bishop for
the Execution
of the Coun-
cils Letter.

The Sees Vacant, which the Archbishop himself by his Officers took care of, as was mentioned before, were *Oxford*, *Winton*, *Coventry* and *Litchfield*, *Glocester* and *Bristol*.

The

A N N O
1580.

The Ground of
this Trouble.

Parsons and
Campion.

The Ground of all this Trouble was the secret coming in of *Emis- saries* from the Pope (being *English* Youth bred up in Seminaries a- broad) with Instructions to pervert the People from their Allegiance to the Queen and the Religion established; by perswading them of the damnable Danger they ran themselves into by casting off the Bi- shop of *Rome*. The chief of these were *Parsons* and *Campion*, Jesuits. The latter whereof came into *England* this Year. And after he had been scouting up and down the Nation to do mischief, was taken, committed to the *Tower*, and executed the Year ensuing. By his, and his Fellows Labours, backed with the Pope's Bulls and Indulgen- ces, to such as they could deceive, grew a considerable Defection from Religion. Hence the State began to be awakened, and called again into question those of the *Roman* Perswasion, to whom it had before granted much Favour; in setting free those of them that had been imprisoned, and winking at the rest, while they remained quiet.

We have the Archbishop employed again in another Business, per- taining to his Archiepiscopal Office.

Consecrates
Watson and O-
verton Bishops.

For *John Watson*, Dean of *Winchester*, the See being void by the Death of *Horne* late Bishop, succeeded, and was Confirmed, *Sept. 16. 1580.* and Consecrated *Sunday* the 18th following in the Chapel of *Croyden*, by the Archbishop, *John* Bishop of *London*, and *John* Bishop of *Rochester* assisting: These being present, *David Lewis*, *William Clark*, *Bartholomew Clark*, *William Lewen*, LL. DD. *William Wilson* and *John Sapcotts*, the Archbishop's Chaplains, with others. Also *William Overton*, a learned and a pious Man, D. D. a Dignitary in the Churches of *Chichester* and *Salisbury*, was upon the Death of *Ben- tham*, the last Bishop of *Coventry* and *Litchfield*, appointed to suc- ceed in the See; and was confirmed *Friday* the 16th of *Decemb.* [*Septemb.* I suppose] in *Bow Church*, and Consecrated *Sept. 18.* follow- ing, by the Archbishop, *John* Bishop of *London*, and *John* Bishop of *Rochester* assisting.

Goes on with
his Visitation.
Peterborough
visited.

The Metropolitcal Visitation, which the Archbishop had begun, upon his Entrance into the Archbishoprick, was for some Years inter- mitted by reason of his Troubles. But now in this Year, it revived again. For there was such a Visitation for the Church of *Peterborough* instituted *May* the 13. For that was the Date of the Commission; which was issued out, not from the Archbishop, but from *William Aubrey* and *William Clark*, LL. DD. exercising the Office of *Vicar General* and *Principal Official*, to *John Dey* of the University of *Ox- ford*, *James Ellis*, LL. D. and *Richard Bancroft*, B. D. And so from this Year 1580. onward in the Years 1581, 1582, 1583. the Visita- tions of several Churches were on foot, the Commission for them all issuing out from *Aubrey*; as tho' the Archbishop still remained under Sequestration, as we shall relate in due Place.

A Convocati-
on. Church
Hist. Book IX.
p. 135.

A Convocation was held this Year, meeting at *S. Paul's*; wherein (tho' *Fuller* call it a *Silent Convocation*) were various weighty Mat- ters treated of, and laboured to be ratified. As concerning making of Ministers; concerning *Faculties*; concerning *Commutation* of *Pe- nance* and *Excommunication*. Wherein our good Archbishop, tho' under

under this Cloud, and not appearing, (but *Elmer* Bishop of *London* *ANN* being in his Room at the Head of this Synod) yet had a great hand: 1580. Labouring for some good Reformation of things still amiss in the Church.

But the Synod wanting their Head, the Archbishop (who by reason of his being Sequestred or Confined, came not to it) at their first meeting together drew up an humble Petition to the Queen to restore him to his Place. And it was done by the elegant Pen of *Toby Matthew*, Dean of *Christ's Church*, in their Name. Which Petition is extant in *Fuller's Church History*. It set forth, "How exceedingly
"grieved they were, that the most Reverend Father, after so many
"Years should fall into so great and so durable an Offence of her Majesty. That he was a Man that did not often offend; and but once
"in his Life seemed to have displeased her; and that not so much
"with a willful mind, as by a tender Conscience. Of which so
"great was the Force, that eminent Authors and the best Men had
"writ, that whatsoever was done, the Conscience reclaiming, or erring or doubting, was done amiss and to be condemned as no
"little Sin. That the Archbishop had led a life free not only of all
"Crime, but even from the Suspicion of a Crime; preserved his Religion from all, not only Corruption of Popery, but from Schism,
"and had suffered Persecution for Righteousness sake, having wandered abroad in other Countries for the Cause of the Gospel. Therefore they most humbly and unanimously beseeched her not only to lift up the Archbishop broken and feeble with Grief, but to restore the Church to him, and him to the Church, to her Subjects, to his own Brethren, to foreign Nations, and in a Word, to all pious People. And for their own parts they promised her, if she would grant this their Supplication, they would never be wanting in their Care of settling the Church, in propagating Religion, in taking away Schisms, and in being mindful of and thankful for this Favour. But all this Address proved ineffectual.

Now I will set down some brief Journal of this Convocation 1580.

The first Session was on *Tuesday, Jan. 17.* when the Bishops meeting in the Chapter-House of *S. Paul*, and the *Litany* said in *English*, an Instrument of Substitution being sent to the Bishop of *London* from our Archbishop, the said Bishop took the said Charge upon him. And then willed the Clergy of the lower House to choose a Prolocutor, (the former Prolocutor, viz. *Whitgift*, being now made a Bishop) commending to them three very Reverend Deans, *Humfrey* Dean of *Winchester*, *Day* Dean of *Windsor*, and *Goodman*, Dean of *Westminster*.

The next Session, *Jan. 25.* Dr. *Day* was presented Prolocutor by *Matthew* Dean of *Christ's Church Oxon*, and *Mullins* Archdeacon of *London*, the Speech being made by the Former, an Eloquent Man. And so he was confirmed. Then the Bishops discoursed among themselves of certain things to be reformed in the Church.

The third Session, *Jan. 27.* The Bishops being met in the Chapter-House, the Bishop of *London*, Presiding in the Convocation, produced certain Letters of the Lords of the Privy Council, written to the

The Synod
petition for
the Archbi-
shop.

Book IX. p.
120.

Journal of it.
Extract of Synods, Rev. penes Fra. Atterbury D.D. Decan. Carliol.

Heretic of the
Family of Love.

A N N O 1580. most Reverend Father, concerning certain Errors and Heretical Opinions, broached by a new Sect of Hereticks, commonly called, *The Family of Love*. Which being read, the said President and the other Reverend Fathers had Discourse for a while concerning the Contents of the said Letter: And also for some Reformatations to be had against such as refused to conform themselves to the Religion received in this Kingdom of *England*, and established by publick Authority.

The Councils
Letter to the
Synod there-
upon.

This done, the Prolocutor, and six others were called up, and the said Letter, together with a Copy of the Bill conceived in writing for Reformation to be had and provided against the foresaid Recusants, was delivered to them. And lastly, the President commanded the said Prolocutor and the Clergy to enter into deliberation concerning the Manner and Form of a Subsidy to be granted the Queen.

This was the Work cut out for the lower House. In the Fifth Session, *Friday Feb. 3.* The Bishops being set, the Prolocutor, and four other of the lower House came before them. Who said, they had treated for some time with the Bishops in Writing upon certain *Articles* against the abovesaid new Sect of Hereticks.

And in the Afternoon of the same day, being the sixth Session, the Bishops being met, they took into their Consideration the *Articles* agreed upon in the Synod held at *Westminster* by Prorogation, *Anno 1575.* And drew out of them certain Chapters, which they thought more necessary, intending to offer them to be confirmed by Act of Parliament.

In another Session, *Febr. 17.* the Subsidy was Engrossed, and agreed upon to be presented to the Queen by the Bishops of *London, Winchester, Lincoln, S. Davids, Sarum* and *Wigorn.* But concerning the Businesses of the *Family of Love, &c.* nothing was further agitated, nor concluded. And many Sessions spent unprofitably until the 2d of *March*, when the Bishop of *London* adjourned the House, with the Consent of his Brethren to the 25th of *April 1581.* Which day being come, the Queen by her Writ put it off till a further time.

Articles en-
deavoured be
gotten en-
acted.

Those Chapters mentioned before, drawn out of the *Articles* agreed upon in a former Synod, which this Synod laboured to have enacted, I am able to give some Account of, out of an authentick Paper endorsed, *Articles delivered to the Lords from the Lower House of Parliament:* As tho' they had passed the Lower House. On which also is *Grindal's* own Hand Written. For this consult the *Appendix.*

N. XIV.
The Contents
of them.

The Summ of these *Articles* were, " That no Bishop should make
" any Minister, but of the full Age of Four and Twenty, and a
" Graduate, or at least able to give an Account in Latin of the Thir-
" ty nine *Articles*, and to note the Sentences of Scripture, whereup-
" on those *Articles* were grounded. And any Presentee to a Benefice,
" not so qualified, should not be instituted by any Bishop up-
" on pain of Suspension to be inflicted on him by the Archbishop,
" from making of Ministers for two Years.

" That

“ That henceforth there should be no Commutation of Penance, A N N O
 “ but in rare Respects ; as the Dignity of the Person, or for fear of 1580.
 “ some desperate Event. And then the Penalty of Money to be
 “ large, according to the Persons Ability. And even then the Per-
 “ son so excused should make some Satisfaction in the Parish Church,
 “ by declaring his Repentance and sorrowful Mind.

“ That more streight Punishment be assigned for Adultery, Fornication and Incest ; As Imprisonment, open Penance in Markets,
 “ &c.

“ That no Dispensations be granted for Marrying without Banns,
 “ but under sufficient large Bonds, with certain Conditions.

None to have Dispensation for Plurality of Benefices, but such as
 “ by their Learning were worthy, and best able to discharge the
 “ same. That he be a known Preacher, and be bound to reside at
 “ each Benefice some reasonable time in the Year.

And whereas the Censure of Excommunication, as executed by Lay Excommuni-
cation.
The Synods
judgment of
it.
 Persons in Ecclesiastical Courts was much disliked by the Archbishop
 and the other Bishops, and especially being used upon such slight Oc-
 casions sometimes ; a thing which made the Church so clamoured a-
 gainst ; therefore the upper House had earnestly recommended the
 Consideration of this Matter to the lower House ; and they gave their
 Judgment as follows, “ That Excommunication might not be taken
 “ away wholly from Ecclesiastical Judges, having been always used
 “ to be inflicted by them ; and the Alteration of that Punishment
 “ being accompanied with so many Difficulties, to the interrupting
 “ almost of all Ecclesiastical Jurisdiction, unless many other Matters
 “ of bodily Punishment were granted in the Room of it. Which they
 “ thought in these days would be more Offensive. And they desired,
 “ that certain honest Persons, skilled in the Law Ecclesiastical, might
 “ open to them the Inconveniencies that would ensue ; and how hard-
 “ ly this Point would abide Alteration.

But about the Reformation of the Abuse of this Church-Censure Excommuni-
cation to be
reformed.
 there was much Agitation in this Synod. And one there was (who
 I am apt to believe was our Archbishop, or some one of his Officers)
 drew up a Writing, shewing an Expedient for keeping up the Autho-
 rity of the Spiritual Courts, against such as contemned and disobeyed
 them ; whereby they incurred the Crime of Contumacy, commonly
 punished by Excommunication : In the Room whereof he propound-
 ed, that that Censure should be wholly abolished ; but the Conse-
 quence of it after 40 days, (viz. Imprisonment) should remain in
 force. And that instead of the Writ *De Excommunicato capiendo* should
 be a Writ, *De Contemptore Jurisdictionis Ecclesiasticæ capiendo*. This is
 a very good Paper, which I have also repositied in the Appendix. The N. XV.
 Writer shewed that this terrible Church-Censure was very sparingly
 to be used ; as formerly it was only in Case of Heresie, Usury, Simony,
 Piracy, Conspiracy against Princes, Disturbing of the common Peace
 of the Church or State, Murther, Sacrilege, Perjury, Incest, Adulter-
 ry, false Witness, and such like. And that in all Crimes of the most
 hainous and horrible Nature Excommunications might be pronounced
 by the Archbishops or Bishops in their own Persons, as was wont to
 be

A N N O be in the Primitive Church. But as to Alteration of Laws Ecclesiastical, it had been a true Observation from time to time, that it never happened, but what ever fair Appearance it had, it turned ever to some notable Prejudice.

The Archbp's
Care about it.

The handling of this weighty Subject of *Excommunication* which had been so abused hitherto, (tho' upon it the Discipline of the Church did so much depend) was owing in a great measure to our Archbishop, who earnestly recommended the Consideration and Reformation of it to this Synod. To that which was already moved concerning this Matter, I shall mention another Paper put in, to be considered of the same Argument. The Substance whereof was, that *Excommunication* should be used only in greater Crimes; and that in less, *Suspension* and *Imprisonment*, together with the manner how either should be inflicted. The Paper was as follows.

PROPOSITIONS to be considered of.

Another Paper
put in, for the
reforming this
Church Cen-
sure.

" *First*, To name those Crimes which are termed *Graviora*, i. e. *more Grievous*, [for which *Excommunication* was only to be inflicted.]

" *Secondly*, In greater Crimes, if the Party appear not after the third Citation (every one containing the Crimes laid to his Charge) then to be Excommunicated.

" So in lesser Crimes, or in Causes between Party and Party, if he that is Cited do not appear upon the first Citation, then *Facta fide* of the serving of it, he may be pronounced *Contumax*. If upon the second Citation he continue his Obstinacy, then *Facta fide*, he may be fined. And thirdly, if that will not avail, then he may be suspended *ab ingressu Ecclesie*, if a Layman; or a *Beneficio*, if he be a Clerk. Fourthly, And if all the Premises will not bring him in, then the Bishop may have Authority to send his Warrant to the Sheriff, or some Justice of the Peace, for the attaching of the Party, and committing him to Prison, until he enter Bond with sufficient Sureties to appear, and pay the Charges past.

" *Secondly*, If any Sentence given, the Party appear not at the Time appointed, *Quum Sententia debeat Executioni mandari*, then to be suspended. And if he continue so by the space of a Month, then to be imprisoned, either by the Bishop himself, or by his Warrant, as before, till he conform himself to the said Sentence.

Penance.

The Archbp.
prescribes a
Form for it.

But besides these Cares about the due and regular Execution of this highest Censure of the Church, another Business lay also before this Convocation, namely, *Penance* for open Sins, another great and necessary Part of Ecclesiastical Discipline. This also needed Reformation. And herein the Archbishop contributed his Pains: That it might not be performed only as a Matter of Form, but produce a good Effect, to bring the Sinner to Amendment; and to serve as a reasonable Warning and Example to all. Therefore did he himself devise a Form of Penance to be for the future observed; and laid it before the Synod. Which I shall here set down.

" *First*,

" *First*, I wish at every publick Penance a Sermon, if it be possible,
 " be had. *Secondly*, In the same Sermon the Grievousness of the Of-
 " fence is to be opened; the Party to be exhorted to unfeigned Re-
 " pentance with Assurance of God's Mercy, if they so do; and
 " doubling of their Damnation, if they remain either obstinate, or
 " feign Repentance where none is, and so lying to the Holy Ghost.
 " *Thirdly*, Where no Sermon is, there let a Homily be read, meet for
 " the Purpose. *Fourthly*, Let the Offender be set directly over against
 " the Pulpit, during the Sermon or Homily, and there stand bareheaded
 " with the Sheet, or other accustomed Note of Difference; and that
 " upon some Board raised a Foot and a half, at least, above the
 " Church Floor; that they may be *In loco editiore, & eminentiores omni*
 " *Populo; i. e.* in an higher Place, and above all the People. *Fifth-*
 " *ly, Item*, It is very requisite, that the Preacher in some place of his
 " Sermon, or the Curate after the End of the Homily, remaining still
 " in the Pulpit, shall publickly interrogate the Offenders, whether
 " they do confess their Fault, and whether they do truly repent:
 " And that the said Offenders or Penitents should answer directly e-
 " very one after another, (if they be many) much like to this short
 " Form following, *mutatis mutandis*.

A N N O
1580.

The Archbp's
Direction for
it.

" *Preacher*. Dost thou not here before God and this Congregati-
 " on assembled in his Name, confess that thou didst commit such an
 " Offence, *viz.* Fornication, Adultery, Incest, &c?

Interrogato-
ries to be put
to the Peni-
tent.

" *Penitent*. I do confess it before God, and this Congregation.

" *Preacher*. Dost thou not also confess, that in so doing thou
 " hast not only grievously offended against the Majesty of God
 " in breaking his Commandment, and so deserved everlasting Dam-
 " nation, but also hast offended the Church of God by thy wicked
 " Example?

" *Penitent*. All this I confess unfeignedly.

" *Preacher*. Art thou truly and heartily sorrowful for this thine
 " Offence?

" *Penitent*. I am from the bottom of my Heart.

" *Preacher*. Dost thou ask God and this Congregation heartily
 " Forgiveness for thy Sin and Offence: And dost thou faithfully pro-
 " mise from henceforth to live a Godly and Christian Life, and never
 " to commit the like Offence again?

" *Penitent*. I do ask God and this Congregation heartily Forgive-
 " ness for my Sin and Offence: And do faithfully promise from
 " henceforth to live a Godly and Christian Life, and never to com-
 " mit the like Offence again.

" This done, the Preacher or Minister may briefly speak what they
 " think meet for the Time, Place and Person: Desiring in the End
 " the Congregation present to pray to God for the Penitent, &c.
 " and the rather, if they see any good Signs of Repentance in the
 " said Penitent.

" Provided always, that Order be given by the Ordinaries, when
 " they assign Penances, that if the Penitents do shew themselves irre-
 " verent or impenitent at their Penances; that then their Punishments
 " be reiterated; and be removed from the Church to the Market-

Y y y

" Place.

A N N O " Place. That tho' themselves may thereby seem incorrigible, yet
1580. " their Publick Shame may be a Terror to others.

~~~~~ " If the Ordinary see cause to commute the wearing of the Sheet  
" only, (for other Commutation I wish none) then appoint a good  
" Portion of Money to be delivered immediately after the Penance  
" done in Form aforesaid by the Penitent himself to the Collectors  
" for the Poor; with this *Proviso*, that if he shew not good Signs of  
" Repentance, he is to be put again to his Penance with the Sheet.  
" And then no Money at no Time to be taken of him.

I have the Copy of another Paper drawn up by a Convocation  
(if I judge right) about six Years after, *viz.* 1586, or 1587. and pre-  
pared to be offered to the Parliament to be Enacted; the Grounds  
whereof were laid in this Synod, as may be observed by him that  
N. XVI. reads it, which who that pleases may do in the *Appendix*. It pro-  
pounded several things to be reformed about Ministers, Excommuni-  
cation, Commutation of Penance, and Dispensations.

## C H A P. XII.

*The Council's Letters to the Archbishop in behalf of a Jesuite  
that recanted; And concerning the Recusants that refused  
Conference. The Archbishop's Orders and Directions here-  
upon. Visits Merton College. A Bishop Consecrated.  
Dr. Aubrey and Dr. Clark, acting for the Archbishop,  
grant a Licence to the Lord Cheney to remove his Ance-  
stors Bodies.*

**A N N O** **T** HE Archbishop was employed by the Council, May 1581. in  
1581. two Matters: Both which he duly executed. There was one  
~~~~~ *John Nicols* a Jesuite, (among sundry other Jesuits, Seminary and  
Mafs Priests) taken and laid up: who at last was brought by Confe-
rence and the Grace of God, to be convinced of his Errors, and was
the first that made a Recantation, which he did before a sufficient Au-
dience in the *Tower*. By Books also written and published by him,
he gave forth to the World good and apparent Testimony of his
Faith and Conformity. The Privy Council therefore (as they signi-
fied to the Archbishop from *Whitehall*, May the 10th.) thought him
fit to be comforted and encouraged; to the End, that by the Example
thereof, others that yet remained obstinate, might the rather be in-
duced to follow the way by him begun. And because by his Wri-
tings he seemed to be well Learned, and able to instruct the Church
of God, it was intended, that the next convenient Living Ecclesiasti-
cal that fell, should be conferred on him. In the mean time for his
reasonable Maintenance to enable him to live, they prayed his Lord-
ship,

*Nicols a Jesuite
recants.*

ship, notwithstanding his Sequestration, to deal with the rest of his Brethren the Bishops, for a Contribution to be made among them all, for some convenient Portion of Money to be paid unto him quarterly, for his necessary Wants for Apparel, Sustenance, and Continuance in his Studies.

ANNO
1581.

This the Archbishop took care of, and sent his Letters to the Bishops accordingly, May the 13th. He also set down the Rate of each Bishop, viz. in what Proportion their Contribution should be: As Himself 7*l.* London 3*l.* Winchester 4*l.* Ely 4*l.* Hereford 3*l.* Sarum 3*l.* Bath and Wells 3*l.* Wigorn 3*l.* Lincoln 40*s.* Chichester 40*s.* Norwich 50*s.* S. Davids 40*s.* Litchfield and Coventry 40*s.* Peterborough 40*s.* S. Asaph 40*s.* Bangor 30*s.* Rochester 30*s.* Exon 30*s.* Landaff 20*s.* Oxon, Glocester and Bristol vacant. Summa 50*l.*

The Archbp.
sends to the
Bishops for his
Maintenance.

The Letter the Archbishop wrote on this Occasion was to this Tenor, (having first exemplified the Council's Letters to him, *After Our right hearty Commendations unto your Lordship: Whereas among sundry Jesuits, &c.*)

"I have thought good therefore, by virtue of the said Letters,
"to pray and require your Lordship, according to the old ancient Or-
"der in such Cases accustomed, to transmit to every of my Brethren,
"the Bishops of this Province, a Copy of these Presents, with the
"Rate taxed and appointed particularly to every one of them, the
"whole Sum among us all amounting to 50*l.* yearly. Nothing
"doubting but that your Lordship, and all the rest of my Brethren,
"will have due Consideration of the Request made by my Lords,
"and of the Reasons by their Lordships alledged to move us there-
"unto. And the rather, for that this Contribution is not like to
"be of any long Continuance. And for as much as appointing of the
"Place and Person, to whom the said Contribution shall be paid to
"the Use of the said *Nicols*, is referred unto me, I have thought
"good to signifie to your Lordship and the rest, that I have appoint-
"ed my Servant, *Richard Frampton*, to receive the said several Con-
"tributions here at my House in *Lambeth*. And that *Midsummer*
"next shall be the next Quarterly Day for Payment for us that dwell
"near *London*; and so from Quarter to Quarter, till the said *Nicols*
"be provided: Requiring the rest of our Brethren that dwell far off
"to pay their Rates half yearly: that is to say, at *Michaelmas* next,
"for one half Year, and at the *Annuntiation* following for another
"half Year—— Praying your Lordship and all the rest of my
"Brethren, that the said Days and Times so appointed may be duely
"observed; so as my Lords of the Council shall have no Cause to find
"us slack in so good a Matter, &c.

The Archbp's
Letter for *Ni-*
cols.

Your Lordship in Christ,

May 13. 1581.

EDM. CANTUAR.

The Parliament having lately made a Law for the beeter keeping the Subjects under their Obedience to the Queen, and against such as refused to conform themselves in Matters of Religion, and especially in coming to Church, the Queen's Safety and the Peace and good E-
state

The Lords to
the Archbp.
to search for
Recusants.

ANNO
1581.



state of the whole Realm depending so much thereupon; the Lords sent their Letters to the Archbishop to make an Inquisition, what Persons there were in his Diocese that refused; and to procure Learned and Godly Persons to have Conference with them to reduce them; which if they refused, to return their Names unto the *Custos Rotulorum*. This the Archbishop communicated to his Officers, and enjoined them to see to the Performance.

But to understand this matter we must read the Council's Letter, which was in this Tenor:

The Council's
Letter.
Grind. Regist.

" After our right hearty Commendations unto your Lordship.
" Whereas in the last Sessions of Parliament, there was, upon good
" and advised Deliberation by her Majesty with the common Con-
" sent of the whole Realm, a certain Act made for the retaining of
" such her Majesty's Subjects in their due Obedience; as, abusing her
" Highness former Goodness and Lenity, refused to conform them-
" selves in matters of Religion, specially for coming to the Church
" according to the Law: For as much as the Execution of the said
" Statute was thought most needful for the Assurance and Safety of
" her Majesty's Person and this Realm, and the preventing of such
" Mischiefs and Inconveniencies as otherwise might happen, if eve-
" ry one might be suffered to do what him listed; her Majesty, be-
" ing very desirous to see all her Subjects truly united in one Con-
" sent and Uniformity of Religion according to the Laws of the
" Realm, for the better Service of Almighty God and Quietness of
" this Realm; hath willed us to require your Lordship forthwith up-
" on the Receipt hereof, to make or cause to be made, diligent
" Search and Enquiry, as well according to your former Certificates
" of Recusants, as by other the best means that you can, what Per-
" sons there be within your Diocese which do at this present refuse
" to come to the Church, and to conform themselves according to
" the said Statute. And finding any such you shall do well, by con-
" ference with some learned and other godly disposed Persons, to
" admonish them, and by Instruction to perswade them to come to
" the Church, and to behave themselves as by the said Law is re-
" quired.

" And in case any shall refuse so to do, then to take or cause to be
" taken, Witness in Writing both of the Warning so given, and their
" Refusal under the Hands of the Parson or Curate, or other honest
" Persons, which we pray you in every Shire within your Diocese
" to prefer unto the *Custos Rotulorum*, and to the Justices of the Peace
" at the next Sessions. So as the said Persons may be indicted and
" ordered as by the same Law is appointed.

" And generally, we pray you to have a good Regard to the Ex-
" ecution of the rest of the Branches of the said Act touching Re-
" concilers, Sayers and Hearers of *Mass*, School-masters, and other
" like Matters, appertaining to your Pastoral Duty and Charge. So
" as there may be no Remissness or Negligence found in you, as you
" will answer the same before Almighty God and her Highness; who
" expecteth a good Account at your Hands, and your Brethrens in
" these things. And so heartily praying you that hereof there be no

" Default;

“ Default; and from time to time advertise us of your Proceed-
 ings, we bid your Lordship heartily Farewel. From *White Hall* the
 28th of May 1581. A N N O
1581.

Tho. Bromely Canc. W. Burghley, E. Lincoln, T. Suffex, F. Beford,
 R. Leicester, Fr. Knollys, Jam. Croftes, Fra. Walsingham,

In Obedience to these Orders, the Archbishop dispatched his Letters to his Officers of the Dioces with the Copy of the Council's Letter, and several *Articles* whereupon they should procede. The Letter was as followeth;

“ *Sal. in Christo.* I have of late received Letters from the Lords
 and others of her Majesty's most Honourable Privy Council, the
 Tenor whereof ensueth, *After our right hearty Commendation, &c.*
 as above; These are therefore to will and require you, and either of
 you, to have due regard to see the said Letters with all conveni-
 ent Speed duely executed throughout my whole Dioces of *Canter-*
bury, according to the Purport and Tenor thereof. And hereof fail
 you not, as you will answer to the Contrary. And for your bet-
 ter Instruction for Enquiry to be made in this behalf, you shall re-
 ceive certain *Articles* herein enclosed. And so I commend you to
 the Grace of God. From *Lambeth* this 30th of May, 1581.

The Archbi-
 shop to his
 Officers.

To my loving Friends, Mr. W. Redman Archdeacon of Canterbury, and
 Mr. Dr. Lawse my Commissary there, and to either of them, give
 these.

The Articles were these:

I. “ *First*, You shall make enquiry, as well according to the former
 Certificate heretofore made of *Recusants*, as by other the best
 means you can, what Persons above the Age of sixteen Years at
 this present do refuse to come to the Church, and to conform them-
 selves according to the Statute made in the last Session of Parlia-
 ment. When any such Recusants are by Inquisition known and
 found, you shall use Conference with them, and every of them.
 And joyning to you therein some learned and other godly dispo-
 sed Persons, you shall admonish, instruct and perswade them to re-
 pair to the Church, and there to behave themselves as by the said
 Statute is required.

The Archbi-
 shop's Directi-
 ons of Enquiry
 for Recusants.
 Grind. Reg.

II. “ *Item*, If any such Person, after warning given, shall refuse
 so to do, then you shall take two Witnesses thereof at the least:
 And cause the Warning and Refusal to be Written: And the same
 being written to be subscribed by the said Witnesses, and by the
 Parson, Vicar and Curates of that Parish, where such Recusant
 at the time of the Refusal and Warning, shall happen to dwell.

III. “ *Item*, you shall send, or cause to be sent the same Writing in
 good and plain Form, to the *Custas Rotulorum* and Justices of Peace
 of that Shire where the Persons Recusants have their Dwelling at
 the time of the Warning and Refusal, at the next Sessions. That

“ the

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the said obstinate Persons may be there indicted and ordered, as by the said Statute is appointed.

IV. " *Item*, You shall also enquire, whether since the end of the last Parliament, any Person, or Persons within my Dioces have gone about, or practised, to move, withdraw, or perswade any her Majesty's Subjects within your Dioces or Charge, from their natural Obedience to her Majesty, or from the Religion now by her Highness's Authority established within her Majesty's Dominions; to obey, or to be reconciled to the usurped Authority of the Bishop of Rome, or to the *Romish* Religion, or to profess any Obedience to any pretended Authority of the See of Rome, or of any other Prince, State or Potentate.

V. " *Item*, You shall enquire, whether any Persons within your Dioces, after the end of the said last Sessions of Parliament, have been willingly reconciled, absolved or withdrawn, as aforesaid; or have promised any Obedience to any such pretended Authority, Prince, State or Potentate, as is aforesaid.

VI. " *Item*, You shall enquire whether, since the said time, any Person have said or sung Mass within your Dioces: And also whether any Person hath since the said time willingly heard Mass sung or said.

VII. *Item*, You shall enquire whether any Scholmaster of suspected Religion, or that is not licenced to teach by the Bishop, or Ordinary, doth teach in any publick or private Place within this Dioces.

These directory *Articles* in order to the Execution of the late Act against Recusants, and the Councils Letter, were sent to all the Bishops of his Province by the Archbishop according to his Office.

Merton College visited by the Archbishop.

Another Command the Archbishop received from the Lords of the Queen's Council concerning the Cause of one *Wilks*, a Fellow of *Merton College* in *Oxford*; whom they had expelled out of his Fellowship, because he had taken another Living, viz. *S. Peters* in *Oxford*, upon pretence of some College Statute. This Man, as he reckoned, having Injustice done him made his Complaint above. Wherefore the Council referred this Controversie to the Judgment of the Archbishop who was their Visitor. The Statute was, that if any Fellow obtained *Uberius Beneficium*, i. e. a Benefice of more Value, than the Exhibition that he received of the House presently ceaseth. Now the Question was, whether *S. Peter's* was better than his Fellowship. The Archbishop's Determination was, (as was told before) that *Wilks* should enjoy his Living and his Fellowship, until it were proved before him, or his Deputies, that the Living was a better Benefice than his Fellowship. Which not being obeyed by the College, the Archbishop proceeded to Visit the said College; and suspended the Warden *Thomas Bickley*, and some of the Fellows for Contempt in refusing him upon some doubtful Statutes; they urging, that they ought to be interpreted by the Head and eight of the Senior Fellows: And that though Archbishop *Peckam* and Archbishop *Chicheley* did interpret some of their Statutes, as Patrons, he, the Warden, did not believe, that the Interpretations of either were obeyed. And he believed, that

The occasion.

that the Patron of the College, that is the Archbishop, might correct the Faults, Negligences and Defects of the College, being not reformed in the College according to the Statutes; and that the Patron might visit the College: But whether he might minister Injunctions, or not, he knew not. But the Warden and the Rest were fain at length to make their Submissions, and so were remitted from their Suspensions.

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The Metropolitcal Visitation went forward. In prosecution whereof a Commission issued out dated at *London* *July* the 5th from *Aubrey* and *Clark* for the Visiting the Church of *Chichester*. It was directed to *Richard* Bishop of the Dioces, and also to *Giles Fletcher* LL. D. *Henry Blaxton*, *Daniel Gardiner*, and *William Cole*, Masters of Art, and *John Drury* Clerk, Bachelour of Laws.

Metropolitcal Visitation.

John Bullingham, S. Th. P. being appointed Bishop of *Glocester* (having lain some time vacant) was Confirmed *Friday* *Sept.* 1. and Consecrated *Sunday* following, by the Archbishop, *John* Bishop of *London*, and *John* Bishop of *Rocheſter* assisting.

Bishop of *Glocester* consecrated.

I find but one thing more the Archbishop did this Year, and that perhaps may be too little to be mentioned, unless to some, who know how to make use even of minuter Circumstances. He granted a Licence to *Henry Lord Cheney*, to remove his Father and his Ancestors Coffins and Bodies, from a little Chapel near unto his Parish Church of *Minster* in the County of *Kent*, and to place them in his Church of *Minster*; the Chapel and other Lands thereabouts being by him sold to *Sir Humphrey Gilbert*. The Licence bore date *October* 22, 1581.

Licence to remove the *L. Cheny's* Body.

I find *Dr. Aubrey* acting again in the Archbishop's Stead, about the Recommendation of the Condition of a poor Man of the Town of *Chard* in the Dioces of *Bath* and *Wells*, whose House and Goods were destroyed by Fire, and that had obtained the Queen's Letters for a Contribution within the Dioces. The said *Aubrey* by virtue of his Vicarship General, sent his Letters missive to the Custodes of the Bishoprick of *Bath* and *Wells* in the Month of *February* according to the Queen's Letters in that behalf. Which I will here subjoyn.

Aubrey recommends a poor Mans Case to the Dioces of *Bath* and *Wells*.

" After our harty Commendations, &c. The Queens Majesty of
" her great Clemency and Goodness, hath granted unto one *Richard*
" *Kirford* of *Chard* Letters Patents under her Highness great Seal,
" for the gathering of the charitable Devotion of well disposed Per-
" sons, toward the relieving of the said poor Man, being undone,
" together with his Wife and Children, by means of sudden Mis-
" chance of Fire: I am therefore, both in Consideration of my du-
" ty towards her Majesty, pitifully respecting the miserable Estate
" of the poor Man, as also for very Conscience sake and Chri-
" stian Charity, very vehemently moved and enforced to seek some
" way that may help and succour his great Extremity and Need;
" which cannot be well done without your Assistance and Aid.
" Wherefore seeing the said *Richard* by reason of his Gout is not
" able to Travel personally about his Business, I earnestly desire
" you, that you will take order with the Ministers and Church-
" Wardens of every Parish within the Dioces of *Bath* and *Wells*,
" with as convenient speed as you may, that they will gather the
" Devo-

A N N O
1581.

“ Devotions of every the said Parish, and write upon the Back-side
“ of the Copy of her Majesty's said Patents the Summ of Money
“ which shall be contributed: And that they will send or bring their
“ Collections with the said Copies of the said Patents, and deliver
“ the same before *Whitsuntide* next to your Register; and he to keep
“ the same until the said *Richard Kirford*, or his Deputy or Assign,
“ shall receive the same Money so gathered and received at his
“ Hands.

“ The Copies of her Majesty's Patents are sent unto you by this
“ bringer; so many as shall serve your Archdeaconries. I pray you
“ be careful that this may be done speedily and effectually. And
“ in so doing you shall give the poor Man, his Wife and Children,
“ a good Cause to pray for you. And thus I bid you heartily Fare-
“ well. From *London*, the 24th of *Febr.* 1581.

Your loving Friend,

Will. Aubrey.

Besides this, in this Month of *February Aubrey*, (as exercising the
Office of Vicar General, while the Archbishop by his Sequestration
was disabled) granted a Licence to *Tho. Jones* M. A. to preach
throughout the whole Province: He granted Letters Dimissory to
Henry Rowse B. A. to be promoted to the order of Deacon and Priest
in any Church or Chapel, or other convenient Place, by *John Bishop*
of *Glocester*. He granted a Licence to *Will. Stokes* to perform the Of-
fice of a Curate in any Parish Church throughout the whole Dioceses
of *Ely*, *Bristol*, *Hereford*, *Bath* and *Wells*, and *S. Davids*. And last-
ly, he directed a Commission to *Bar. Clark* Official of the Court of
Arches, to admit *Will. Griffith* LL. D. into the Number and College
of Advocates of the Metropolitan Court of *Canterbury*.

The Archbi-
shop grants
a Commission
for the Com-
missariship of
Canterbury.

Yet do I find the Archbishop himself, in his own Person, about this
time granting a Commission to *John Gibson*, and *Steph. Lakes* LL. DD.
to take cognizance and procede in all Causes and Busineses, Suits and
Complaints, &c. within the City and Diocese of *Cant.*—and all
and singular other Matters, *que ad officium Commissarii Consistorii no-*
stri ibidem de jure vel Consuetudine ab antiquo spectare dinoscuntur, fa-
ciend. exercend. atque expedienda. Dated Jan. 30. 1581.

CHAP.

ANNO

1582.

C H A P. XIII.

Orders to the Archbishop to certifie the Dwellings of Recusants. A Bishop of S. David's Confirmed. Licenceth a Scotch Divine. Metropolitanical Visitations. Dr. Aubrey Vicar General. The Archbishop's Submission and Declaration. His Sequestration taken off. His Letter to Bishop Whitgift, to decide a Controversie, wherein the Bishop of Litchfield was concerned. Dr. Beacon of S. John's College commended.

LETTERS again came to the Archbishop in April 1582, against Recusants, who still required more looking after. And as their Inconformity had been the last year Certified by our Archbishop and all the Bishops, for their respective Dioceses; so now it was required of them to certifie the Place of their Residences, in order to their Imprisonment in the *King's-Bench* the next *Easter*, according to the late Law. The Letter from the Council to our Archbishop ran in this Tenor.

*Recusants
Dwellings to
be certified.*

*The Council
to the Arch-
bishop for the
purpose.*

“ After our harty Commendations to your Lordship. Whereas
“ the Queen's Majesty is given to understand, that notwithstanding
“ many favourable means heretofore used for the reducing and re-
“ taining her Highness's Subjects in their due Obedience to the same,
“ hath hitherto very little prevailed, but that divers remain still ob-
“ stinate, refusing to come to the Church, and conform themselves
“ in matters of Religion, according to her Majesty's [Laws:] Albeit
“ we doubt not but that according to our former Letters, you have
“ made true and perfect Certificate of all such Persons within your
“ Dioces unto the Justices, &c. and that they have thereupon caused
“ them to be proceeded with according to Law: Yet to the Intent we
“ may particularly understand, how things have passed both in your
“ Dioces, and elsewhere, we have, for certain good Considerations
“ thought meet to require you, as we have done the like to the rest
“ of the Bishops, to cause in every Parish within your Dioces, a dili-
“ gent Search, and Enquiry to be made of all such Persons, as sith
“ the end of the last Session of Parliament have forborn to come to
“ the Church; and having been thereof lawfully convicted, do ne-
“ vertheless not conform themselves as they ought to do: And there-
“ upon to cause a Certificate to be made in Writing subscribed with
“ your Hands, and the Hands of some of the Justices of the Peace
“ of the Shire, where every such Offender hath his Residence. To the
“ intent the same may be, according to the meaning of the Law,
“ delivered over into the Court, commonly called *The King's Bench*,
“ in the next *Easter* Term. Wherein we pray you to use all such
“ Expedition as you may: And to address the said Certificates unto

A a a a

“ us

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1582.

“ us first in some convenient time, before, or at the beginning of the
“ said Term; to the Intent that we may peruse and consider the same,
“ as Cause shall require. And so on her Majesty's behalf willing and
“ charging you, that hereof you make no Defaults, we bid you right
“ heartily Farewel. From *Greenwich* the 1st of *April*, 1582.

Whereupon the Archbishop sent his Letters to the Officers of his
Dioces, to have due Consideration and Regard to the Councils said
Letters; to see them duely and speedily executed; and to use such
Care and Diligence therein as the Tenor of the said Letter required.

Bishop of S.
Davids Con-
firmed.

The sad Con-
dition of that
Dioces.
Pap Office.

Marmaduke Middleton, late Bishop of *Waterford* in *Ireland*, was
December 6. confirmed Bishop of *S. David's* in *England*. Who was

the last Bishop made or Confirmed in this most Reverend Prelates
time. What a miserable Preferment this *Welch* Bishoprick proved to

this *Irish* Prelate (who seemed to have been a grave and good Man
may be perceived by a Letter which he wrote to Secretary *Walsing-*
ham soon after his going down. For having *Anno 1583*, visited his

Dioces as well in *Clero* as in *Populo*, he signified to him, “ That he
“ found great Wants in both. In the *Clergy* very few sufficient Men.

“ Their Benefices poor; and yet many of them hardly obtained; as
“ with Money, or granted for Leases; and they not having the third

“ Peny. In the *People* small Popery, but greatly infected, by want
“ of Preachers, with Atheism, and wonderfully given over to viti-

“ ous Life. In the Confines between his Dioces, *Hereford* and *Land-*
“ *daff*, of late, divers obstinate *Papists* had shewed themselves daily;

“ Converting the People daily in those Parts. For whose Appre-
“ hension he had sundry times Written to Men Authorized for the

“ Peace, yet could they not be taken, by reason they had knowledge
“ thereof. And he himself wanting Authority might only wish well,

“ but could do small good. There were also divers in his Dioces
“ that pretended to be Ministers and had counterfeited divers Bi-

“ shops Seals, as *Glocester*, *Hereford*, *Landaff*, and his Predecessors,
“ being not called at all to the Ministry. Who with divers others

“ of great Misdemeanors, had been born withal: Some by the space
“ of eight, ten, twelve, and some fourteen Years. And now being

“ touched made small account of his Jurisdiction, but exclaimed upon
“ his Severity: Practising not only to stir up the ill will of the People

“ against him, but also the dislike of his honourable Friends. As
“ for his own Estate, he came barely into the Country, without

“ Chancellor, or any other Assistance. And being a Stranger, he
“ was hardly entertained; especially in ministring of Justice, where

“ Corruption had born so long sway. All his Lands even to his
“ very Doors were in Lease by his Predecessor. All the Spiritual

“ Livings, worth 10 *l.* by the Year, Advowsoned. All his Houses,
“ except one, down to the Ground; and that one in most extreme

“ Ruine. Himself in great Debt both to the Queen's Majesty, and
“ others. His Livings in annual Rents, (Fees and Patents deducted)

“ not above 150 *l.* and he inferior in all Authority to his Prede-
“ cessor, [who was of the Council in *Wales*, in the Commission of the

Peace, and held the Chancellorship in his own Hands, and held three
Livings and a Prebend in *Commendam*.] “ So that neither could he
“ live

“ live with Credit, nor keep Hospitality. Nor could he prefer learn-
 “ Men without *Quare Impedit*, or *Double*: Which he was unable to
 “ defend: Neither to govern the People, who little esteemed Eccle-
 “ siastical Jurisdiction; and already condemned him for his Upright-
 “ ness, wherewith heretofore they had not been acquainted. All
 this and more was the sorrowful Complaint this new Bishop made
 of himself and his Dioces.

A N N O
1582.

A Licence to administer holy things throughout the Province of
Canterbury, was granted by Dr. *Aubrey* (who now executed the Of-
 fice of Vicar General) to one *John Morrison* a *Scotchman*, who had
 received his Orders in *Scotland*, according to the way of ordaining
 Ministers in the Reformed Church there. Which Licence, because
 it was somewhat unusual, I shall here set down—*Cum tu prefatus*
Johannes Morrison, &c. In *English* thus, “ Since you the foresaid
 “ *John Morrison* about five Years past, in the Town of *Garvet* in the
 “ County of *Lothian* of the Kingdom of *Scotland*, were admitted
 “ and ordained to Sacred Orders and the Holy Ministry, by the Im-
 “ position of Hands, according to the laudable Form and Rite of the
 “ reformed Church of *Scotland*: And since the Congregation of that
 “ County of *Lothian* is conformable to the Orthodox Faith and sin-
 “ cere Religion now received in this Realm of *England*, and establi-
 “ shed by publick Authority: We therefore, as much as lies in us,
 “ and as by Right we may, approving and ratifying the Form of
 “ your Ordination and Preferment [*præfationis*] done in such manner
 “ afore said, grant to you a Licence and Faculty, with the Consent
 “ and expresse Command of the most Reverend Father in Christ the
 “ Lord *Edmund* by the Divine Providence Archbishop of *Canterbury*,
 “ to us signified, that in such Orders by you taken, you may, and
 “ have power, in any convenient Places in and throughout the whole
 “ Province of *Canterbury*, to celebrate Divine Offices, to Minister the
 “ Sacraments, &c. as much as in us lies, and we may *de Jure*, and as
 “ far as the Laws of the Kingdom do allow, &c. This was granted
 Apr. 6. The exact Copy whereof I have transcribed in the Ap-
 pendix.

A Scotchman
Licenced.

Grind. Regist.

N. XVII.

The Commissions that were issued out this Year for Visiting of the
 Suffragan Dioceses *Jure Metropolitico*, were as follow. There went
 forth a Commission to visit the Diocese of *Norwich*, from *Aubrey* and
 Clerk. Which two acted, as was said before, in all Archiepiscopal
 Matters and Concerns; and the Instruments ran only *Tempore Reve-*
rendi Patris D. Edmundi Grindal. This Visitation was begun in the
 Year 1579.

The Visitation
on Metropolitical.

Soon after in this Year 1582, *Aubrey* had the sole Jurisdiction and
 Office of Vicar General; the Writs and Instruments from this time
 running all along in his Name, and no Name of *Clark* henceforward
 mentioned.

Aubrey Vicar
General.

Which makes me apt to think, that from henceforth our Archbi-
 shop had his Sequestration taken off, and was restored to the Exercise
 of his Ecclesiastical Jurisdiction. And I meet with a Submission by him
 made without mention of the Month or Year: Which being well ta-
 ken of the Queen might occasion the taking off his Suspension. And
 there-

The Bishops
Submission
and Declara-
tion of his
Doings.

A N N O therefore perhaps this may be the proper place for it. After which
1582. Submission the Lords of the Council signified to him the Reason of
 the Queens Displeasure that had been conceived against him. Upon
 which the Archbishop made this following further Confession and De-
 claration of himself.

“ That being advertised of the Cause of her Majesty’s Offence, as
 “ was set down by the Lords of the Council, and of her gracious In-
 “ clination towards him upon his humble Submission, doth confess
 “ that he is most heartily sorry, that her Majesty hath been offended
 “ with him; as a matter more grievous to him than any worldly Ca-
 “ lamity. And though he refused to execute Her Majesty’s Com-
 “ mandment by reason of Scruple of Conscience, which moved him
 “ to think, that the EXERCISES might have been in some Points
 “ reformed and so continued: And understanding that her Majesty
 “ therein did use the Advice and Allowance of certain Bishops, his
 “ Brethren, who by likelihood certified, that they in their own Dio-
 “ ceses found the same more hurtful than profitable: In and for that
 “ he is perswaded that her Majesty had herein a sincere and godly
 “ meaning to the Quietness of her People; and that also her Com-
 “ mandment was not against positive Law or Constitution of the
 “ Realm; he cannot but think and speak honorably and dutifully of
 “ her Majesty’s Doings, as of a godly Prince, meaning well of the
 “ Church and her People in this her Majesty’s Direction and Com-
 “ mandment. And as he is most heartily sorry, that he hath incur-
 “ red her Majesty’s grievous Offence for not observing that her Com-
 “ mandment; so doth he most humbly and lowly beseech her High-
 “ ness not to impute the same to any obstinate Intent, meaning to
 “ disobey her Majesty; but only that he was then moved in Consci-
 “ ence to be an humble Sutor to her Majesty to be spared from being
 “ the special Instrument in suppressing the said Exercises. And to
 “ the Intent her Majesty may think that he meant no Disobedience
 “ in any Maintenance of them to continue contrary to her Command-
 “ ment, he doth pray her Majesty to be truly enformed, how he
 “ himself did in his own Bishoprick, and other peculiar Jurisdictions
 “ suffer no such Exercises to be used after the time of her Majesty’s
 “ said Commandment.

The Church
 of Litchfield
 and Coventry
 visited.

Jan. 20. A Commission was issued out from *Edmund* Archbishop of
Canterbury, in his own Name, to Visit the City and Dioces of *Litch-*
field, being in a Disturbance; directed to *Whitgift* Bishop of *Worcester*,
Will. Aubrey LL. D. the Archbishop’s Vicar General, *Richard*
Coofin LL. D. and ———— *Griffith* Preacher of God’s Word.

The Commission ran in these Words, *Nos pro eo quo fungimur in*
universa nostra Provincia munere, & Illustrissimorum Consiliariorum Li-
teris adducti & excitati. An Inhibition to the Bishop of *Coventry* was
 likewise issued out from the Archbishop himself, *Feb. 18.* To the
 chief of these Commissioners, viz. Bishop *Whitgift*, the Archbishop
 now wrote Letters, to direct him in the deciding a great Debate be-
 tween two Civilians, *Becon* and *Babington*, contending for the Chan-
 cellorship of that Dioces, which controversie it seems came before the
 Council: And they referred it to the Archbishop. Whose Letter was
 as followeth.

“ After

“ After my very hearty Commendations to your good Lordship. A N N O
 “ Where by order from the Lords and others of the Queens Maje- 1582.
 “ sty’s most Honorable Privy Council, I sent to your Lordship a The Archbi-
 “ Commission [to Visit] the Dean and Chapter of *Litchfield*, being shop to Bishop
 “ then in hope, that their Lordships and I should be able, without your Whitgift about
 “ Lordships trouble, to order and compound the Controversie between the Visitation.
 “ my Lord of *Coventry* and *Litchfield*, and *Beacon* and *Babington*,
 “ for the Office of Chancellor within that Dioces: But now having tra-
 “ vailed with my Lord Bishop to yield his Conformity and Consent, Beacon and
 “ that *Beacon* and *Babington* together, according to a joynt Commis- Babingtons
 “ sion of his own granting, might quietly exercise the Jurisdiction, Contention.
 “ until the Right and Validity of that Patent might be tryed by or-
 “ der of Law, as my Chancellor and Dr. *Hammond*, after deliberate
 “ hearing of the Cause, did also think reasonable, (as by the Copy
 “ of their Order here inclosed may appear to your Lordship) and be-
 “ ing no way able to win his Lordship to suffer that Order to take
 “ place, whereof the Lords of the Council, and I like well; I am
 “ forced to execute it by my own Authority which I could not so
 “ conveniently do any way, to void Appeal and other Impediments,
 “ as by a Visitation. The Burthen whereof, partly by Direction of
 “ the Lords of the Council, I make bold to lay upon your Lordship.
 “ Not meaning notwithstanding to trouble you and the rest to travail
 “ any further, than to *Litchfield* it self; and there, only while you
 “ are in Visiting of the Cathedral Church, to call my Lord Bishop,
 “ and those two Competitors of the Office before you; and by your
 “ Lordships Wisdom to compound the Controversie quietly, if you
 “ can. And if your Lordship cannot, then to take the Pains to exa-
 “ mine the Matter; and to certifie at your convenient Opportunity
 “ in whom you shall think the Fault to be, and to prorogue the Visi-
 “ tation of the Diocese until the last of *June*; and the other for the
 “ Church, as your Lordship, shall think convenient.
 “ And for your Lordships better Information, I have sent you
 “ Sealed in a Packet herewith, all such Writings as were exhibited
 “ unto me by my Lord Bishop, and both the Competitors; to the end
 “ that your Lordship, if the Necessity of the Case shall so require,
 “ may frame Articles for the Examination of all whom the Contro-
 “ versie doth concern. I have likewise sent to your Lordship a
 “ Commission, in your Lordships Name, to *Beacon* and *Babing-*
 “ *ton*, to exercise the Jurisdiction for the Government of the Dio-
 “ ces, *Pendente Visitatione*, being conformable to the Order:
 “ with a Determination notwithstanding, that your Lordship shall al-
 “ ter or revoke the same Commission upon any Cause, making me
 “ privy thereof by your Lordship’s Letter.
 “ And for that this only Controversie is the Cause of this Visita-
 “ tion, I do mean that it shall be merely Charitative, and not to bur-
 “ den the Clergy of any Procurations as yet; and withal not to
 “ trouble your Lordship much longer about this matter there, than
 “ you shall be occasioned otherwise to tarry for the speeding of the
 “ Visitation of the Church. Yet your Lordship, may direct these
 “ Competitors to attend upon your Lordship elsewhere, if you think
 “ good

A N N O
1582.

Remarks up-
on his former
Letter.

“ good, and find occasion for the appeasing of the Controversie, and
“ which is so offensive in the Opinion of the Lords of the Council,
“ and mine; and so scandalous to all Parties whom it concerneth;
“ and so prejudicial and hurtful to the Quietness of the Dioces;
“ that I trust, your Lordship will take pains to end it. And if you
“ cannot so do, yet until it may be otherwise done, to have care of
“ the Government of the Dioces, in effect yours, during this Commissi-
“ on. And thus laying many Burthens upon your Lordship, I commit
“ the same to the Grace and Protection of the Almighty. From *Lam-*
“ *beth* this——Day of *February*, 1582.

I set down the Letter of this ancient and pious Prelate thus at large, being now one of his last Actions in his publick Administration, approaching near the Conclusion of his holy and exemplary Life. In which Letter may be observed his great Care and Diligence in looking after Matters relating to the Church, his Concern for Offences and Scandals, his Labour for Peace, his Justice and Integrity, his Tenderness of putting the inferior Clergy to charges, and with all his Accuracy in Business notwithstanding his Age.

There was soon after, according to our Archbishop's grave Direction and Advice, an Instrument of the Substitution of *Beacon* and *Babington*, to exercise Ecclesiastical Jurisdiction within the City and Dioces of *Coventry* and *Litchfield*, made to them by the above-named Commissioners, *Viz.* the Bishop of *Wigorn*, Dr. *Aubrey*, Dr. *Cosin*, and Mr. *Griffith*. But notwithstanding this Determination, the two that contested could not be brought to agreement, till more pains was taken with them by the Bishop of *Worcester*, as we shall see.

The Contention between
Beacon & the
Bp. of *Litch-*
field.

And in truth, great Reason there was, that the Archbishop should be so much concerned in deciding and pacifying this Quarrel, both as it was brought into his Court, as also because it grew into such sharp and unbecoming Prosecution, to the Breach of Christian Charity. Dr. *Beacon* was a learned Man, and perhaps had the best Right; but the Bishop inclined to confer his Interest on *Babington*, and so did a Person not so well qualified; and in the Judgment of *Whitgift*, one of the Visitors, not sufficient for the Place. And *Beacon* partly in anger to the Bishop, and partly in zeal to carry his Cause, sued the Bishop in the Star chamber, in the Chancery, at the Council Table, and before the Archbishop of *Canterbury*, in the Common Pleas, and at Assizes and Sessions in the Country, yea, and in his own Consistory; and brought Action upon Action against him almost for every Thing he did, and every Word he spake; as the Bishop himself complained to the Lord Treasurer, about this very time that the Archbishop sent the above specified Letter to the Bishop of *Worcester*, to proceed in the Method mentioned to put some End to this unhappy Controversie.

Beacon's Cha-
racter.

Both the Bishop of *Litchfield* and Dr. *Beacon* were to be blamed: But take *Beacon* of himself, he was a learned and well-deserving Man. He was Fellow of *St. John's* College in *Cambridge*, and wished well to the Study of Divinity, and the prosperous Estate of Learning, and the Universities. And for one thing relating thereto he deserves to be

be mentioned with Honour. About the Year 1587, in a Letter to the Lord Treasurer, who was also High Chancellor of the University of *Cambridge*, he took the Freedom to put him in mind of a singular Piece of Grace and Favour that had been some Years past, granted by the Queen to the University, by his Lordship's means. And this remained in the Records of *Cambridge*. It was, that she would her self have the Names of all them that were learned, and Students in Divinity sent to her, and from thence would take out Persons from time to time, to supply the vacant Benefices in her Dispose and Patronage. This she communicated to the University by their Chancellor, and it had this Effect, that it revived the Scholars then under great Discouragements, and made every one fall to the Study of Divinity, in hopes of partaking in due time of the Queen's said Favours. But this was hardly ever begun to be put in Execution, or soon intermitted, as the said *Beacon* honestly signified to the Chancellor. He urged also to him the general Complaints in those Days, for want of sufficient Instruction of the People in divers Counties, of sharing of Ecclesiastical Livings between corrupt Patrons, Ordinaries and Hirelings, and of suffering many Godly Preachers in both Universities to remain less profitable to the Church, and less comfortable to themselves, and to the no less Discouragement of the younger Students. He therefore in the Name of all made humble suit to him, being Chancellor of *Cambridge*, or rather to both Chancellors; that the said Order of the Queen might be hereafter more religiously observed. And that every second or third Year either University should be ordered to send up the Names of their learned and well-disposed Students in Divinity, ripe and willing to be sent into the Lord's Harvest; and those Names to remain with the Principal Secretaries, or Clerk of the Signet, and the Lord Chancellor, as faithful Remembrancers of Her Majesty's Zeal and Disposition for their timely Preferments. And then he shewed what an Influence this would have upon the Queen's Subjects for Imitation; and how it should revive the dulled and discouraged Spirits of the University Students; Who, after their Bodies and Strength wearied and spent with Study, might have some certain Hope of seasonable Employment, for the Good of the Church and their own Profit and Maintenance. But because this is but a Digression, I leave the Reader to peruse this good Motion of *Beacon*, in his Letter placed in the Appendix; and so I go on with our Business.

A N N O
1582.

His good Letter to the Chancellor of Cambridge.

N. XVIII.

When the Visitation of the Church of *Litchfield* was dispatched, the same Commissioners had order from the Archbishop to visit the Dioces also. Which was done the Spring and Summer of the next Year; and by this Time the two contending Parties about the Chancellorship were brought in effect to Agreement. But in June for some Considerations it was thought fit to send to prorogue the said Visitation to the last of June, a Letter coming to the Visitors from the Archbishop's Vicar General dated June the 13th, so to do, it being his Grace's Pleasure in that behalf. Which proved very unseasonable, as well because the Bishop of the Dioces was by this means still kept from inspecting and taking care of his own Dioces, and also

The Dioces of Litchfield visited.

A N N O also because divers things in a good way of Readiness were now to
 1582. be let alone. Whereupon *Whitgift* sent this Letter to the said Vicar
 General *Aubrey*, shewing the Inconvenience of it, and to move his
 Grace therein.

Bishop *Whit-*
gift to Dr.
Aubrey about
 the Proroga-
 tion of the
 Visitation.

“ *Sal. in Christo.* I have received your Letter for the Prorogation
 “ of the Visitation of the Dioces of *Litchfield*, and have taken Or-
 “ der accordingly. But I could have wished it otherwise. Dr. *Bea-*
 “ *con* and Mr. *Babington* are agreed: And so is my Lord the Bishop,
 “ and Dr. *Beacon*. This may be a means to set them at Variance a-
 “ gain. Moreover the Dioces in sundry parts is out of Frame. And
 “ the Bishop alledgeth the Cause to be this Visitation, and the Re-
 “ straint of his Jurisdiction. You know that we cannot deal therein,
 “ being out of that Dioces. And yet the Fault of all is laid in us.
 “ As for Mr. *Babington*, I do not think him a Man sufficient for that
 “ Government. And therefore I pray you move my Lord's Grace to
 “ be content to suffer the Visitation to cease; That the Bishop may
 “ have his Jurisdiction, and reform the Defects of his own Dioces.
 “ That he have no Cause to excuse himself by us, and to lay the
 “ Burthen upon our Necks, who have nothing to do therewith, the
 “ Commission being but *pro Formâ*, as you know, and to reduce the
 “ Bishop to that Conformity, which now he hath, as I think, con-
 “ sented unto, [*i. e.* in the controversie for the Chancellorship, the
 “ Bishop standing for one Party.] And so with my hearty Com-
 “ mendations, I bid you Farewel. From *Grimley* the 23d of *June*,
 1582, [1583.]

Yours assuredly,

JO. WIGORN.

Which Letter had this Effect, that the Archbishop soon after sent
 an Instrument dated *June* the 27, called *Relaxatio Jurisdictionis Epi-*
scopi Coventrien. and Litchf. By virtue whereof he restored to the
 Bishop the Exercise of his Jurisdiction and Authority in his Dioces.
 The doing of which, I suppose, the Archbishop hastened, feeling his
 approaching Departure, dying within nine days after.

CHAP.

CHAP. XIV.

A N N O
1582.

The Archbishop blind. Desires to Resign. The Queen grants it. His Care of a Contribution for Geneva. Their Case signified from the English Ambassador at Paris. Letters of the Council and Archbishop, to the Bishops, in their behalf. The Archbishop founds a Free-School in S. Bees. His Petitions to the Queen. His Pension for his Life.

IT was some time before this, that the good Archbishop became blind, yet not without some hope of the Recovery of his Sight; but now in the latter end of this Year 1582, all hope thereof seemed to vanish. This made him very willing to lay aside the Charge of his Bishoprick; and as he had formerly desired the Queen to discharge him of his great and weighty Office in the Church, which she would not then do; so now in *January*, she sent *Piers Bishop of Sarum* her Almoner to him, to signify that it was her Pleasure, that he should Resign, and thereby enjoy her Majesty's Favour, and that he should have an Honorable Pension assigned him. And finding him not well able to manage his high Function, she soon after signified the same by the Lord Treasurer.

The Archbi-
shop blind.The Queen
sends to him
to resign.

As soon as he understood this, he first signified to the said Lord certain Causes that had detained him from offering again a Resignation. As "That he had before entertained some hope of recovering his Sight, "as some others in like Case had done: Also, the good hope he conceived by divers good likelihoods, of recovering her Majesty's gracious Favour; by which being obtained, he trusted to discharge the "Duty of a Bishop as well as some others: He had also founded a "School in the North where he was born; which for lack of a Mortmain was not yet finished: Divers Suits also were commenced to the "Overthrow of certain Leases granted unto some of his Servants, being the only Reward of their long Service: Wherein his little Authority, he said, as long as he remained Archbishop, might somewhat "help to the Maintenance of their Right: A Multitude of his other "Servants were not yet provided for: His Opinion, that her Majesty "desired not his Resignation, which he had before in time of his better Health offered: And that some other also as unable to serve as "he, had offered the like, which she, as he had been informed, would "not admit. These were the Considerations which hitherto had "stayed him from offering of this Resignation of his Place. But now, "knowing her Majesty's Mind, he would do it with all his Heart; and "would prepare himself accordingly to satisfy her Pleasure; hoping "for her Favour which he esteemed above all worldly things. Trusting yet, and humbly praying, that by his Lordship's means she would "permit and tolerate him to continue in Place till a little after *Michaelmas* next, when the *Audit* of the See was kept for the whole "Year; that he might see some end of his said Suits, the finishing of his "School, and the Multitude of his poor Servants provided for: Meaning

The Archbi-
shop's answer
to this Mes-
sage.

C e c c

" in

ANNO
1582.

His Care about
a Contributi-
on for Genev.

The Queens
Ambassador
at Paris writes
to Secretary
Walsingham a-
bout it.

Ex Epist. D.
Fra. Walsing-
ham; penes
me.

“ in the mean time both by his Officers and himself, by God’s Grace,
“ to have a vigilant Care for the good Government and well order-
“ ing of his Cure. In which time he should be also be more able
“ to make a perfect Account of all things, to the Satisfaction of his Suc-
“ cessor. And after that time he would be most ready with all humble
“ thanks to her Majesty to resign his Place unto her Highnesses Disposi-
“ tion. Which Favour he wished to obtain by the Interest of him, the
“ Lord Treasurer. This he wrote from *Lambeth*, Jan. 30. 1582, and
subscribed his Hand after that manner, that one may conclude it to
be done by one that had not the Use of his Eyes.

In the midst of these his Concerns and Afflictions, a matter came
before him, wherein he shewed his earnest care and charitable Heart.
In the Year 1581, the Duke of *Savoy*, by the Pope and other Popish
Setters on, and by his own Ambition accompanying, laboured to
obtain the City and Dominion of *Geneva*, famous for its Religion,
and a great Nurse of pious Men, and Harbourer of Exiles for Religi-
on: And which had been taken, had it not been prevented by the
seasonable Aid of some of their Neighbours, the *Helvetians*.
Their Condition by this time was reduced very low: And a Gentle-
man was sent from them hither into *England*, to obtain Contribu-
tion for them in this their Necessity.

But first he repaired to *Brook* the Queen’s Ambassador Resident at
Paris, and brought with him Letters from the *Syndicks* of *Geneva* to
the said Ambassador, for the more effectual Recommendation of him
and his Message into *England*. Whereupon the Ambassador wrote
this Letter Octob. 25, to Sir *Francis Walsingham* the Secretary, giving
him certain Intelligences relating to the present case of *Geneva*; and
how not only Christian Compassion, but Care of our selves might in-
duce us to assist and help that poor afflicted State.

“ Having received, Right Honorable Sir, a Letter from the *Syn-*
“ *dicks* and Councillors of the Town of *Geneva* by the Hands of
“ *Monsieur Mallet*, I thought it my Duty to let you understand there-
“ of, enclosing herewith the Copy of the said Letter; to the intent
“ the Contents thereof may be known unto your Honour. The said
“ *Monsieur Mallet* is sent from the Citizens of *Geneva* towards her Ma-
“ jesty, for to declare what hath past this Year during their late Trou-
“ bles, with Petition for some Relief towards the sustaining of their
“ Charges, which hath been much above their Power and small Ability.
“ They have, and shall have, the more need of her Majesty’s
“ Bounty, in respect that the Duke of *Savoy*, though he entertain-
“ eth a Treaty to compound the War, yet he continueth sundry se-
“ cret Preparations towards the Annoyance of those of *Geneva* at
“ the next Spring. Through the which subtil Dealing of the Duke
“ of *Savoy* they are constrained to continue Wages unto Men of
“ War; as likewise with much Cost to fortifie their Town. It is, I
“ suppose, sufficiently known unto her Majesty, the Duke of *Savoy*
“ hath not enterprised this Action against them of *Geneva*, as one moved
“ thereunto only for his own Pretences, but rather perswaded and
“ provoked through the Malice of the Pope and his Associates, Con-
“ federate against those of the Religion Reformed. So as though
“ they

“ they of *Geneva* bear yet the Brunt, the Action is intended and bent
 “ against all Princes, Estates and others professing the Religion.
 “ Which being so understood and known, I beseech you then, Sir,
 “ their Case of *Geneva* may be in such earnest sort, recommended
 “ unto her Majesty, as she may be thereby justly moved to do for
 “ them, as for Members of Christ’s Church injured and oppressed.
 “ Whereby herewith she may repress, and keep far from her the
 “ same Malice pretended in like manner against her Majesty and her
 “ Estate. Through the which good Deeds, and the Benevolence
 “ which she shall vouchsafe to bestow on them of *Geneva*, I trust her
 “ Highness is to obtain at God’s Hand much Grace and mighty
 “ Defence against her Enemies, with his peaceable Continuance of
 “ her happy Reign. Which God send. Beseeching you, Sir, that
 “ you will move her Majesty so happily herein, as that Piety shall
 “ more perswade to advance this Cause, than the Opinion of Fruga-
 “ lity may hinder such a Godly, Politick, Christian Deed. Where-
 “ with, Sir, I betake you into the Hands of the Almighty; who as-
 “ sist you in this, and in all other your Affairs. From *Paris*, Octo-
 “ ber 25. 1582.

A N N O
1582.

Your Honour’s humbly to command.

“ I beseech you, that herewith it may be remembred, how if the
 “ Duke of *Savoy* do proceed unto the Marriage of the Duke of *Flo-*
 “ *rence* his Daughter, as they say, that then he is not only to be
 “ thereby much strengthened in *Italy* through the same Alliance; but
 “ is like to be aided with the intire Favour of the Pope and King
 “ of *Spain*: The rather, because this Marriage is understood to be
 “ procured at the Instance of the *Spanish* King and Pope. And more-
 “ over it is to be considered, how the Duke of *Savoy* shall be enrich-
 “ ed with the Dowry of two Millions in Gold. The which Summs
 “ are to be employed in Bank. Whereby the yearly Revenue of the
 “ Duke of *Savoy* will be encreased unto the Summ of 200000 Crowns.

And no doubt Secretary *Walsingham* promoted this Affair, for
 which so great Reasons were alledged. In fine, it was heartily
 espoused by the Queen and her Council. And in *January* Letters
 were written from the Council to all the Bishops, to promote a libe-
 ral Charity upon this Occasion, through their several Dioceses:
 Shewing at large the present low and afflicted Condition of *Geneva*.
 By the Council’s special Order the Gentleman, the Agent, was also
 conducted by *Piers* the Queen’s Almoner, Bishop of *Salisbury*, and
Cary the Dean of *Windsor*, to the Archbishop, to whom he was par-
 ticularly recommended by that State. That by his Advice a Course
 might be resolved upon, the fittest and most convenient to be taken.
 The Council also advised him, to request the Bishop of *London* and
 the Dean of *S. Paul’s*, to joyn with them and the other in this so
 needful a Service for the Church. And so prayed them all to make
 them [*i. e.* the Council] privy to their Intent and Proceedings.
 And here I think it well worthy to set down the Councils Letter to
 the Bishops.

The Queen re-
commends the
Case of *Gene-
va* to the Bi-
shops.

“ After

A N N O
1582.

The Council's
Letter in be-
half of Gene-
va.
Grind. Regist.

" After our harty Commendations unto your good Lordship.
" Whereas through the manifold and dangerous Practices intended
" by the Pope, and certain other Princes his Confederates the last
" Year against the Town of *Geneva*; a Matter publicly known, the
" young Duke of *Savoy*, being made an Instrument therein, (as
" by whose Pretensions to some kind of an ancient Title to that
" *Seigneurie*, their Counsels might be best disguised) the said Duke,
" having for certain Months, with a good Power, most straitly be-
" sieged it; and standing in great likelihood to have taken it, had
" not the *Bernates* and the Cantons of *Switzerland*, Confederates of
" that Town, entred into an Affociation for their Defence: the
" said Town of *Geneva* is now by this means brought into great Ex-
" tremity and need of Relief, the most Part of their Revenues be-
" ing, as we are credibly informed, well near wasted in maintaining
" of Soldiers for their better Defence: And the Magistrates thereof,
" being forewarned sundry ways, that the Fire is not altogether
" quenched, but that the next Spring it is meant, that new Attempts
" shall be made by Force against them; have of late sent a Gentle-
" man with Letters to her Majesty, to acquaint her Highness with this
" hard State they stand in; and for their better Support to require a
" Loan of some competent Summ of Money for their Aid: Foras-
" much as the Occasions her Majesty hath of Employment of great
" Summs of Money are many and weighty, beside the chargeable
" War of *Ireland*, moved also by the Pope and his Adherents, by
" reason whereof her Highness hath not at this Present such Oppor-
" tunity to relieve them as their Necessity requireth, and as otherwise
" she would, if Time might thereto serve:

" WE have therefore thought good, for the Care we have of an
" Action of so good Importance, and as we perswade our selves your
" Lordship also hath, that that poor Town may in some sort tast of
" the Christian Charity that ought to be in us, to recommend their
" Case unto you, and heartily to pray you, as in a Matter that espe-
" cially toucheth all of your Quality, both in Conscience and Calling,
" by way of Christian Persuasion to move the wealthier sort of the
" Clergy, and other godly-affectioned within your Dioces, to contri-
" bute some part of that Blessing that God hath bestowed upon them,
" towards the Relief of that poor, afflicted Town: Which in some
" Part may seem to have deserved the Fruits of Christian Compassion,
" by former Courtesies and Favours shewed to sundry her Majesty's
" Subjects in the Time of the late Persecution in Queen *Mary's* Time.
" Wherein as they shall render Charity for Charity, and give good
" Demonstration to the World, that in their Wealth and Peace they
" are not careless of the Afflictions of *Joseph*; agreeable with the A-
" postle's Doctrine, *Memores estote Afflictorum, quia fuistis afflicti*: so
" shall you give us cause to think, that you not only care, as in
" Christian Compassion you are bound, to relieve the present Di-
" stresse of that poor Town, which through God's Goodness hath
" served in this latter Age for a Nursery unto God's Church, but also
" to satisfie this our Request; to the End we may continue that good
" Opinion we have of your Lordship, as in the Maintenance and
" Confer-

“ Conservation of true Religion, as appertaineth to one of your Cal- A N N O
 “ ling. And so praying your Lordship for your better Direction in 1582.
 “ this Collection to follow such Order as shall be prescribed unto
 “ you by our very good Lord, the Archbishop of *Canterbury*, to
 “ whom we have especially recommended the Care hereof within
 “ his Province; not doubting but he will carefully and circumspect-
 “ ly direct you, how to advance this charitable Relief, and that
 “ without any open Occasion of Grudge or Offence, we bid your
 “ Lordship right hartily Farewell. From the Court at *Windsor* the
 “ day of *January*, 1582.

Your Lordship's very loving Friends,

T. Bromely *Canc.* W. Burghley, E. Lincoln, R. Leicester,
 H. Hunsdon, Jam. Crofts, Chr. Hatton, Fra. Walsingham.

Upon this our Archbishop in the said Month of *January*, tho' it
 were in the midst of his Troubles, wrote this large and effectual Let-
 ter to all the Bishops of his Province; and likewise to his Dean of
Canterbury, his Archdeacon, and Dr. *Lake's* Commissary there: Like-
 wise to the Deans of every Cathedral Church and the Guardians of
 the Spiritualities in the Sees vacant, *viz. Ely, Bath and Wells, Chi-*
chester and Oxford; exciting them to further the good Work, and
 directing them in what Method to proceed. The Tenor whereof
 was as follows.

“ *Sal. in Christo.* I have sent to you enclosed herein, a Letter
 “ from my Lords and others of her Majesty's most Honourable Privy
 “ Council, in the Favour and for the Relief of the City of *Geneva*.
 “ Which City of late hath been sore distressed by Wars, and brought
 “ to very low State, as more at large may appear by my said Lord's
 “ Letters. Wherein their Lordships have laid down most godly and
 “ effectually many weighty Reasons, drawn out of Christian Chari-
 “ ty, and the Word of God, sufficient to move and perswade all
 “ Men to have pitiful and charitable Consideration of the miserable
 “ State of that poor Town, that hath been many Years a safe Refuge
 “ and Haven for such as have been constrained for Profession of the
 “ Truth to fly from all Places of the World. And altho' the same
 “ Reasons and Exhortations in their Lordships Letters are so deeply
 “ and so fully delivered, that neither I can, or need to add any
 “ thing thereunto; yet considering that under her Majesty and their
 “ Lordships of her most Honourable Privy Council, the immediate
 “ Charge of the Province doth appertain to me, and especially of
 “ the Clergy, and that the Consideration of this pitiful Relief, tend-
 “ ing to the Defence of so notable and sincere a Church, dangerously
 “ sought, and distressed by many mighty Enemies, in truth, common
 “ to all such as love and tender the Maintenance of the Gospel, doth
 “ more peculiarly and nearly touch and concern us of the State of the
 “ Church: I think it my Part and bounden Duty to recommend the
 “ Furtherance of so good a Cause to your Lordship, and to do as
 “ much as in me lieth to encrease your Care herein.

His Letter to
 the Bishops
 for *Geneva*.
Grind. Regist.

D d d d

“ And

ANNO
1582.

“ And therefore most earnestly to pray and exhort your Lordship
“ to employ all your Travail and Study towards the effectual and
“ speedy Execution of my said Lords their Honourable and godly
“ Meanings. So as when Returns shall be made to their Honours
“ and me of your Proceedings in this Cause, your godly Faithful-
“ ness, Diligence and Zeal therein (besides the Reward that you may
“ assuredly look for at God's Hand) may also receive at their Lord-
“ ships Hand good Testimony and Commendation.

“ The particular Means and Manner of the Accomplishment of this
“ Piece of good Service to God and his Church, are to be referred to
“ your Lordship's own Wisdom and Direction, with remembrance of
“ the Cause well touched in their Lordships Letters; that all things
“ be done with as much Secresie, and with as little Discontentment
“ as may stand with the Nature of such a Matter. In my Opinion
“ it shall not be inconvenient for your Lordship before you assem-
“ ble the Clergy, to call unto you the Dean of the Cathedral Church,
“ and some well enclined Persons of the Chapter of the same Church,
“ with some other of the better sort of the Clergy in the Dioces
“ well affected, and imparting to them the Contents of the Lords
“ Letters, to consult and deliberate with them in what manner, and
“ in what Places and Times the rest of the Clergy is to be assembled
“ together for this Purpose; and whether all in one day, as it were
“ in general *Synod*; or one Deanry at a time: Which is in my Opi-
“ nion more convenient and easie. And in this Conference it is fit,
“ that your Lordship with their Advice shall make in Writing a Ca-
“ talogue of all such of the Clergy, that are known of any sort to
“ be of any Ability, and meet to contribute; and to call together all
“ such, and to use unto them, by your self or by some other suffici-
“ ent Person to be appointed by you, such Exhortation and Perswa-
“ sion as shall seem to you agreeable to the Matter and Nature of the
“ Assembly, excluding all others from the Place. And in this first
“ Conference you shall do well, with the Advice of the Dean, and
“ others to make choice of two or four Gentlemen of the Laity of
“ best Calling and Affection within the Dioces, and to communicate
“ to them their Lordships said Letters; and to treat with them
“ both for their own Relief, and also to give their good Advices,
“ with whom of the Laity it shall be fit to deal; and to entreat
“ them, to be contented to be used as Instruments to further this good
“ Deed; and to receive themselves, or with you, a Benevolence of
“ such as shall be disposed. And to the end that your Lordship may
“ the better direct the course of this Service for your self and others
“ of the Clergy, I have made a Schedule herein enclosed in what Por-
“ tion my self, and my very good Lords and Friends, the Bishops
“ of *London* and *Sarum*, and the Deans of *Pauls* and *Windsor*, to
“ whom it pleased the Lords to commit the Consideration of this
“ Cause, have generally given: Wishing that this Rate and Portion
“ may be followed, as nigh as may be, by your good Inducement and
“ Perswasion, according to the Calling and Ability of every Man:
“ Heartily and earnestly praying and requiring your Lordship not
“ to fail to cause to be delivered to their Lordship before *Easter* next
“ a full

“ a full Certificate of this Collection; sending there enclosed one
 “ Schedule, or Catalogue containing the Names of the Clergy with
 “ such Summs noted upon the Names, what every Man shall give to
 “ this Relief: And another, containing the Names of them of the
 “ Laity that shall contribute in like manner, together with the whole
 “ Summ of Money contained in both. Thus referring the rest to
 “ your further Care and good Consideration, I commit you to the
 “ Grace and Tuition of the Almighty. From *Lambeth* the
 “ day of *January, Anno Dom. 1582.* A N N O
1582.

What all the Collections were, I know not, nor is it needful here
 to set down: But that which was prescribed and given by the Arch-
 bishop himself, and the rest appointed by the Council to meet toge-
 ther for the Managery of this Business, was as followeth. The Arch-
 bishop 100 Mark, the Bishop of *London* 50 Mark, the Bishop of *Sa-*
rum 50 Mark, the Deans of *S. Pauls* and *Winfor* 20 Mark a piece. It
 was to be feared the inferior Clergy were not over bountiful, espe-
 cially in the distant Sees. I have seen the Account the Bishop of *S.*
David's gave of his Clergy and Laity in a Letter to Secretary *Wal-*
singham: Which was, “ That concerning the Collection for *Geneva*,
 “ he had dealt with some of the best of his Dioces, whom he found
 “ not greatly willing, because it was in another Country. And as
 “ for his Clergy, they alledged Poverty. Which perhaps was not
 an Excuse, but a real Truth, by reason of the horrible Corruption
 of Patrons in those Parts, whereby the Incumbents scarce enjoyed the
 third part of their Livings.

His own Con-
tribution.

Paper Off.

The Archbishop's most charitable and useful Foundation of the
 Free-School at *St. Begh's*, his own Native Town, was not yet fully set-
 tled. He wanted the Queens Licence of Mortmain for it. Therefore
 he had before this time preferred an humble Petition to the Queen to
 this Purport, that she would vouchsafe to erect a Free Grammar
 School at *S. Begh's* in the County of *Cumberland*: and that Provision
 might be made for Relief of certain poor Scholars going out of that
 School to *Cambridge* and *Oxford*. The Queens Grant which he re-
 quested was to this Effect, “ That there shall be at *S. Begh's* a Free Gram-
 “ mar School for ever, which shall be called the Free-School of *Ed-*
mund Grindal Archbishop of *Canterbury*, and shall be founded of one
 “ Schoolmaster.

The Archbi-
shop provides
a settlement
for his Free-
School at *S.*
Beghs.

“ That seven Men are appointed to be Governors of the Possessi-
 “ ons and Goods of that School: And that they and their Successors
 “ shall be a Corporation for ever *per Nomen, &c.* and shall have *per-*
 “ *petuam Successionem.*

The State of
the Foundati-
on.

“ That the Provosts of the Queen's College in *Oxford*, and the Par-
 “ sons of *Egremont* in *Cumberland*, for the time being, shall be always
 “ of the Number of the said Governors. And when any of the rest
 “ of the Governors die, the greater part then Living shall elect new
 “ Governors within six Weeks. And upon Default thereof the Bishop
 “ of *Chester* shall from time to time appoint new Governors.

“ That the Archbishop during his Life may appoint the School-Ma-
 “ ster, and make Statutes for the School.

“ That

ANN O
1582.

" That after the Archbishop's Death, the said *Provosts* of *Queen's*
" College may appoint the School-Master within two Months after the
" Place shall be void. And in the *Provosts* Default, the Master of
" *Pembroke-Hall* is to appoint such School-Master.

" *Item*, That after the Archbishop's Death, the said *Provosts* of
" *Queen's* College, for the time being, with Advice of the Bishop
" of *Chester*, may make Statutes for the School: So as they be not
" contrary to the Archbishop's Statutes.

" That the Governors have Licence to take Lands, and all Men Li-
" cence to give Lands, to the Maintenance of that School and Scho-
" lars: So as the said Lands be not holden of the Prince in *Capite*, or
" by *Knight Service*: And that the same exceed not the yearly Value of
" ———— And that the Profits of the same Lands shall be employed
" to the Maintenance of the said School and Scholars; and not other-
" wise.

The draught of this lay still before the Queen, remaining Jan. 30,
unsigned. Which, among the rest of the Archbishop's present trou-
bles, created him some uneasiness; and was one Reason that retarded
him from Resigning, being desirous to get this first dispatched.

The Queen
sends the
Archbishop a
New-Year's
Gift.

The Archbishop
sends the
Queen his
Petitions
to the Queen.

First Petition.

N. XIX.

He had conceived now and then good Hopes of recovering her
Majesty's Favour, and that from divers likelihoods. One whereof
seemed to be, that the last New-Year she sent him a *New-Year's-Gift*,
a Silver standing Cup of Fifty Ounces. Which he by Will afterwards
bequeathed to his constant Friend, the L. Treasurer *Burghley*. But
now it appeared the Queen not only continued to require his Resig-
nation, but also thought not fit to grant him further time to resign,
than the *Annunciation* next approaching. Which when he under-
stood (though he had requested for sundry Reasons to have held his
Place till *Michaelmas*) he humbly submitted unto her Order. And
withal thanked her, for that, of her gracious Goodness, she had
made mention, as he was informed, of an honorable Portion to be
assigned unto him for his Sustentation, in those few and evil Days,
as he said, which he had yet to live. He also thanked the Lord
Treasurer most heartily for his Mediation and Pains taken con-
cerning the Premises, praying him to continue his honorable Favour
towards him, till this matter came to a perfect end. He had two Pe-
titions to make to the Queen. The one was, that she would grant
him the House of *Croyden*, and some small Grounds pertaining to the
same, and of no great Value, having not at that Hour any House of
his own to put his Head in, after he should remove from *Lambeth*.
This he signified to his Friend, the L. Treasurer; shewing him that
in all Resignations of Bishops, so far as he had read or heard, there
had been always one House at the least pertaining to the See, assigned
to the Resigner, as partly might appear by a Note which he sent him,
taken out of the History of *Matthew Paris*. Which I have laid in
the *Appendix*. *Croyden* House, he said, was no wholesome House;
and that, both his Predecessor and he found by Experience: Not-
withstanding, because of the nearness to *London*, whither he must
often Repair, or send to have some help by Physick, he knew no
House pertaining to the See so convenient for him; nor that might
better

better be spared of his Successor for the short time of his own Life. *A N N O*
 The other Petition was, that he might not be called to trouble after *1582.*
 his Resignation for Dilapidations. From which, as he was informed by the Learned in the Laws, he was by Law upon a Resignation excused. Notwithstanding although he did not distrust the Equity of his Successor, yet because he had been so much troubled with Suits for Dilapidations, he was fearful. And therefore prayed, that he might have some good Assistance, if the Case should so require. And in Conclusion he prayed his Lordship that hereafter he might more at length inform him of both these Matters; and to further his Petitions as Opportunity served. This he wrote from *Lambeth* the 9th of *February*.

The second
Petition.

The assigning of the Archbishop's Pension lay very much in the appointment of the L. Treasurer. In order to which the Archbishop understood by Dr. *Aubrey*, that the said Treasurer was desirous to have some Notes of the Value of the Archbishoprick. Whereupon the last day of *February* but one, he sent the said Doctor and his own Steward, to inform him of the Estate of the same, and withal most instantly prayed him to be a means to her Majesty both for the proportioning of his Pension; (wherein he doubted not her Majesty would have honorable Consideration of his Place, Age and Infirmities) and also to declare her Pleasure for Order, how the same might be answered unto him for the short time that he had to live: And as he, the L. Treasurer, had been, next unto her Majesty, the principal Procurer of all his Preferments, which he would acknowledge while he lived with all Thanksgiving; so he prayed him in this doing to be a means to bring him to some hope of Quietness in a private Life, being now by Age, Sickness and Infirmary not able to sustain the Travails which appertained unto that great Office. And by the Grace of God he would not fail at the time heretofore appointed to resign up his Place in due Form, for her Majesty's better Satisfaction in that behalf.

His pension.
Applies to the
L. Treasurer
in order
thereunto.

Ladyday now drawing near, and the aged Archbishop willing to be eased of his Burden, the L. Treasurer sent this Message to some Person attending about the Queen, (it seems to have been the Secretary) to inform her Majesty at his Leisure, that the Archbishop was now ready at *Ladyday*, being the end of the half Year allotted him, to resign his Bishoprick, to be conferred by her upon some other, to enter into actual Government of the Church of *England*, which sustained, he said, great lack for present Action. That he yielded himself to her Majesty's Goodness to have some Pension during his short Life, which he [the Treasurer] wished to be great and honorable although it should be to the Successor burthenous for the present. But he that should have it must shape his Garment with his Cloth for the time. That he had seen into the Value of the Archbishops Possessions, and found them to about 2780 *l. per Ann.* according to the Rate of the Book of Firstfruits. That he had also seen the particular Books of the annual Receipts; which grew somewhat, but not much, above: And if the then Archbishop might have 7 or 800 *l.* a Year Pension, he thought his Successor with good Husbandry might

The Treasurers Message
to the Queen
for the Arch-
shop's Resig-
nation.

ANNO make the rest to be 2000*l.* According to which he might compound
1582. for his First-fruits, and for no more. For some particular Requests
 the present Archbishop made (which the Lord Treasurer sent in a
 Paper by it self) he thought his Successor might agree to; so as the
 Value of the Things demanded were Parcel of the other Pension.

CHAP. XV.

*Moves for his Resignation. Makes his last Will. His Bequests;
 And charitable Gifts. His Death. His Monument, and
 Epitaph. The State of his School. His Care of Repairs.
 Dilapidations. His Relations. His Chaplains and Officers.*

ANNO
1583.

His Resignati-
 on still in
 hand with.

BUT the going through with the Resignation was not compassed
 by the 25th of March, according to the Time the Queen allot-
 ted: For in April 1583, the Archbishop signified yet again to the
 Lord Treasurer, that he was ready to go through with the Resignati-
 on of his Place, as soon as it might please her Highness to appoint.
 I suppose she was not yet provided with one to put in his Place,
 Whitgift Bishop of Worcester, if Fuller may be believed, resolving not
 to enter upon that See as long as Grindal was alive. Now did the
 Archbishop send Dr. Aubrey his Officer to understand the Lord Treas-
 urer's Direction therein; praying him, that he would have favou-
 rable Care of his Pension, according to his continual wonted Friend-
 ship towards him, and that his Learned Council, at his Lordship's
 best Opportunity and Leisure, might have leave to attend upon
 him, and use such short Conference, as his Lordship might well suf-
 fer, for the Manner of the Assurance thereof; which he wholly re-
 ferred to his Wisdom and Consideration. And withall he sent a
 Draught of his Resignation by the said Dr. Aubrey, to whom he com-
 mitted by Mouth some Order to understand his Lordship's Pleasure
 in a Point or two touching that Matter. This Message was from
 Lambeth, April 12. 1583.

His Requests.

The Sum of his Petitions were these Four. *First*, To have the
 House at Craydon, which hath been lien at by his last Predecessors.
Item, to have the Park at Croydon; wherein at his Entry to this See,
 Sir Francis Carew, Kt. and one George Withers had several Interests.
 For redemption whereof the said Archbishop gave to them Eighty
 three Pounds, six Shillings and eight Pence; and did mind to leave
 the same after his Death clear to his Successor. *Item*, To have a
 Close called Stubbs, containing twenty Acres, lying near to the said
 House. *Item*, To have eighteen Acres of Meadow lying at Norbury
 in Croyden.

The Archbishop all this while (tho' quick and unimpaired in
 Mind) was but in a bad Condition of Health, beside the loss of his
 Sight.

Sight. Which Indisposition partly prevented the further transacting of this Business, and bringing it to a Conclusion: So that he remained still in May Archbishop. The Eighth Day of which Month he made his last Will and Testament; wherein he stiled himself *Archbishop of Canterbury, whole in Mind and of perfect Remembrance.* A N N O 1583. Makes his last Will.

“ Therein, as he bequeathed his Soul into the Hand of his Heavenly Father, humbly beseeching him to receive the same into his gracious Mercies for his Christ’s sake, so he bequeathed his Body to be Buried in the Choir of the Parish Church of *Croydon* without any Solemn Herse, or Funeral Pomp. Notwithstanding his Meaning was, that if it pleased God to call him out of this Transitory Life, during the Time that he should remain in the Possession of the Archbishoprick of *Canterbury*, that the Heralds should be reasonably compounded withall, and satisfied for their accustomed Fees in such Cases. And then the first Bequest he made was, that having nothing worthy to be presented unto her Majesty, he humbly beseeched the same to accept at his Hands, the *NEW TESTAMENT* of *Jesus Christ* in Greek, of *Steven’s* Impression, as an Argument of his Dutiful and Loving Heart towards her Highness. This was a truly Royal Present, not only in respect of the Book it self, whose Author is the King of Kings and Lord of Lords, but in regard of the Print, being one of the finest and correctest Editions of the *New Testament* that ever was.

The Bequests of his Will were of two sorts; such as were for the Uses of Charity, and such as were intended as Testimonies of his Favour or Respect. Which I will set down according as I meet with them contracted and abbreviated from the Will it self; to which are added, his Charities otherwise granted. His Bequests. MSS. penes me.

Given and appointed to be bestowed upon good Uses by the most Reverend Father in God, EDMUND GRINDAL, late Archbishop of Canterbury before his Death.

Annual Summs.

Imprimis, In Yearly Revenues for the Maintenance of one Free Grammar School in *St. Beghes* in *Cumberland*, where he was born, 30*l.* *Viz.*

To the Schoolmaster ————— 20 : 00 : 00

To a poor Scholar to be Usher there ————— 03 : 06 : 08

And the rest to the Reparations of the School, and to be laid up in a Stock for the Purchase of Revenues from time to time, for the Maintenance of poor Scholars in the Universities, *viz.* ————— 06 : 13 : 04

Item, In Yearly Revenues to *Pembroke-Hall* in *Cambridge* 22*l.* *Viz.*

To the Reader of Greek ————— 02 : 00 : 00

For the Maintenance of one Fellow ————— 10 : 00 : 00

To the Maintenance of two Scholars ————— 06 : 13 : 04

The Residue to the Use of the College ————— 03 : 06 : 08

And

A N N O
1583.

And the said Fellow and Scholars are to be chosen of such as have been brought up in the said School.

Item, In Yearly Revenues to the *Queen's College* in *Oxford*, for the Maintenance of one Fellow, and two Scholars, to be chosen out of the said School. Whereof, to the Fellow above the Allowance of a Fellowship in the College, Yearly 20*s*.

To the two Scholars, 06 : 13 : 04

The Residue to the College, viz. 20 : 00 : 00

Summs not Annual.

Item, For five Pounds yearly to be purchased for the Maintenance of one Scholar in *Magdalene College* in *Cambridge*, to be chosen of such as come from the said School, 100 : 00 : 00

Item, For the Building and Furnishing of the said School, 366 : 13 : 04

Item, For the Purchase of Lands, or other Profits, for the Relief of the poor Alms-Houses in *Croydon*, 50 : 00 : 00

Item, For Reparations of the Parish Church there, 05 : 00 : 00

Item, To *Christ's College* in *Cambridge* a standing Cup, Price 13 : 06 : 08

Item, Given to divers of his Servants, since his Sickness above 330 : 00 : 00

Other Legacies given by his Will.

Imprimis, To her Majesty a Greek Testament.

Item, To his Successor, certain Pictures and Implements.

Item, To the Lord Treasurer a standing Cup of Fifty Ounces.

To the Bishop of *Worcester* a Ring with a Sapphire.

To Sir *Francis Walsingham* a standing Cup of forty Ounces.

To Mr. *Newel* Dean of *S. Paul's*, a Gelding.

To the Petty Canons and Inferior Officers of the Church of *Canterbury*, Ten Pounds

To *Pembroke-Hall* in *Cambridge* certain Books, and a standing Cup double gilt.

To the *Queen's College* in *Oxford* certain Books, and a Nest of Bowls, and in Money Fifty Pounds.

To the City of *Canterbury* to set the Poor on work 100*l*.

To the Poor of *Lambeth* and *Croydon* 20*l*.

To Poor of *S. Beghs* 13 : 6 : 8.

To the Parish Church of *S. Beghs*, a Communion Cup, and a great Bible.

To his Servants unnamed, half a Years Wages apiece: And all his Household shall have their ordinary Diet in his House for one Month.

To divers of his Kindred named, certain Plate, Horse and Householdstuff, and Debts forgiven, and in Money 450*l*.

To certain Chaplains named, one Advowson apiece, and Books.

To divers of his Servants named, certain Geldings, and Wages, and in Money and Debts forgiven 209 : 16 : 8.

To divers of his Friends, in Debts forgiven, &c. 98*l*.

To one *John Brown* Fellow of *Pembroke Hall* in *Cambridge*, certain Books, a Gown Cloth, and a Hood, and a Bed and Furniture there-
to, 10*l*.

To

To Mr. *Redman*, Archdeacon of *Canterbury*, a Horse.

A N N O

To the said Mr. *Redman*, and to Mr. *Scot* and Mr. *Woodhal*, if they take upon them the Execution of his Testament 50*l.* apiece. And to such of them as shall refuse the Execution 10*l.*

O 1583. A

The Residue is to be bestowed by the Discretion of his Executors, upon the poorest of his Kinsfolk and Servants, and upon poor Scholars, and other good Uses. The whole Will may be perused by those that please, being placed in the *Appendix*.

N. XX.

The Executors he appointed for the Performance of his Will were *William Redman*, Archdeacon of *Canterbury*, *John Scot*, Esq; Steward of his House, and *William Woodhal* his Nephew. And he prayed the Lord Treasurer, and Sir *Francis Walsingham*, to be his Overseers.

The Execu-
tors.

It was not two Months after he made his Will, that the holy Archbishop concluded his Life. For on the sixth of *July* (that very Day thirty Years, his first Royal Master, the good King *Edward VI.* deceased) he, spent with Cares and Labours, for the good of the Church, after a very exemplary and useful Life, surrendered his Soul to God. And so I find the Day noted by a Minister of *London* in those Times, in a Journal which he kept; with this Character of him subjoyned, *Vir pius, mitis, castus & bonus*; i. e. A pious, a mild, a chaste, and a good Man: Dying in his great Climacterick Year, viz. Sixty three.

Dies.

MSS. D. Jo-
han. Ep. Eli-
en.

July the 9th following, *Redman* Archdeacon of *Canterbury*, *Scot* and *Woodhal*, Esquires, Executors, as aforesaid, to the Archbishop, brought to Dr. *Aubrey*, Vicar General of the See, a little Chest covered with black Leather, bound about with Iron, locked and sealed up, with the several Seals of the Archbishop, viz. The Archiepiscopal Seal, and the Seal of the Faculties. Which said Chest or Casket had the said Seals in it, sealed up before his Death, and not opened thence his Decease. But having not then the Key, whereby they might then have taken out the same Seals, to be defaced and broken, (the Key being at *Lambeth*) the said Executors, by the consent of Dr. *Aubrey*, left the Casket with *Incent* the Register, to be by him safely kept, till they should bring the Key. The next Day the Key was brought, and the two Seals taken out, and delivered to Dr. *Lewen* Commissary of the Faculties; and then and there defaced, and broken asunder by one *Robert Lewis*, a Graver of Seals.

The Seals
broken.

He was buried, according to his Desire, in the Chancel of *Croydon* Church. And on the Southside of the Communion Table against the Wall is his Effigies in Stone lying at length, raised a pretty Height from the Ground; his Hands in the Posture of Praying: His Eyes have a kind of White in the Pupil to denote his Blindness. A comely Face; a long black Beard somewhat forked, and somewhat curling, Vested in his Doctor's Robes. As the Monument is large and fair, so the Verses and Inscriptions are not short. I shall give an Account of them, and the rather, because they give an Account of the Man. In one part of the Monument are these Verses placed, as the Character of him:

Buried.

His Monument
and Inscripti-
on.

ANNO
1583.

GRINDALLUS doctus, prudens, Gravitate verendus,
Justus, munificus, sub Cruce fortis erat.

Post Crucis ærumnas Christi gregis Anglia fecit
Signiferum, Christus cœlica Regna dedit.

Beneath his Effigies on one side are these Verses read;

Præsulis eximii ter postquam est auctus Honore,
Perviligiq; greges rexit Moderamine Sacro,
Confectum Senio, durisq; Laboribus, ecce
Transtulit in placidam Mors exoptata quietem.

On the other side these;

Mortua marmoreo conduntur membra Sepulchro,
Sed Meus sancta viget, Fama perennis erit.
Nam Studia & Musæ, quas magnis censibus auxit,
GRINDALLI nomen tempus in omne ferent.

The Ἐπιγραφή or Inscription is large and Historical; and is as follows.

EDMUNDUS GRINDALLUS

Cumbriensis, Theologiæ Doct̃or, Eruditione, Prudentia & Gravitate clarus, Constantia, Justitia, & Pietate insignis, Civibus & Peregrinis charus; ab Exilio (Quod Evangelii causa subiit) reversus ad summum Dignitatis Fastigium (quasi decursu Honorum) sub R. ELIZABETHA evectus, Ecclesiam Londinen. primum, deinde Eborac. demum Cantuarien. rexit. Et cum hic nihil restaret, quo altius ascenderet, è Corporis vinculis liber ac beatus ad cælum evolavit 6°. Julii, Anno Dom. MDLXXXIII. Ætat. suæ LXIII. Hic, præter multa Pietatis officia, quæ vivus præstitit, moribundus maximam Bonorum suorum partem piis usibus Consecravit. In Paræcia Divæ Beghæ (ubi natus est) Scholam Grammaticam splendide extrui, & opimo Censu ditari curavit. Magdalenensi Cætui Cantabr. (in quo puer primum Academiæ ubera suxit) Discipulum adjecit. Collegio Christi, (ubi adultus Literis incubuit) gratum

gratum *Munusculorum* reliquit. *Aulæ* Pembrochia-
næ (cujus olim Socius, postea Præfectus extitit)
Ærarium & Bibliothecam auxit, Græcôq; Præ-
lector, uni Socio, ac duobus Discipulis, ampla
stipendia assignavit. Collegium Reginae Oxon.
(in quod Cumbrienses potissimum cooptantur)
Nummis, Libris, & magnis Proventibus locuple-
tavit. Civitati Cantuar. (cui Moriens præfuit)
centum libras, in hoc, ut Pauperes honestis Ar-
tificiis exercerentur, perpetuò servandas, atq;
impendendas, dedit. Residuum Bonorum Pietatis
operibus dicavit. Sic vivens, moriensq;, Eccle-
siæ, Patriæ, & bonis Literis præfuit.

ANNO
1583.

As to that Part of the Archbishop's Will that concerned his School, that most useful Piece of Charity, I have received from a Learned Gentleman and diligent Searcher into Antiquities, this Account of the Ancient and Modern State of it; viz. That S. Bees School was incorporated by Queen Elizabeth, her Letters Patents bearing Date the 15th of June, in the 27th of her Reign, by the Name of the Wardens and Governours of the Possessions, Revenues and Goods of the Free Grammar School of Edmund Grindal Archbishop of Canterbury in Kirkby Beacock, alias S. Beghs in the County of Cumberland. The Patent recites, that it was at the Suit of the Archbishop in his Life-time (for he was dead before the School was founded) and after his Death, at the Suit of his Executors, William Redman Archdeacon of Canterbury, John Scot, Esq; late Steward of the Household to the Archbishop, and William Woodhal, Gentleman, his Nephew.

The State of
S. Bees School.
Ralph Thoresby
of Leeds, Esq;.

Kirkby Beacock in the Patent, more truly to be writ Kirkby Begogh, [i. e. Villa ad Fanum Begæ] For so it is called in all the Ancient Charters, from Begogh, a famous Irish Female Saint, of great Sanctimony: Who settled there in the time of the Saxons; tho' she seem also to have reached to some Parts of Yorkshire; where there is a Town named Beal, alias Begh-hall, in memory of this Saint Begh.

William de Meschines erected a Priory, and made it a Cell of S. Maries, juxta muros Ebor. Anno 1140, giving thereunto totam Terram, & totum Feodum inter has divisas, viz. à pede de Whitost-haven [nunc White-haven] ad Kekel donec redit in Egge, & per Egge quousq; redit in mare, &c. These Lands vesting in the Crown by the Dissolution of Monasteries, were granted to Sir Thomas Chaloner, Kt. from whom were purchased in old Rents at Sandwath and S. Beghs 32l. 18s. 6d. per Ann. and some Land there, of about 5l. per Ann. value, where-with the said School was Endowed.

In the 28th of the Queen, Tho. Chaloner, Esq; Son of Sir Thomas Chaloner, gave an Acre and an half of Ground, Parcel of the Scite of the Priory: Where the Archbishop's Executors built the School and

Master's

ANNO 1583. Masters House. He gave also forty Loads of Coals yearly out of his Coalmines of S. Begh's, to be spent there: Reserving a Right to place two Scholars in the School by the name of *Chaloners Scholars*.

Sir *John Lowther* of *Whitehaven* hath lately at his own Charge added a fair Library to the School; and a Benefaction of 5 *l. per Ann.* Dr. *Lamplugh* late Archbishop of *York* gave also 5 *l. per Ann.* to it. Which some say is since withdrawn.

Several Lands formerly belonging to the School are either Sold, or let out for a Thousand Years: But, I hope, in so weighty a Trust it hath been done upon very good Consideration. There now remains in Cash 178 *l.*

The Interest whereof brings in 10 *l.* 12 *sh.* 4 *d. per Ann.*

Out of the whole Revenue there is allowed to the Master, 20 : 00 : 00

To an Usher. ——— 08 : 00 : 00

To their Steward and Receiver ——— 03 : 00 : 00

And for a Court Dinner. ——— 00 : 13 : 04

The Residue was kept as a Stock for Repairs, and other extraordinary Occasions. But now usually what is spared is given to the Master; and heretofore did commonly make his Salary better than 40 *l. per Ann.*

His Executors
sued for Dila-
pidations.

It was always the Archbishop's Care to preserve the Revenues of the Sees, over which he presided, and to keep the Houses in Repair, and laid out largely for that Intent yearly. But yet soon after his Death his Executors were troubled for Dilapidations by his next Successor, *Whitgift* translated from the See of *Wigorn*. Whereat they applied to the L. Treasurer and Secretary *Walsingham*, appointed by Archbishop *Grindal* Overseers of his last Will: Shewing them, how the said Archbishop was ever, for all the Sees wherein he sat, known and taken to be the most diligent Repairer of his Houses; and was otherwise *Bonus Pater familiars*, i. e. a good Husband for preserving the Commodities of his Sees. And that he left his Houses generally in much better Case, than they were left by Archbishop *Parker*. Though, in truth, the said Archbishop was a great Repairer; yet all little enough by reason of the lamentable Condition all was found in: Which was to be laid at the Door of Cardinal *Pole*, the said *Parkers* immediate Predecessor. And yet he took but 600 *l.* of the said *Poles* Executors. So that *Grindal* left no notorious Decays, but all things in as good State as Houses of that Antientness and Largeness were usually maintained in; and might for ever by common Estimation be kept in sufficient Repair with as little, or rather less yearly Charge, than *Grindal* yearly bestowed of his own Money, over and beside the Summ which he received of *Parkers* Executors, which was 350 *l.* For Archbishop *Grindal* having very good Experience and Understanding in what State of Repairs Bishops ought to leave their Houses, did in his Life-time so carefully provide for convenient Repairing of his, and bestowed thereupon such large Portions, that it was thought his Successor would have cause in Equity, to demand little or nothing for Dilapidations. And this was well known to a number both of his Ser-
vants

vants and others, that were to have Portions of the Remain of his Goods. A N N O
1583.

And for proof of this they made it appear what Expences he had been at, when he was Bishop of *London*: That he bestowed on the Reparation of *S. Paul's Church* 1184—18—11--ob. That the Palace of *London* was very sufficiently repaired, and so left at his Departure, and like long to continue so with small Charge: Having expended on that House, during his Incumbency, 147—2—2, proved by his Stewards Bill. Moreover expended on *Fulham House* and the Bridges, 356—15—7--ob. very sufficiently repaired, and so left. Lastly, Expended upon *Hadham House* 200—10—9, very sufficiently repaired, and so left.

The Archbi-
shop's Expen-
ces upon the
Church and
Houses of
London.

In conclusion, the Executors offered their Reasons to the two fore-
said Persons of Quality, that moved them to think, that they were
not so deeply to be charged for Dilapidations as was required by the
present Archbishop by a View by him made. First, because there
were some things in the View, of that Nature that they could not
be comprehended under the Name of Dilapidations. And some
things there were that had been long in decaying, as Battlements of
Stone, &c. that either were not necessary, or would yet for many
years continue without hurt to the House, or much more decay of
them, as upon perusing the same, might particularly appear. That
there were also many places counted to be in decay that were in as
sufficient Repair as might reasonably be required. There were also
many Decays valued at so high a Rate, as they might after the u-
sual Manner be repaired sufficiently for much less than they were ra-
ted at. In Consideration whereof the Executors of the said Archbi-
shop *Grindal* were humble Suitors, that his present Grace would be
pleased to take 250 *l.* in full Satisfaction: Yet so as the L. Treasurer
and Mr. Secretary *Walsingham*, in whom the late Archbishop reposed
special Trust, should consent thereto. This Relation that I have gi-
ven of this matter will acquaint us how faithful our Archbishop was
in that Trust, (none of the least) in keeping up the Edifices, and
not thinking much in bestowing a part of the Revenues, that they
might remain in good and creditable Condition; a thing very apt to be
neglected, to the Scandal of the Clergy; many at least of them: Who
have enjoyed ample Incomes from the Church, and lived plentifully
upon them; and yet have not had (I will not say the Grace, but)
the Gratitude, to lay out any competent Share of them upon God's
Houses or their own, to keep them as they found them; leaving De-
cays and Ruines as Monuments of their Ingratitude to Posterity.

The Execu-
tors Plea.

He lived and died unmarried. His Relations, besides those occasi-
onally mentioned in the beginning of this History, his last Will and
Testament will supply us with some account of. I meet with no Males
of his Name, but one, named *William Grindal*, who is called his Ser-
vant, to whom he gave a Legacy. All the rest of his Kin were Si-
sters Children. And they, or at least some of them were these;
William Woodhal his Nephew, who is wrote *Esquire* in this Archbi-
shop's Register, whom he made one of his Executors. He had seve-
ral Nieces by his Brother *Robert Grindal* deceased, namely, *Mabel*,

His Relations.

G g g g

Anne,

A N N O 1583. *Anne, Barbara, and Frances; to each of whom he gave 50 l. by his Will. And several Nieces by his Sister Elizabeth Woodhal late deceased also, namely, Dorothy, Katharine, Elizabeth, and Isabel; to each of them also he bequeathed 50 l. His said Sister had also yet another Daughter, called Mabel, but deceased; who left Children also behind her; to whom the Archbishop their great Uncle left 50 l. to be divided among them. He had another Niece named Isabel Wilson, perhaps Wife to Wilson his Chaplain; and another, whom he called his Niece Woodhal, Wife I suppose of Woodhal his Nephew before mentioned: And lastly, yet another Niece, named Frances Young: To which three he also gave Legacies.*

His Chaplains
Officers and
Servants.

His household Officers, Chaplains and Servants were many. Whereof these were some at his Death. His Chaplains were Mr. *Wilson*: To whom by his Will he gave the Advowson of the Parsonage of *Wonston* in the Dioces of *Winton*: Which was his Option, upon the Consecration of *John Watson* Bishop of that See: Mr. *Robinson* Provost of Queen's College, *Oxon*, to whom he bequeathed the Advowson of a Dignity and Prebend in the Church of *Litchfield*, or the Advowson of certain Dignities and Prebends in the Church of *S. Davids*: Mr. *John Chambers*; to whom also he gave an Advowson in the Church of *S. Pauls* or some other falling void. All which seemed to have been Options. His Officers were these; *John Scot* Esq; Steward of his House, and one of his Executors, *Richard Ratcliff*, Gent. his Comptroller, *Richard Frampton* Gent. his Secretary: *Tho. Estwick* his Gentleman Usher; *Tho. Nicolson* Usher of his Hall, *John Sharp*, Clark of his Kitchen; *Richard Somerdine*, Yeoman of his Horse; *Will. Henmarsh* Gent. *Tho. Palmer*, Gent. *Rob. Sandwich* of *Stillington*, *Will. Grindal*, *Will. Hoxby*, *Rich. Matthew*, *John Acklam*, *Will. Hales*, *Will. Tubman*, *Reignald Gledal*, *Tho. Fox*; to all whom he gave Legacies.

CHAP. XVI.

Observations upon this Archbishop. His Temper. His Affection for true Religion. His Abilities in Preaching. His Government of the Church. His Labour to furnish the Church with Learned Ministers. His Zeal for the Exercises on that Account. Some things observed concerning therein. His Constancy. His plainness and Freedom. His Humility. His Dealing with Puritans. His Free Counsel to the Queen.

AND thus I have brought to an end my Relation of this great and good Man: Who all along led an unblemished and useful Life; devoting himself to the Service of God, and the Advancement of pure Religion, purged from all the Dreggs of Popish Superstition: And

And for these ends (by the good Providence of God) saved out of the *Romish* Fires, wherein several of his Companions perished under *Q. Mary*. I have now nothing else to do but make some Reflections upon him, and to enter into some Considerations of his Temper and Qualifications, as a Man, as a Christian, and as a Minister, a Bishop, and a chief Pastor of the Church of Christ in this Kingdom.

He was of a mild and subdued Temper, and friendly Disposition; (a good Ground work to build true Religion upon:) in his Deportment Courteous and Affable: Not touchy, nor soon angry: Well spoken and easie of Access; and that even in his Elation: always obliging in his Carriage, loving and grateful to his Servants, and of a free and liberal Heart.

His Fear of God, and sincere Love of Religion evidently appeared in his willingly foregoing of his own Country, his Ease, his Presidentship in *Pembroke Hall*, his good Prebends in the Churches of *S. Pauls* and *Westminster*, and all his Preferments and Hopes; and living abroad in a strange Land, that he might preserve his Conscience, and serve God in Purity and Truth, chearfully comporting with narrower and straiter Circumstances of Living.

He was a great Preacher in *K. Edward VI.* his time, and one of the eminentest in that Faculty both at Court and University. And at the beginning of *Q. Elizabeths* Reign, when the Protestant Religion was to be declared and inculcated to the People, he was one of the chief, employed to that end frequently in the Pulpit at *Pauls*, and before the Queen and Nobility. Whereby at that unsteddy ticklish time he did good Service to Religion, the Minds of Men being more enlightened in religious Matters, then controverted, and their Judgments rectified and confirmed.

Upon his first coming over from his Exile, *Q. Elizabeth* being possessed of the Crown, when Preferment in the Church was to be laid upon him, his dread of Popery created him some Demurre in accepting the same; fearing to comply with the very Appearances and Shadows of it in the Habits and some other Rites appointed; till he had Satisfaction, partly by serious Consideration with himself, and partly by the Advice of certain Foreign Divines, chiefly *P. Martyr* and *Henry Bullinger*, Men of the greatest Learning in Divinity that Age afforded: being instructed, that many Things, yea Inconveniences, were to be born with, for the Churches Peace and Safety. And therefore afterwards, when some for these external Matters in Religious Worship made Seditions, and brake the Churches Quiet, he thought himself bound, as a faithful and careful Overseer of the Church of Christ in *England*, when all his mild Perswasions and Arguments proved ineffectual, to prosecute the Refusers, and to use the severer Methods warranted by the Laws against them.

And this leads us to consider him in his Government, when Ecclesiastical Power and Conduct was committed to him. One of his chief Cares in this Station was to supply the Churches under him with Preachers; of which there was a great Scarcity every where in his Time; and the People then especially needing them, when so much Superstition and Ignorance, by the Industry of the late Popish Policy,

A N N O
1583.

His Temper.

His Religion.

A great Preacher.

Dreads Popery.

His Government.
Provides the Church with Preachers.

licy, had overspread them. Yet withall our Archbishop took special
 Care what Preachers he allowed. Of this he once made this Protesta-
 tion to the Queen: "That for his own part, (and he spoke it without
 "Ostentation) he was very careful in allowing such Persons only as
 "were able and sufficient to be Preachers, both for their Knowledge
 "in the Scriptures, and also for Testimony of their good Life and
 "Conversation. And that he gave great Charge to the rest of the
 "Bishops of the Province to do the like. That he admitted no Man
 "to the Office, that professed either *Papistry* or *Puritanism*. And
 "that generally the Graduates of the University were only admitted
 "to be Preachers; unless it were some few, that had excellent Gifts
 "of Knowledge in the Scriptures, joined with good Utterance and
 "godly Perswasion.
 Therefore while he was at *York*, he procured above forty Learned
 Preachers, and they Graduates, within less than six Years, to be
 placed in that Dioces; (a great Number in those Times) besides those
 he found there; and there he left them. "The Fruits of whose
 "Travails in Preaching, (as he told the Queen) she was like to reap
 "daily, by most assured dutiful Obedience of her Subjects in those
 "Parts. For his Opinion firmly was, that by frequent Preaching
 "the Word of God two very good Things would prevail among the
 "People, *viz.* True Religion towards God, and Obedience and Loy-
 "alty towards the Prince. And for the Proof of the Latter, he men-
 tioned a remarkable Instance that once happened in Queen *Elizabeth's*
 Reign. Which was, that when all the *North*, almost, had made an
 Insurrection and Rebellion, the Town of *Hallifax*, (where had been
 a considerable while good Preaching) remained Firm and Loyal to
 her, and set forth four thousand Men armed, to resist and quell these
 Seditious Persons.
 Another thing which in his high Station he laboured to redress,
 was the Ignorance and Sloth of the Clergy. And in order to this
 Reformation, and for the Furtherance of the Priests and Curates in
 Knowledge, and for the provoking them to the Study of the Scri-
 pture, upon his first coming to the See of *Canterbury* he earnestly set
 himself to encourage and regulate the Exercises, called *Prophefying*s,
 which had been used before, but with some Abuses, in most Dio-
 ceses, and had the Countenance of the Respective Bishops. But the
 well-meaning Archbishop could not succeed in this his Purpose; be-
 ing checked in it very angrily by the Queen; who had no good Opi-
 nion of them, as being practised also more privately by the *Puritans*,
 to confirm them in their Dislike of the Established Religion, and out
 of Policy, (too accurate, perhaps) supposing the Heads of most who
 resorted to these Exercises, by the Declarations and Expositions of
 Scripture that were then made, would be filled with Notions, and Opi-
 nions, that might render them at length turbulent in the State. The
 Archbishop on the other hand had quite different Sentiments of them,
 and that they would tend much to the improving of the Clergy, and
 edifying of the People, as had been by good Experience already found.
 So that he would never be brought to give forth his Orders for the
 putting them down. Hence the Queen conceived a Prejudice against
 him;

OWN A

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Vid. his Letter.

His Temper.

His Religion.

What he did
in *Yorkshire*.A great Piece
of

Anno 1569.

Labours to
make a Lear-
ned Clergy.

His Govern-

ment.

Provides

the Church

with Preach-

ers.

Vid.

him; hardly ever after blowing over. And which the Earl of *Leicester*, we are told by an Author, by his Artifice blew up more and more in the Queen against him, till she had suspended him from his Function, and would not be perswaded to take off his Sequestration for a long while, whatever Inconveniences the Church lay under by it. And that, that which provoked that great Earl was the Archbishop's immovable Justice towards one *Julio* an *Italian* Physician, his Favourite, whom *Grindal* resolved to prosecute, notwithstanding the Earl's Intercession for him, and the Queen's too, for a grievous Crime, *viz.* in having two Wives, and one of them another Man's. But I suspend my Belief, whether *Leicester* were his Enemy for this, or whether he were now his Enemy at all. But the Queen certainly was. And therefore among his chief Misfortunes may be reckoned his Advancement to the Chair of *Canterbury*, which almost as soon as he enjoyed, occasionally brought him into Dislike with the Queen; who before was mightily esteemed and valued by her, for his innate Goodness, excellent Abilities, and great Services.

Sir J. Harrington in his Brief View.

And here I shall make some stop, to observe something further concerning these *Prophecies*: It was not much above seven or eight Years after the Queen's Offence with our Archbishop, that King *James*, the Learned Monarch of *Scotland*, publicly allowed and encouraged them in his Kingdom, as excellently conducive to Christian Knowledge, (in the Clergy especially) without any Jealousie of the Inconveniency of them, since his Bishops were concerned in the appointing and regulating them. This so apposite to our Purpose may deserve to be related.

R. James appoints Prophecies in Scotland.

“For when in his Parliament, *Anno* 1584, (in the Fourth Act thereof) the King had shewn his Resolution for the Maintenance of Bishops in his Kingdom (whose Government in his Church, some of his Subjects, for a time, had intercepted) and had removed and discharged a Form late invented (as it ran in a certain Declaration of that King) called the *Presbytery*: whereby a Number of Ministers of certain Precincts and Bounds, accounting themselves all to be equal without any Difference; and gathering to themselves certain Gentlemen and others of the Kings Subjects, usurped all the whole Ecclesiastical Jurisdiction, and altered the Laws at their own Appetite:

Declaration of the King's Intention, and Mean. tow. the last Actis of Parlam. Impr. at Edinb. An. 1585.

Penes Reverend. Patr. D. Joan. Ep. Elien.

“And when, in the Twentieth Act of that Parliament, the King ratified and approved, and re-established the State of Bishops within his Realm, to have the Oversight and Jurisdiction every one in his own Dioces: Which Form of Government and Rule in Ecclesiastical Affairs (as the Declaration went on) had not only continued in his Kirk from the Days of the Apostles by continual Succession of Time, and many Martyrs in that Calling shed their Blood for the Truth; but also since that Realm embraced and received the Christian Religion, the same State had been maintained, to the Welfare of the Kirk, and Quietness of the Realm, without any Interruption, while within this few Years some curious and busie Men practised to introduce into the Ministry, an Equality and Parity in all things:

H h h h

Then

The King's
Intentions.

Then at length, in the Conclusion of the said Declaration, the King proceeds to his *Intentions*, which are digested into fourteen Articles. Whereof the *First* was, That his Intention was by the Grace of God, to maintain the true and sincere Profession of the Gospel and Preaching thereof within his Realm: The *Second*, That his Intention was to correct and punish such as seditiously abused the Chyre [Chair] of Truth, and factiously applyed or rather bewrayed the Text of Scripture, to the disquieting of the State, and disturbing of the Commonwealth, or impairing of his Highnesses and Council's Honour: The *Third*, That if any Question of Faith and Doctrine arose, to convocate the most Learned, Godly, Wise and Experienced Pastors; that by Conference of Scripture the Verity might be tried, and all Heresie and Schism by that means repressed: The *Fourth*, That, for keeping of good Order in every Parish, certain, to be Censors of the Manners of the rest, be appointed at the Visitation of the Bishop or Visitor: who shall have his Majesty's Authority, and Officers of Arms concurring, for the punishing of Vice. These I have specified to introduce the *Fifth*, which was in these words, (according to the *Scotch* Dialect.

Intendeth to
maintain Pro-
phesies.

“That his Majesty's Intention was, to maintene the Exercise of
“PROPHECY, for the incres and continuing of Knowledge
“amongis the Ministry. In the *quhilk* ane wise and grave Man se-
“lectit be the Bishop, or Commissioner, at the Synodal Assembly,
“shall preside; and render ane Compt of the Administration of that
“Bounds, quhair the Exercise is haldin. For the quhilk Cause
“some Respect of Leving shall be had unto him, quha sustenis the
“Burdin.

Declaration of
the King's In-
tentions, and
Means toward
the said Affair
of the
Presbyterial
Church Govern-
ment.
1687.
Printed by
James Knap-
ton, at the
Printers Office
in St. Dun-
stons Church
Lane.

From whence it may appear, in what Esteem and Request PRO-
PHESYING was in the Neighbouring Nation among those of the E-
piscopal Perswasion: And how at the same time that King had dis-
charged the Presbyterial Church Government and established Episco-
pacy, he took special Care for the Maintenance of this Exercise, and
to what good Use and Benefit he reckoned it would tend, viz. The
increasing of Knowledge in Ministers, according to the Judgment and
Experience of our Archbishop in this Kingdom. And further, it is
observable, that for the more regular and quiet Management of these
Prophecies, the King trod in the Archbishop's Steps, in appointing,
that there should be some one wise and grave Person selected by the Bi-
shop, or Commissioner, to preside within the respective Bounds of
the several Exercises.

Fo. C.

And it is further remarkable, that this King did not put down
these Assemblies, because of some ill Use that had been, or might be
made of them, but took Care rather of putting them under certain
Regulations. And herein likewise he seemed to have taken Pattern
by the Archbishop. For thus the King, in his foresaid Declarati-
on, gave Commission to his Commissioners at their Visitations, to
consider, in what part of the Country the Exercise or Interpreta-
tion of the Scripture by Conference of any certain Number of the
Ministry within such Bounds, might be most commodiously, once
in fifteen days. For that, as his Majesty inhibited all unlawful
Con-

“ Conventions, which might ingender Trouble and Contention in
 “ the Country, so he was well affected to see the Ministry encrease
 “ in Knowledge and Understanding, and by all means to fortifie and
 “ advance the same. And therein his Highnesses Commandment
 “ was, that a grave, Wise and Sage Man should be appointed Presi-
 “ dent, to have the Oversight of that Bounds, and be answerable
 “ therefore to the Bishop, his Council and Synod, &c. That all
 “ things might be orderly done in the Kirk, Peace and Quietness
 “ maintained in the Realm, &c.

In the mean time his Highness inhibited and expressly countermand-
 “ ed, under the Pains contained in his Majesty's Acts of Parlia-
 “ ment, and all other Pains Arbitral at his Majesty's Sight and Coun-
 “ cil, that no Ministers took upon hand to convene themselves for
 “ the foresaid Cause, without the Appointment and Order taken by
 “ the said Bishops or Commissioners. Whereby his Highness might be
 “ certainly informed, that the foresaid Ministers convened not, to
 “ meddle with any Civil Matters or Affairs of State (as was accu-
 “ stomed before) but only to profit in the Knowledge of the Word,
 “ and to be comforted one by another in the Administration of their
 “ spiritual Office.

By this Digression I have endeavoured to alleviate our Archbi-
 shops Fault, and to vindicate him from any seeming Compliance with
 the Innovators, or doing any thing, by his Countenancing these *Ex-*
ercises, to the Prejudice of the Religion established, but rather to the
 general Edification of Clergy and People.

Yea, and for a further Remark in the behalf of these *Exerci-*
ses; whether or no they were put down in the other Province, or
 the Queen had better Thoughts of them afterwards upon some Re-
 gulation, it is uncertain; But this is certain, that but a year or two
 after they were forbidden, (*viz.* Anno 1578.) Archbishop *Sandys* in
 his Metropolitcal Visitation of his Province of *York*, enjoined them
 to his Clergy there. For being returned to *Bishepthorpe* from that Vi-
 sitation, he gave in a Letter this following Account thereof to the L.
 Treasurer; “ That he found a very ignorant People, and yet willing
 “ and of Capacity to learn. Whereupon he set the Preachers on
 “ Work, to Preach at every Market and great Town every second
 “ Sunday. And that he took his part, and did as much as the rest.
 “ And that besides, for the Encrease of Learning in the Ministry, he
 “ gave order, that every Archdeacon should keep four Synods in
 “ the Year. And that the Ministers there assembled (some princi-
 “ pal Points of Religion having been before propounded to them)
 “ all should be prepared to speak, but such only should speak as should
 “ be called thereunto by some grave Persons, appointed Moderators:
 “ And that they should speak to the Matter, and not *wagari*, [i. e.
 “ stray from it.] And this to be done among the Ministers themselves:
 The Laity it seems were not allowed to be present promiscuously.
 So that it appears hence that these Prophecies were still countenanced
 and practised; and the Bishops thought them still the best means for
 begetting a Faculty of Preaching, and encreasing of Learning in the
 Clergy; especially being secured from Confusion.

The *Exercises*
 enjoined by
Sandys Bishop
 of *York*.

Int. Epist. *Ed-*
win. Archiep.
Ebor. pen. me.

L. Bacon's
Judgment
of Prophecies.
Considerat. of
the Edific. of
the Ch. of
England.

To all this let me add the Judgment of the Learned L. *Beacon* in a Discourse to the aforesaid King, (then King of *Great Britain*.) Where he considered, whether it were not requisite to renew that good *Exercise* which was practised in this Church some Years; and afterwards put down by order indeed from the Church, in regard of some Abuses thereof; inconvenient for those times: And yet against the Advice and Opinion of the *Greatest and Gravest Prelate of this Land* (as he worthily Stiled our Archbishop) and was commonly called *Prophefying*: And then, having described the manner of it, said, "That in his Opinion, it was the best way to frame and train up
" Preachers, to handle the Word of God, as it ought to be handled,
" that had been practised. For we see (said he) *Orators* have their
" Declarations: *Lawyers* have their Moots: *Logicians* their Sophems;
" and every Practice of Science hath an *Exercise* of Erudition and
" Initiation, before it come to the Life: Only Preaching, which is
" the Worthiest, and wherein it is most in danger to be amiss, want-
" eth an Introduction.

His Constancy.

But though the Queen's Offence was one of the most grievous things that ever happened to him in the World, (as he professed) yet for the averting of it, he would take no irregular Course: Being endued with that immutable Constancy of Mind in persisting in a thing that he reckoned his Duty, for the more faithful discharge of his Office, that I look upon it truly as one of the best Passages of his Life, his plain, yet humble Refusal of the Queen's Order to him, *viz.* to put down the Ministers *Exercises*; and his Resolution to decline what she absolutely required; since he could not, nor would balk his own Conscience, knowing what great good and benefit accrued to God's Church and People thereby. And the Freedom and Plainness of the Declaration of his Mind to the Queen in his Letter, adds to his Commendation: Offering freely the Resignation of his High Place in the Church, and to be turned again to a private Life, rather than to do any thing against Conscience, notwithstanding even the Command of his Prince; though in all indifferent things it bore, (as it ought to do) a mighty sway with him. Writing thus to her; "That for his own part, because he was well assured, that the said
" *Exercises* were both profitable to encrease Knowledge among the
" Ministers, and tended to the Edifying of the Church, he was forced with all Humility, and yet plainly to profess, that he could
" not, with safe Conscience, and without the Offence of the Majesty of God, give his Assent to the suppressing of them; much less
" could he send out any Injunction for the utter and universal Sub-
" version of the same. ——— And that if it were her Majesty's
" Pleasure, for this or any other Cause, to remove him out of this
" Place, he would with all Humility yield thereunto, and render a-
" gain to her Majesty that which he received of her. He considered
" with himself what a horrible thing it was to fall into the Hands of
" the Living God, and that he that acted against his Conscience edified
" to Hell; and what should he win, if he gained, he would not say,
" a Bishoprick, but the whole World, and lost his own Soul?

His Plainness
and Freedom.

Neither

Neither did this incomppliance with the Queen procede from any Elation of Mind by reason of his High Place and Dignity; for such external, accidental things made no Change in his Temper and Disposition, which was ever at the same stay of Meekness and Gentleness: however he had been severely charged by some with Pride, Covetousness, Persecution, and such like Crimes, that are commonly wont to be thrown as Imputations upon those that hold such Stations in the Church, as he did. *Thomas Sampson*, the Puritan, and his old Acquaintance, and late Dean of *Christ's Church Oxon.* Took occasion to tell him of these things at large by a Letter. The good Bishop, now Archbishop of *York*, returned him a very friendly and obliging Answer, written *Sine Fuco aut Fastu*, laying aside all State, and at large relating to him what his Temper indeed was; and solemnly protested himself to be free, and innocent of these rude Reports that went of him; yea, and that he loved some godly Brethren, that wished such things reformed as were amiss. In so much, that *Sampson* in another Letter declared himself satisfied, and that he knew now what to say, when hereafter he should hear any such Slanders started concerning him.

Not puffed up by his Preferments.

His Protestation concerning it.

Nor did he affect at all Grandure or State, notwithstanding he bore the Title of *Lord*, as he also declared, when he opened his mind to his said old Acquaintance, saying, "That he was not *Lordly*, nor set by that *Lordly* Estate, though *Sampson* somewhat too petulantly seemed to make a Doubt, whether he said true or no. For thus *Sampson* herein exprest his Mind; "He trusted, he said, he [the Archbishop] had learned a better Lesson than the common sort of Men had. For as the manner now is, the proud Man will say he is not proud; and the covetous Man will say that he sets not by Money: "But he hoped the Archbishop said of himself as he was. Adding, "And if you whom Policy hath made a great Lord, be not *Lordly*, "but do keep the humble and strait Course of a Loving Brother and "Minister of Christ's Gospel, shall I say you are a *Phoenix*? I will "say, that you are most happily by God's special Grace preserved "and directed.

Affected not Grandure.

Notwithstanding his Title, he was not *Lordly*.

He is commonly now a days thought to have held the Reins too loose in Respect to this sort of Men: And for his Slackness in his Government of the Churches Affairs he is vulgarly blamed. But I think it may appear to be an unjust Accusation, by what it is evident he did towards them, as we shall see. He best knew what Courses were fittest to be used, who lived in those times, and observed how things then stood in the State and Church; and did *Consilium pro Tempore & re nata capere*; i. e. take Counsel according to the time and present Urgency of Affairs, as *Cæsar* wisely advised *Labienus*, when he left him in *Gaul* to look after Affairs in his Absence. And if *Grindal* be condemned for this gentle Usage, *Whitgift* his next Successor is commended for the same by Sir *George Paul*; writing thus, "Happy sure it was for that crazy State of the "Church, not to meet with too rough and boisterous a Physician. "For he preserved it with Conserves and Electuaries, and some gentle Purges: Which with strong Purges in all likelihood might have

His Dealings with Puritans.

Whitg. Life p. 82.

“ been much more in danger. And again, the Author professes, he
 “ could not sufficiently express that Archbishops singular Wisdom
 “ and Clemency ; albeit some younger Spirits were of Opinion, that
 “ he was much to blame in that kind, and imputed it unto his Years,
 “ and want of Courage. Which Words may well enough besit our
 Archbishop, when his Mildness is by any objected to him : Especial-
 ly since that upon occasion was joyned with Severity too.

He Labours
the reclaim-
ing them.

For his Zeal and Affection to the State of the Reformed Church of
England shewed it self, as upon every occasion, so particularly in en-
 deavouring to reclaim those they stiled *Precisians* and *Puritans* ; who for
 some few Ceremonies made a Breach in Christian Communion. For
 though his Spirit, as was mentioned before, was easie and complaisant,
 and liked not of Rigor ; yet when he saw that no other means would
 bring them to Obedience, he approved of Restraint, especially of
 the Heads of the Faction, whom he stiled *Fanatical and Incurable*.
 When a Proclamation against these Men came forth from the Queen
Anno 1574, and Letters were sent withall to the Bishops ; wherein they
 were blamed for their too much Gentleness towards the Schismatical
 Faction, and strict Orders appointed to be taken with them for the
 bringing them to come to their Parish Churches ; our Prelate obser-
 ved what a very heavy Burthen was laid upon their Shoulders, and
 that generally and equally, without Respect or Difference ; whereas
 there was not like occasion of Offence given by all, as he discoursed
 privately by Letter from *York* with the other Archbishop of *Canterbu-*
ry : And assured him, that it was to him a great Grief, and would
 have been ten times greater, had not they [the Council in their
 Letter] so well beaten down the others Arrogant innovating Spi-
 rits. Which he trusted would work some Benefit to the Church, if
 the Captains were not countenanced, as they had been by those
 that were no Bishops, [however the blame were laid upon the Bi-
 shops.]

Puritan Mini-
sters.

He liked not, that the *Puritan* Ministers, who would not conform
 themselves to the Orders of the Church, should retain their Prebends
 and Preferments in it : As did one Dr. Penny, who was turned Phy-
 sician : That of a Preacher, as he said, became a Layman, and still
 kept a Prebend at *S. Pauls* : And so did *Wiburn*, *Johnson*, and others
 hold Prebends in some Churches or other. “ They are, said he,
 “ content to take the Livings of the Church, and yet affirm it to be no
 “ Church [to that pass of Disaffection they were now grown.] *Bene-*
 “ *ficiū datur propter Officiū* : i. e. The Benefice is given for the Of-
 “ fice. If they will do no Office, let them enjoy no Benefit. And in
 Conclusion with an Eye to these Men he prayed, “ That God would
 “ send us all humble and quiet Spirits [which those Men, he meant,
 “ wanted] and thankfully to acknowledge God’s great Mercies towards
 us : in planting, he meant, the reformed Religion in the Kingdom under
 a gracious Queen, when in the late Reign, those that professed it
 would have been most glad to have enjoyed it upon the Terms it now
 stood, (that is as it was settled under K. *Edward VI.*) and have
 thanked God from the bottom of their Hearts for it.

The

The last Thing I shall remark in this great Prelate, is, that tho' his Spirit were humble and meek, and most yielding to Christians of the meanest Rank in the Offices of Charity, and where Religion received no Detriment; yet upon occasion he would be bold and free with Persons of the highest Quality, (even the Prince her self) to speak his Mind and give his Counsel or Reproof without Fear or Faintheartedness, when the Good of Religion or the Church was concerned. As he did once, when the Queen seemed to assume too much, as he thought, in the Business of the *Exercises*. Whereupon he took the Boldness with her, like an Archbishop, to advise and warn her in two Things, wherein she seemed to have gone somewhat beyond the Limits of her Duty. The first was, That she would refer all Ecclesiastical Matters, which touched Religion, or the Doctrine and Discipline of the Church, unto the Bishops and Divines of her Realm, according to the Example of godly Christian Emperors and Princes in all Ages. For that they were Things to be judged, as an ancient Father writ, *in Ecclesia, aut Synodo, non in Palatio*, i. e. In the Church or Synod, not in the Palace. That when her Majesty had question of the Laws of the Realm, she did not decide the same in her Court, but sent them to her Judges to be determined. Likewise for Doubts in Matters of Doctrine or Discipline of the Church, the ordinary way, he told her, was to refer the Decision of the same to the Bishops and other Head Ministers of the Church. And he quoted the words of S. Ambrose to an Emperor for this Purpose, That *in Case of the Faith, the Bishops were wont to judge of Christian Emperors, not Emperors of the Bishops*. He wished to God her Majesty would follow this ordinary Course; whereby she would procure to her self much Quietness of Mind, better please God, avoid many Offences; and the Church would be more quiet, and peaceably governed. The other Advice (which he prudently called by the Name of a *Petition*) was, That when she dealt in Matters of Faith and Religion, or Matters that touched the Church of Christ, she would not use to pronounce so resolutely and peremptorily, *Quasi ex autoritate*, as she might do in Civil and extern things; but always to remember, that in God's Causes the Will of God, and not the Will of any Earthly Creature is to take place. That it was the Antichristian Voice of the Pope, *Sic volo, sic jubeo*. In God's Matters, all Princes ought to bow their Scepters to the Son of God. Moreover he exhorted her to remember she was a Mortal Creature; and to look not only, as it was said to Theodosius, upon the Purple and Princely Array wherewith she was apparelled, but to consider withall what that was that was covered therewith. Was it not Flesh and Blood? Was it not Dust and Ashes? Was it not a corruptible Body, which must return to his Earth again, God knew how soon? "Must you not, said he, appear also one day before the dreadful Tribunal of the Crucified Christ, to receive as you have done in the Body? Although ye are a mighty Princess, yet remember, that he which dwelleth in Heaven is mightier." He beseeched her, that when she dealt in Religious Causes, she would set the Majesty of God before her Eyes, laying all Earthly Majesty aside; and to determine with her self to obey his Voice, and with all Humi-

His Boldness
in a good
Cause.

His free and
notable Ad-
vice to the
Queen. Vid.
Letter, N. IX.

Theobaldus
given to him
by historians

Cum. Eliz.
p. 30. Edic.
1572.
p. 38.

lity

lity say unto him, *Non mea sed tua Voluntas fiat*, i. e. Not my Will, but thine be done. " God hath blessed you (*as he proceeded*) with " great Felicity in your Reign, beware you do not impute the same " to your own Deserts or Policy; but give God the Glory. And " as to Instruments and Means, impute your said Felicity, first to the " Goodness of the Cause ye have set forth, that is, Christ's true Religion; and secondly, to the Sighs and Groans of the Godly in their " fervent Prayers to God for you: Which hath hitherto, as it were, " tied and bound the Hands of God, that he could not pour out his " Plagues upon you and your People, most justly deserved. Take heed, " that ye never once think of declining from God, lest that be verified of you, which is written of *Joash*; who continued a Prince of " good and godly Government for many Years together, and afterwards, *when he was strengthened*, saith the Text, *2 Paral. 24. his Heart was lifted up to his Destruction*, and he neglected the Lord. Ye " have done many Things well, but except ye persevere to the End, " ye cannot be blessed. For if ye turn away from God, then God " will turn away his merciful Countenance from you. And what remains then to be lookt for, but a terrible Expectation of God's Judgments, and a heaping up of Wrath against the day of Wrath? A Reproof, proceeding, as it is probable, from the Observation the Reverend Father had taken of some Lukewarmness into the which the Queen of late seemed to have sunk.

Thus, with a kind of Apostolical Spirit, he could, upon just occasion, exhort and rebuke without respect of Persons, and with all Authority.

CHAP. XVII.

What Camden, Hollingshed, Stow, and other Historians have related concerning this Archbishop. Unfairly represented by Fuller. A Passage of Dr. Heylyn concerning him considered. Some further Account given of him, from a MS. History in Pembroke-Hall, Cambridge. A Dialogue written by him. The Conclusion.

The Characters
given of him
by Historians.

Camd. Eliz.
p. 30. Edit.
1675.
p. 287.

TO draw to a Conclusion. In the Discharge of this high Function he lived and died unblamable, and was universally esteemed and beloved. Fair and Honourable are the Characters our best and most ancient Historians give of him with one Consent.

Camden, where he speaks of the new Bishops under Queen Elizabeth, calleth *Edmund Grindal*, now appointed for London; *An excellent Divine*. And where he comes to relate his Death, saith, *He was a Religious and Grave Man, that flourished in great Grace with the Queen, until by the cunning Artifices of his Adversaries he quite lost her Favour; as if he had leaned to Conventicles of turbulent and hot-spirited Ministers, and their Prophecies, as they called them; but in truth, because he had condemned the unlawful Marriage of one Julio, the Italian Physician,*
with

with another Man's Wife, while Leicester in vain opposed his Proceedings therein.

Hollingshed, another of our Historians, nearest to those Times, gives this Account of him: "This good Man in his Life-time was so studious, that his Book was his Bride, and his Study his Bridechamber: whereupon he spent both his Eye-sight, his Strength, and his Health, &c. Of whom much might be spoken for others Imitation; but this shall suffice, that as his Learning and Vertues were inseparable Companions, so the Reward of both is the Good-name that he hath left behind him, as a Monument perpetual. This is all he saith of him without the least Word to lessen him.

Hollingshed.
Chron. p.
1354 a.

Stow, another faithful Historian, that was Contemporary with him, where he mentions his Death, speaks of his great and numerous Benefactions: And so doth Godwin in his Catalogue of Bishops; without any the least Diminution of him.

Stow.

Godwin.

The next Writer I shall name, that undertook to give some Historical Account of this Archbishop, was Thomas Rogers, who lived in his Time, and was, as it appears, well acquainted with the Emergencies of the Church in those Days; Chaplain also to Archbishop Bancroft, (who was known not to be slack in Discipline, nor partial to Puritans.) This Reverend Man was the Author of a Learned Book, (and formerly much read and esteemed) intituled, *The Faith, Doctrine and Religion, professed and protected in the Realm, &c.* Printed above an hundred Years ago. In the Preface whereof, Dedicated to his Patron, the abovesaid Archbishop, he related some History of the First Archbishops of Canterbury, that were the Restorers of true Religion among us, and through whose Hands the Reformation of it passed. Where coming to Archbishop Grindal, he expresseth him to be, *A zealous Confessor and tried Soldier*, [i. e. in respect of his sufferings for Religion,] and, *a right Famous and Worthy Prelate*. And then he relates, "How the Queen advanced him after his Return from his Banishment, first to London, and then to the two other Archiepiscopal Sees. And, "That the Care of this Bishop was great to further the Glory of God; but that through the Envy and Malice of his Ill-willers his Power was but small; His Place high, but himself made low through some Disgrace brought upon him by his Potent Adversaries; which he meekly and patiently endured. And the same Author adds his Observation of two considerable Inconveniences, that his Troubles, and the Prohibiting him from acting in his Place and Calling, occasioned: The one was, "The flocking of Jesuits into the Kingdom: The other, the Insolence and Boldness of the Home-Faction. By which he meant, the Brethren that opposed the Government and Discipline of this Church.

Preface to the
Faith, Doctrin.
&c. profess. &
protect. in this
Realm. Pr.
1607.

And lastly, This Historian ranks our Archbishop (without the least note of Neglect in his Function, or Diminution of his Character) with the rest of the excellent Archbishops of Canterbury, from Cranmer to Bancroft: All of Famous and Venerable Memory, "In respect of the Uniform Doctrine by them drawn up at first, and afterwards defended and maintained; and, That the whole Church

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“ of *England* was much bound unto them. And that, not they only that were then alive, but their Successors and Posterity, should have cause in all Ages, while the World should continue, to magnifie Almighty God for his inestimable Benefit, which they had, and should receive from them; and who had inspired them with Wisdom from above.

Harrington.

Brief View,
Pr. 1653.

Sir *John Harrington*, (who lived in these Times of Queen *Elizabeth*, and some time after) undertakes to give some Strictures of her Bishops; but they are commonly but light Rumours of Court, and often idle and trifling. Yet what he says of Archbishop *Grindal* points not to any Misgovernment of the Church: But that whereas it was commonly said, that he was blind some Years before his Death, this Writer would make a Mystery of it, telling us, that he was not Blind, but that when Queen *Elizabeth* enjoyned him to keep his House, his Friends gave out that he was blind: and that he kept at home the better to conceal this Punishment the Queen had laid upon him. Very likely; had the Report of his Blindness happened at the same time that the Queen had commanded his Confinement: but he was not blind till five Years after, at least: And that he was then blind, I have seen the Subscription of his Name, that evidently shews it to be writ by a blind Man. Some other Passages he ventures to write of the Archbishop so slight and improbable, that I shall not repeat them. But this Author writes not one word of his Remissness in Government, or Countenance towards such as opposed the Constitutions of the Church.

Full. Church
Hist. B. IX.
p. 130.

Till Mr. *Fuller* came, a Man within Memory, and first broached this Notion (as far as I can perceive) concerning *Grindal*. And his Relations seem to be more Hear-says, than built upon any Authentick Authority, either of Records or good MSS. He says, “ He was generally condemned for Remissness in parting with more from the See, than ever his Successors thanked him for. This is a hard Charge, but spoken in general Terms. If he means Exchanges with the Queen, he and all the rest of the Bishops were forced to make these Exchanges by an Act that past for that purpose in the beginning of her Reign. And what Endeavours he and two or three more of the first *Elects* made, by a secret Letter to her Majesty, and by a voluntary Proffer of a large yearly Equivalent, to forbear the making use of that Power the Parliament had given her, hath been before shewn. But that *Grindal* was not so easie to part with the Revenues of his Bishoprick this Historian shews himself, by relating how stoutly he opposed parting with the Palace at *Lambeth* to the great Favourite; which made the *Leicestrian* Faction (he saith) to malice him.

This Writer speaks also of some, “ Who strained a Parallel between *Eli* and *Grindal*, in respect of his being guilty of dangerous Indulgence to Offenders: And as a Father of the Church, he was accused of too much conniving at the Factionous Disturbers thereof. But he gives not one Instance thereof. Indeed *Fuller* seems to note these things concerning the Archbishop, rather as Reports and Rumours taken up in his Times, than as Matters of undoubted Truth. At length he placeth the Archbishop's Remissness and Neglect in requiring

quiring Subscription to the last Year of his Life but one. And attributes it to his Age and Impotency. Tho' he adds, (to make what he had said before consistent) that in greater strength he did but weakly urge Conformity. He should not have forgot to mention the Archbishop's Suspension; whereby his Hands were very much tied up from acting in his Place and Function: During which time great Liberty was taken by such as were disaffected to the Church, and its Constitution. What Truth is in the foregoing Passages, and how our Archbishop discharged himself in his Office, I refer the Reader to what hath been before impartially written. Yet in Conclusion, this Historian calls him, *a Prelate most Primitive in all his Conversation.*

There is yet another of our Modern Historians, namely, Dr. Heylyn: who, speaking of those *English* Protestants that in the beginning of our Reformation stood affected to the Discipline of *Geneva*, writes, that they made use of Bishop Grindal to bring about their Purpose, by making him instrumental to the setting up of a Church in *London* for the *French* Protestant Refugees, to worship God together in, according to the Manner used in their own Reformed Churches at home: *Viz.* "That Grindal, the new Bishop of *London*, was known "to have a great respect to the Name of *Calvin*, [and so he had, no doubt, to that of *Luther*, *Melancthon*, *Bucer*, *Peter Martyr*, *Bullinger*, *Zanchy*, and the rest of the pious Foreign Reformers of Religion.] "That the Business therefore was so ordered, that by *Calvin's* Letter "unto Grindal, and the Friends they had about the Queen, way "should be granted to such of the *French* Nation, that had repaired "hither to enjoy the Freedom of their own Religion, to have a "Church unto themselves: And in that Church not only to erect the "Genevian Discipline, but to set up a Form of Prayer, that should "hold no Conformity with the *English* Liturgy. [And this Liberty to these Foreigners was no more, than but a little before was granted to Grindal and his Fellow-Exiles in the Cities and Places where they sojourned.] "And *Calvin* gave Grindal Thanks for his Favour "therein.

Dr. Heylyn

Hist. of the
Reform. p.
305.

There is a Letter indeed extant among *Calvin's* Epistles, whence Dr. Heylyn had what is said above; bearing date, *May* the 15th. 1560. The Import whereof is only this; That that pious Pastor of *Geneva* returned his thankful Acknowledgments unto our Bishop for that Care he had taken of those poor *French* Protestants that had settled themselves in the City of *London*, by his obtaining for them a Liberty from the Queen of worshipping God purely, [*i. e.* without the Superstitions of the *Romish* Church] and that they might have a faithful Minister of their own to preach God's Word, and perform other Ministerial Offices among them. And it appears, that to this civil Letter of *Calvin* the Bishop gave as respectful an Answer. And withall desired him accordingly to recommend some able and fit Minister unto that Congregation. And not long afterwards *Calvin* sent, by consent, *Nicolas Galasius*, an elderly and very reverend Man, of great Piety and Worth, and very dear unto him, to supply that Place.

Ep. Calv. 295.

And

And surely, Bishop *Grindal* could do no less than this, since he was too grateful to forget the like Respects shewn to him and many others of the *English* Nation that fled abroad in the last Reign upon the same account of Religion, as these godly *French* now did hither; and since he and they received the like Freedom and Favour in the several Places in *Germany* and *Switzerland*, where they but lately had settled themselves. And likewise that he might testify that Christian Communion and Brotherly Concord which he bore to all the Reformed Churches.

The French Church in Thredneedle-street.

And this was the beginning of the *Walloon* Church situate in *Thredneedle-street, London*: Which hath continued ever since for the *French* Nation; who there quietly and inoffensively serve God after their own Custom to this day.

MS. De Custod. Pembrochian.

To all these Historians, I shall in the last place add one History more; and that is a MS. preserved in *Pembroke-Hall, Cambridge*: wherein Account is given of all the Masters of that College: Drawn up by the Pen of one who himself was sometime Fellow there, and afterward a Learned Bishop of this Realm. Whence we shall trace some Footsteps of this Venerable Man from his Youth to his latter Days; which by relating here will supply some Vacancies and Omissions in the preceding History of him.

Wren Bishop of Ely.

Saves his Father's Life.

While he was a Boy, going a Journey with his Father on foot after some Violent Rains, God made use of him to save the old Man's Life. For attempting to go over a rotten Bridge (over which their way lay) the Youth perceiving the Danger, called suddenly to his Father, and withall pulled him back with his Hand; which as soon as he had done, the Bridge, by the Force of the Waters, presently brake down. And thus, God making him the Instrument of preserving his Father from such a sudden Death, no question the Blessing of his Father, accompanied with God's Blessing, descended on him.

His Progress in the University.

Being removed to the University, such notice was taken of his Parts, Diligence and Learning, that as soon as he was capable of a Fellowship in the College, being Batchelour of Arts, *Anno* 1538. he was chosen Fellow by *Robert Swinburn* Master, *Vel hoc nomine non malum*, i. e. On this very account no evil Master of *Pembroke*, (saith this Historian) meaning, in preferring such a worthy Scholar.

In the Year 1540, being yet but Batchelour of Arts, he was chosen Junior Treasurer of the College. That Year, or rather the next, (according to the University Register) he commenced Master of Arts.

July the 4th, 1544. He obtained the Colleges Title under *Ridley* then Master, to *John Bird*, the first Bishop of *Winchester*: who was then lookt upon as a great Favourer of Reformation: receiving (as it seems) his Orders from him. *Anno* 1548. he was declared publick Proctor of the University.

Anno 1549. He became President of the College. And is often called in the Acts of the University, *Assistens Vicecancellarii in Judiciis*; i. e. The Vicechancellor's Assistant in Matters Judiciary. [And being

being then Batchelour in Divinity, he was elected Lady Margaret Preacher by the unanimous Consent of the Masters and Presidents of the University.] Ex Regist. Academ.
Tho. Baker,
B. D.

Anno 1550. he removed to London to be Chaplain to Ridley Bishop of that See. Here Martin Bucer, the King's Divinity Professor, wrote to him from Cambridge, Kal. Septembr. 1550, upon certain Business with the said Bishop, wherein he styles our Divine, *Eximium Eruditione & Pietate, Membrum Christi præcipuum, & Collegam suum in Sanctissimo administrandi Verbi Dei munere*; i. e. Eminent for his Learning and Piety, a chief Member of Christ, and his Associate in the most Sacred Ministry of the Word of God.

By his Patron, the Bishop's help, not long after he was made one of King Edward's Chaplains. [And the next Year, viz. 1551. he became one of the Four Itinerant Preachers, especially appointed by the King, to instruct the People in the knowledge of the Gospel throughout the Realm. For which Service it is probable, a Prebend (which he enjoyed in Westminster) was conferred on him as a Reward. Which he resigned afterwards to Bonner Bishop of London.]

MSS. C.C.C.C.
Tho. Baker,
B. D.

A little before that King's Death, a Report went, [which our Writer took from Godwin Bishop of Landaff] that Ridley being to be translated to Durham (whereof there was more than Fame) Grindal should succeed him at London. [Which, tho' it did not presently happen, yet in God's due time, after some Years Trial of him, did.]

Catal. of Bishops, p. 178.

Upon his return Home after his Exile, his College presently cast their Eyes upon him for their Master. For when in the Year 1559, Dr. John Young, their former Master, was discharged by the Queen's Visitors (or rather went out by an unwilling Resignation) the College quickly dispatched a most affectionate Letter to Mr. Grindal, their former Colleague, and now Elect of London, declaring, "How extremely satisfied they were that he should succeed; and that they saw the Time was now come, that they had the liberty to choose him, not their Master only, but their Patron and Defender; whom they ever desired, ever preferred before all others: reckoning him equal to the Learned Young, their last Master, and endued with all good Abilities as well as he, bringing this moreover along with him, that he [Grindal] was wholly *Theirs*, [meaning of their Foundation] which was the only thing they wanted in Young [who was bred up in another House of Learning.] And that therefore the very Day after his Deprivation, they hastened, and, with one Mind and Vote, unanimously chose him their *Custos*. And that whatsoever they could do, they had done. Adding, that they hoped he would not refuse that House which educated him, nor reject the highest Place there, since there was a time he had not refused the lowest: Nor yet forsake those Men who preserved his Memory, when he was absent: And lastly, they prayed him to embrace them, who strove together in loving him; and to receive them into his Protection. This was the Summ of their Epistle to him in Latin, dated from their College the 12 Kal. of August [i. e. the 21 July, An. 1559.]

His College elect him their Master.

Their Epistle to him.

After some
Refusal,

But when the Reverend Man, for certain Causes, had declined to accept the Masterhip, thus offered him, this occasioned two other Letters from the College; one to the Visitors, that they would exhort him by their Influence and Authority to accept it; or if it could not be, that they might have the Liberty granted them to choose another. The other to *Grindal* himself; wherein they labour to persuade him, notwithstanding his Advancement to the Bishoprick, yet to be their Head: Shewing him, "How in former times, they had enjoyed several Bishops for their Masters; as *Booth*, *Rotheram*, *Layburn*, and lately *Ridley*; a Person, who as he was endued with excellent Knowledge, so with the highest Affection towards them: And between them and himself had been so great a Friendship and Familiarity.

Accepts it.

He was prevailed on at this renewed Entreaty, to accept the Government of them. And *Aug. 3. 1559.* (being the 14th day after his Election) he appointed *John Pilkington* M. A. his Proctor; who in his Name and Stead performed all things necessary for his Admittance. And leave of Absence was the same day allowed him from the College.

Resigns the
said Master-
ship.

He held the Masterhip of this College but a little time, his other weighty Affairs in the Church hindring his Residence there. And he seemed to have resigned in *May 1562*, if not before. The three next Masters that succeeded were all recommended by him, as the Colleges Letters to the Bishop, upon their Elections of them, do import: viz. *Matthew Hutton* B. D. *John Whitgift* D. D. and *John Young* D. D. all Men of great Figure for Piety and Learning; and afterwards Bishops. The last whereof was his Chaplain; and who preached the *Clerum-Sermon* for him at the Commencement 1564, for his Degree of Doctor of Divinity, granted him by a Grace of the University that Year.

Dear to the
Colleges.

The Dearness between the College and their Patron, and how intirely they depended on him, upon former experiences of his Care, appears from that Passage in one of their Letters to him: *Ex quo nos à Papistica fæce primus repurgâras, & in clientelam tuam receperas, &c.* "From the time that you first purged us from the Dregs of Popery [that is, while he was Visiter and their Master] and took us under your Care, we have had ample Experience of your Patronage and Favour, and in you alone, we have reposed all our Counsil and Hope. For divers were their Letters to him (still extant in the foresaid College MS.) according as occasion presented. Some, of Thankfulness for his large and repeated Benefactions; some Congratulatory, upon his Advancements and Translations: All, heartily expressing the Love, the Honour, and the high Veneration they had for him. It will suffice to see in what manner they Address him upon his last and highest Elation to the Chair of *Canterbury*: Where after they had used all possible Expressions of their thankfulness for some late Endowment of that College, from his Foundation of the School at *S. Bees*, they descend to shew their great Complacency at that high and most honorable Trust of the Church of *England* now reposed in him by the Queen.

In

In their Epistle they take notice, "How in the Height of his Honour he still spake most affectionately and frequently concerning their College (as their Master had often told them) and of the Care he still took of them and their Concerns. And what could be more advantageous, more glorious for *Pembroke-Hall* than to be under the kind Eye not only of an excellently learned and singularly pious Man, but of a Bishop, an Archbishop, and in one Word, of GRINDAL. That never was there any, nurtured in that University, Educated in their College, of greatest Fame in History for Learning, to whose Fidelity, Virtue and Integrity, they would sooner recommend themselves, than his; that in him, now Primate of all *England*, the *Pembrochians* gloried. That divers Bishops, as of *Carlisle, Exon, Winton, Durham, London, York*, formerly Scholars of their College, were Praise-worthy for their notable Learning and Virtue: But now at last, to their eternal Honour, they had not only an Archbishop of *Canterbury*, a Metropolitan, a Primate, and a first Prelate of the whole Realm, but him adorned with all the Ornaments of Mind and Fortune. They triumphed in such a learned *Mecenas*, and right noble Patron. And conclude with their earnest Prayers for him, that God would long preserve and protect his Grace, as well for their own private Benefit, as for the common good of Church and State. If any be minded to peruse the whole Epistle elegantly penned in Latin, expressive of their sincere Gratitude and high Estimation of him, he may read it in the *Appendix*.

Their Epistle to him upon his Advancement to *Canterbury*.

And this College had good reason to shew Affection to *Grindal* in regard of his ample Benefits bestowed on it. Which in thankful Remembrance the foresaid Writer hath left upon Record in the said MS. And these following were the Testimonies of the Archbishops Beneficence and Good-will towards them, at several times: viz. A stipend of 40 *sh.* a Year for a *Greek* Reader, payable out of a Portion of Tythes of the Manour of *Westbery* in *Ashwell*, granted *Anno* 1568. The Inheritance whereof he confirmed to the College by his last Will, bearing Date *Apr. 2. 1583*.

N. XXI.

His Benefactions to *Pembroke-Hall*.

And about the same time he obtained from a certain Widow another perpetual Benefit for the College, called a Scholarship. And there is still extant an Epistle sent from the College to him, gratefully acknowledging both; though the latter, it seems, is now utterly lost.

In the Year 1570. He obtained a Licence from the Queen for the College, to purchase Lands in *Mortmain* to the value of 40 *l.* In thankful acknowledgment whereof they wrote him another Letter.

He gave them also an annual Rent of 20 *l.* from *S. Bees* School of his Foundation, for a Fellowship and two Scholarships in the same College. And he framed a Book of Statutes for their Condition and Government, by Royal Licence.

He appointed moreover, that out of Monies arising from the Foundation of *S. Bees*, every eighth Year for ever, some new Fund should be purchased, for the Maintaining of a Scholar. And that this College and that of *Queens* in *Oxford*, should alternately enjoy the Benefit accruing thence each eighth Year. But this never but once hath been

Statutes of S.
Begh's School.
D. Guil. D.
Ep. Carleol.

been performed by such as have had the Oversight of the said School: Whereof the College hath complained.

Of this School some Account hath been given already; to which, for a Farewel, let me here add briefly what is most remarkable in the Statutes, drawn up at good Length by the most Reverend the Founder, for the Government of the same, as they have lately come to my Hands, from a Right Reverend Prelate.

I. The School-master is obliged to bring up his Children in the Fear of God, good Learning and good Manners.

II. He or his Usher shall teach the Children to say by heart the Catechism in *English*, set forth by publick Authority.

III. The School-master shall teach them the greater as well as the lesser Catechism, set out by Authority, [this seems to be *Alexander Nowel's* Catechism approved in the Synod 1562.] and no other Catechism; except publickly authorized.

IV. The Usher shall teach them the A B C in *English*, the *Psalter*, and the Book of *Common-Prayer*. And the Master the small Catechism in *Latin*, set out by Authority:

V. The Master is advised to teach his Scholars *Palingenius*, *Sedulius* and *Prudentius*. But,

VI. The Archbishop leaves him at liberty to teach what Books he pleased; except the Queen's *Grammar* and the Catechisms before mentioned. But now proceed we from the School to the rest of the Archbishops Benefits to the College.

Dr. Joh. Gaf-
arth.

He also gave divers Books to the Common Library. Whereof some were *Greek*, of the curious Print of *Henry Stevens*, as a Reverend Person (formerly Fellow of that House, and educated at the Archbishop's said School at *S. Bees*) hath informed me. And to the Master's Study he gave an *Hebrew* Bible in several Tomes in Sixteens, (preserved in an Oval Box) which once belonged to *Tho. Watts*, Archdeacon of *Middlesex*, and diligently noted by him, when he was abroad in *Exile*. Such a Promoter was our Archbishop of *Greek* and *Hebrew* Learning, (which the Papal Church studiously discouraged) that the Holy Scriptures might be read in their Original Languages; and that the *Greek* Fathers, and antientest Ecclesiastical Writers might be more commonly read and understood by the Students of Divinity.

And lastly he gave the College a gilded Pot of 40 Ounces and upwards, which in Honour to him they called *Poculum Cantuariense*; i. e. The *Canterbury Cup*. All this Liberality and the singular Favours of this Prelate do, no doubt, excite that College for ever to honour his Name and Memory.

I do not find our Archbishop left much in Print behind him: Yet one Tract, (whereof as we are informed by the foresaid MS. History, he was Author of) may be worth mentioning to such, who have any mind to see a *Specimen* of his Learning, viz. a *Dialogue between Custom and Truth*, which is still to be seen in *John Foxes Acts and Monuments*: Written in a clear Method, and with much rational Evidence, against the *Real*, that is, the gross and corporal, presence in the Sacrament. Fox indeed concealeth his Name, (forbid, I suppose, by the Author to disclose it) only signifying, "That it was writ by a certain Learned and Reverend Person of this Realm, and who under the Persons of *Custom* and *Verity* manifestly laid open before our Eyes, and taught all Men, not to measure Religion by Custom, but to try Custom by truth, and the Word of God. For else Custom may soon deceive, but the Word of God abideth for ever. And he thought fit to place this Discourse next after a publick Disputation upon the same Argument, of the learned Man *Peter Martyr* at *Oxon*, and another by the other Learned Men before the King's Visitors at *Cambridge*, and the *Determination* of Bishop *Ridley*; as a full and satisfactory Dispatch of the gross Papal *Transubstantiation*.

A Book of the
Archbishop's
Writing.

Acts and Mon.
p. 1263.

This Discourse was writ by him soon after his coming back into *England*, for the better Service of the Church, that was then to be purged of *Popish* Doctrines and Superstitions: as appears from those Words, wherein *Custom* is brought in thus speaking. "Are you so great a Stranger in these Quarters? Hear you not how Men do daily speak against the Sacrament of the Altar, denying it to be the *real* Body of Christ? *Verity* answereth, "In sooth, I have been a great while abroad, and returned but of late into this Country. Wherefore you must pardon me, if my Answers be to seek in such Questions. But you have been longer here, &c. In this Tract, after he had excellently explained the Sense of those Words of Christ, *This is my Body*, he proceeded to produce divers Sentences out of the antient Bishops and Doctors of the Church to confirm his Interpretation; because *Custom* had boasted of Doctors and old Writers, and Men inspired with the Holy Ghost, that were against the Doctrine of the Protestants: and that in these days the wisest and best learned called them *Hereticks*. And at length in the Conclusion of his Discourse he tells *Custom*, "That as shortly, and in as few Words as he could, he had declared unto him what Christ meant by those Words, *This is my Body*, what the Apostles thought therein, and in what sort they delivered them to their Successors; and in what Sense and Meaning the Holy Fathers, and old Writers, and the Universal and Catholick Church had evermore taken them.

And thus I have, by the Assistance of God, dispatched the Life and Actions of this Holy Archbishop; that is, as much of them as I, a single and private Person, could collect by my Searches into MSS. and Records, and other Writings, and could find at this great Distance of Time. Many other memorable Passages of his Christian and Exemplary Life and Behaviour, (in his younger Days, at the University, and while he was Chaplain to Bishop *Ridley* and King *Edward*;

The Conclu-
on.

M m m m

Edward; in his Pilgrimage, while he exercised his Faith and Patience in a strange Land for Conscience sake; and in his elder Age, in his more Publick Capacity of a great Prelate of this Church) no doubt are lost and buried in Oblivion. But the various Notices of him (neither few nor trivial) which I have retrieved and digested in this Volume, will, I hope, be taken in good Part by all such as love and honour the Memory of those excellent Bishops, through whose Hands and Cares, accompanied with many Difficulties and unknown Struggles, the Reformation of Religion past, and the Church of *England* recovered the good Constitution of Doctrine, Worship and Government, in which it stood under Blessed King *Edward VI.* and whereof we, the Posterity, enjoy the Comfort and Benefit to this Day.

F I N I S.

APPENDIX

Of Certain

ORIGINAL PAPERS,

Letters of *State* and other *MSS.*

WHERE TO

Reference is made in the

FOREGOING

HISTORY.

Numb. I.

Martin Bucer the King's Professor, in Cambridge, to
Mr. Grindal, Chaplain to Ridley Bishop of London; To
represent to him his late Disputation with Young.

Eximio Eruditione & Pietate Edmundo
Grindallo *Præsidi Aulae Pembrochianæ*
S. D.

Reverendissimo Domino *Londinensi* nostri (Doctissime & Charissime *Grindalle*) quantopere precer omne bonum: nec dubito te illi hoc renunciare. Jam oro te, ut quæ hic mitto de Causa, quæ versatur inter me & *Jungum*, velis primum ipse diligenter perlegere atque recognoscere: tum Reverendissimo Domino *Londinensi* exhibere, adjuncta non alia Commendatione, quam Christi Servatoris nostri gloria à te postulat. Horribilibus me adversarii petunt calumniis, & onerant falsissimis Criminibus. Præterea, *Jungus* coram Concilio Universitatis dixit, & cum Stomacho, me esse in gravi

Ex Script. Buceri Anglican.

Errore. Cum essem coram, dixit mitius, tamen reipsa idem; nempe se mihi non consentire: Et quare hoc? Quia Scripturæ & Patres aliud doceant. Scripturæ igitur & Patribus adversor. Credo autem, confiteor & doceo ea ipsa per omnia quæ docet Homilia Regia *de bonis Operibus*. Sicui videatur me docere aliud, prodeat ille, & hoc ostendat.

Principium igitur agendi apud quosdam, nequem offenderis, vel Christi quoque & Ecclesiæ causa. Possunt enim res mutari, & ea ubi offensio obest, facit, ut satis lentè & remissè agatur in hac Causâ à quibusdam. Atqui tam principem Religionis Articulum prodere in nullius Creaturæ gratiam debeo: nec momento in hoc me munere convenit tolerari, si in hoc Christianæ Doctrinæ capite erro.

Fungi Scriptum, quod multa falsa continet, mihi petenti, & meum Scriptum omnibus offerenti, negatur.

Scio quàm fidelissimè agere Christi & meam causam D. *Parkerum* & D. *Sandes*; similiter procancellarium D. *Busbe*. *Fungus* & ejus Causa utinam placeret *Fungi* Magistro, uti debet coram Domino. Res autem habet, ut habet.

Te itaque per Christum Dominum oro & obsecro, hæc omnia quæ scribo & mitto, exponas bonâ fide Reverendis. Domino *Londinensi*, ejusque Reverendis. Patris consilium mihi in hac Causa impetres. Quod confido mihi impertire non gravabitur cum pro munere Episcopali, cum pro Solitudine, quam huic Academiæ peculiariter debet, ut ejus Visitator, Doctor, Theologus, & Aulæ vestræ Præfectus. Quodque dederit Consilium, nisi brevi ipse sit adventurus, mittas ad me per certum hominem quamprimum. Causa Christi agitur, & Ecclesiæ ejus, atque Academiæ.

Misissimè libenter & Scriptum *Fungi*, sed, ut memini, impetrare illud non potui. Misi hæc omnia & ad Clariss. Virum D. *Checum*, eumque rogavi, ut Reverendis. *Londinensi* omnia communicaret. Sed potest mora intercedere. Ideo omnia volui & per te Reverendissimo Domino exhiberi. Miris enim artibus Adversarii fidem Ministerio meo derogare student, ubiubi possunt: & possunt apud non paucos, Nobiles & alios. Viva enim Christi Religio ac Doctrina perpaucorum electorum est.

Jactant nunc plerique ex Adversariis, se premi nimium Homiliâ Regiâ, ne ausint contra me disputare. Indèque creditur cras neminem eorum ad disputandum proditurum. Fatentur igitur Homiliam pro me Regiam contra ipsos facere; & tamen ei subscripserunt. O hominum Religionem! O incogitantes divini judicii Animos! Eo tu vero, mi Frater, diligentius instes, ut quamprimum Reverendissimi consilium, quid faciendum mihi esse censeat, clarè expositum ad me perscribatur. Membrum es Christi præcipuum, Collega meus in Sanctissimo administrandi Verbi Dei munere, tua non minus quam mea, & omnium Christianorum Causa agitur. Vale quàm optimè, causam hanc, ut Christi, acturus Reverendis. Domino ac Patrono meo Obsequium & Vota mea studiosè offeras. *Cantabrigiæ*, pridie Cal. Septembr. An. 1550.

Deditissimus tibi in Domino,

M. Bucerus.

Num. II.

*Brevi quædam Formula Revocationis Hadriano Hamstedio
per Reverendum Episcopum Londinensem oblata, ultima
Julii Anno, M. D. LXII.*

EGO *Hadrianus Hamstedius*, propter Assertiones quasdam meas & Paper-Office
Dogmata Verbo Dei repugnantia, dum hic in Ecclesia *Londino-
Germanica* Ministrum agerem, Decreto Episcopi *Londinensis*, Ministerio
depositus atque excommunicatus, nunc post Sesquiannum, vel circiter,
rebus melius perpensis, & ad Verbi Dei Regulam examinatis, aliter
sentio: Et Culpam meam ex animo agnosco; Doleoque me tantas
Offensiones & Scandala peperisse.

*Hi sunt autem Articuli, seu Assertiones, in quibus me errasse
fateor.*

I. Primò, Quod Scripto quodam meo contra Verbum Dei asserue-
rim, atque his Verbis usus fuerim, *Seil.*

“ Quod Christus ex Muliere Semine natus sit, ac nostræ carnis par-
“ ticeps factus, id non Fundamentum esse, sed ipsius Fundamenti Cir-
“ cumstantiam quandam, etiam Pueri primis literis imbuti agnoscent.
“ Itaque qui Christum ex Mulieris Semine natum esse negat, is non
“ Fundamentum negat, sed unam ex Fundamenti Circumstantiis ne-
“ gat.

II. Secundò, Quod Anabaptistas Christum verum Mulieris Semen
esse negantes, si modo nos non proscindant, & condemnent, pro Fra-
tribus meis, Membrisque Corporis Christi debilioribus, in Scriptis qui-
busdam meis, atque aliis Disceptationibus, agnoverim: Et per Conse-
quens, Salutem Vitæ æternæ illis ascripserim.

III. Tertiò, Quod negantes hujusmodi Christi ex Virgine Incarna-
tionem asseruerim, in Christo Domino, unico Fundamento fundatos
esse: Eorum hujusmodi errorem, Lignum, Stipulam, & Fœnum, Fun-
damento superædificata appellans: Quo non obstante ipsi servandi ve-
niant, tanquam per ignem. De quibus testatus sum me benè sperare.
Quemadmodum de omnibus aliis meis charis Fratribus in Christo fun-
datis. Cum tamen Spiritus Sanctus per *Joannem* Apostolum manifestè
affirmet, “ Negantes Christum in Carne venisse (de ipsa Carne lo-
“ quens, quæ assumpta erat ex Semine *Abrahæ*, & ex Semine *Davidis*)
“ esse Seducor, & Antichristos, & Deum non habere.

*1 Joan. 4.
Joan. Epist. 2.*

IV. Quartò, Etiam in hoc graviter me peccasse fateor, quod constan-
ter asseruerim, negantes Christum esse verum Mulieris Semen, non pro-
inde necessariò, & consequenter negare, eum esse nostrum *Emanuelem*,
Mediatorem, Pontificem, Fratrem: Neque propterea negare ipsum ve-
rum

rum hominem esse, Carnisve Resurrectionem. Nam istam Consequen-
tiam, negantes Christum esse verum Mulieris Semen, eadem opera ne-
gare Christum esse nostrum *Emanuelem*, Mediatorem, &c. planè neces-
sarium esse agnosco: Et non minus quàm illam, quâ usus est Divus
1 Corin. 15. *Paulus*, ad *Corinthios* Decimo quinto, “ Si Resurrectio Mortuorum non
“ est, nec Christus quidem resurrexit. Quod si Christus non resurrexit,
“ inanis est videlicet prædicatio nostra; inanis autem est & Fides ve-
“ stra.

V. Quintò, Quod aliquoties in meis Concionibus, præter Officium
pii Ministri, usus fuerim argumentis, Persuasionibus, Similitudinibus,
& Dictariis, ad istas Assertiones populo persuadendas: Videlicet, Si-
militudine, non referre cujus sit Coloris vestis Regia. Et litigantes de
Carne Christi, Militibus de Tunica Christi aleâ ludentibus comparan-
do: Cæterisque hujusmodi. Quæ omnia eo tendunt, ut hunc Funda-
mentalem Fidei nostræ Articulum extenuarent, & negantibus Salutis
spem non præcluderent. Agnosco enim plurimum interesse, utrùm Chri-
stus nostram Carnem, an aliquam aliam cœlestem, seu ætheream as-
sumpserit. Cum non nisi in nostra Carne Judicio Dei satisfieri, & pro
peccatis Hostia Deo accepta offerri potuisset.

VI. Sextò, Agnosco etiam in eo Culpam meam, quod in Concioni-
bus meis affirmaverim, unicuique in Ecclesia Reformata liberum esse,
Infantem suum sine Baptismo ad aliquot annos reservare, neque ullius
Fratris Conscientiam, in hac re, ad aliquod certum tempus astringi
posse.

VII. Postremò, Quod horum præscriptorum Errorum Monitores,
utriusque Ecclesiæ Ministros contempserim; atque ipsum adeo Reve-
rendum Episcopum *Londinensem*, utriusque Peregrinorum Ecclesiæ Su-
perintendentem. Imò potius, contemptis omnibus Admonitionibus, ad
Jus provocarim. Quo tamen convictus, legitimis & fide dignis Testi-
moniis, culpam agnoscere renuerim. Quodque prædictos omnes Ec-
clesiarum Ministros, & alios Monitores accusarim, tam Dictis quam
Scriptis, *Londini*, & in Partibus Ultramarinis; quasi non ordine, justè
& debitè ejectus, & excommunicatus fuerim. Agnosco enim me op-
timo jure hoc promeruisse, atque ordine à dicto Episcopo mecum fu-
isse actum.

Cui dictus Hadrianus subscribere recusat.

Num. III.

Letters from the Council to the Bishop of London; To disturb
the Mass said in certain Houses in London.

AFTER our very hearty Commendations to your Lordship. The Queen's Majesty, understanding by divers credible Means, that there be sundry Conventicles of evil disposed Subjects: Which, notwithstanding continual Teaching, and great Clemency used by Her Majesty to the reducing of them to live in one Uniformity of Religion, do obstinately not only refuse to obey the Laws of the Realm, provided for Maintenance of Order in Religion, by using to have the private Mass and other superstitious Ceremonies celebrated in their Houses; but also to make secret Collections of Money: Which they send out of the Realm to the Maintenance of such as are notoriously known Enemies to the Authority of the Queen and Her Crown. In which Matter her Majesty hath expressly commanded us to procure some speedy Reformation. And namely, hearing of these former Contempts to be maintained in the House of *Falmouth* and *Nicolson*, hath charged us to cause the same to be tryed, and punished. For which Purpose we do require your Lordship to confer with Mr. Alderman *Bond*, one of the Sheriffs of *London*, (to whom we have written to come to your Lordship to morrow in the Morning) and to proceed in these Matters as you shall devise, and think meet.

Paper Office.
Bundl. intitl.
Ecclesiast.
1567.

And for that Purpose we think it good, that your Lordship do prescribe to the Sheriff, that he with Speed enter into the House at such Hour as you shall appoint, and take sure Order that none escape the same House, until due Search be made of all Persons there to be found. And further, to search for all Writings, Letters, Books, and other things belonging to the Usage of the Mass, and tending to make proof of any Disorder above mentioned. And the Parties that shall be found culpable, or probably to be suspected, to commit in several Custody, as shall seem best, to obtain of them, being duely examined, the Truth of their Offences, or their Understanding of other.

And to the Intent this Search may be both circumspectly and duely done to the Satisfaction of her Majesty; We think good your Lordship in our Names shall require our Loving Friends, Mr. Soliciter General, Mr. *Oshorn* of the Exchequer, and Mr. *Henry Knolles*, to join with the Sheriff, adding thereto any other, whom you shall think meet. And generally we heartily pray you, if you think any other Place likely to be also suspected of the like Disorders, that you cause the like Proceeding to be used as circumspectly as you may, and of your Doings to advise us.

B

Num. IV.

Num. IV.

A Psalm compiled out of the Book of Psalms, and appointed by the Bishop to be used in publick, upon the Abatement of the Plague.

Psal. 123. 1. **U**NT O thee, O Lord, lift we up our Eyes, O Thou that dwellest in the Heavens.

2. Even as the Eyes of Servants look unto the Hands of their Masters, and as the Eyes of a Maiden unto the Hands of her Mistress: Even so our Eyes wait upon the Lord our God, until he have Mercy upon us.

Psal. 18. 3. In our Trouble we have called upon the Lord, with our Voice we complained unto our God, and our Prayers entred into his Ears, and he heard us out of his Holy Temple.

Psal. 3. 4. Many there were that did say of our Souls, there is no Help for them in their God.

5. But Salvation belongeth unto thee, O Lord, and thy Blessing is upon thy People.

Psal. 27. 6. We will tarry the Lord's Leisure with Patience, and put our Trust in him, and he will comfort our Hearts.

Psal. 9. 7. They that know thy Name, O Lord, will put their Trust in thee, for thou hast never failed them that seek thee.

Psal. 147. 8. Thou healest those that are broken in Heart, and givest Medicine to heal their Sicknes.

Psal. 79. 9. Finish therefore, O Lord, the Work of thy Mercy, that thou hast begun in us: Save the Residue that are appointed to Death.

Psal. 17. 10. Shew thy marvellous Loving-kindness to us, thou that art the Saviour of them that put their Trust in thee.

Psal. 143. 11. Quicken us, O Lord, for thy Names sake: For thy Mercies sake bring our Souls out of Trouble.

Psal. 90. 12. The glorious Majesty of our God be upon us: Prosper thou the Work of thy Hands upon us: O prosper thou the Work of thy Hands.

Psal. 7. 13. God is a righteous Judge, strong and patient, and God is provoked every Day.

14. If a Man will not turn, he will whet his Sword, he hath bent his Bow, and made it ready, and ordaineth his Arrows against the Wicked and Ungodly.

Psal. 4. 15. Let us therefore always set God before our Eyes: Let us stand in awe and sin not: Let us offer up the Sacrifice of Righteousness, and put our Trust in the Lord.

Psal. 18. 16. Let us have an Eye unto the Laws of the Lord, and keep his Ways, and not forsake our God, as the Wicked doth.

17. Let us live uncorrupt before him, and eschew our own Wickedness.

Psal. 5. 18.

Psal. 5. 18. Let us come near unto his House even in the Multitude of his Mercies, and in his Fear let us worship toward his Holy Temple.

Psal. 4. 19. Then he will lift up the Light of his Countenance upon us, and bleſs us.

20. Then may we lay our ſelves down in Peace and take our Reſt; for it is the Lord only that maketh us dwell in Safety.

Psal. 5. 21. For thou, O Lord, wilt give thy Bleſſing unto the Righteous, and with thy favourable Kindneſs wilt thou defend him, as with a Shield.

Psal. 3. 22. O how plentiful is thy Goodneſs, which thou haſt laid up for them that fear thee; and that thou haſt prepared for them that put their Truſt in thee, even before the Sons of Men.

23. Thanks be to the Lord; for he hath ſhewed us marvellous great Kindneſs in a mighty City.

Psal. 16. 24. We will thank the Lord, becauſe he hath given us warning: We will ſing of the Lord, becauſe he hath dealt lovingly with us: Yea, we will praiſe the Name of the Lord moſt High.

Psal. 5. 25. Let all them that put their Truſt in the Lord, rejoyce; they ſhall ever be giving of Thanks, becauſe thou defendeſt them, they that love thy Name ſhall be joyful in thy Salvation.

Psal. 18. 26. The Lord liveth, and bleſſed be our gracious Helper; and praiſed be the God of our Salvation, which hath delivered us from the Snares of Death.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the Beginning, is now, and ever, &c.

Num. V.

The Psalm and Prayer appointed by the Biſhop to be uſed, upon the publick Thankſgiving for the Ceſſation of the Plague.

The Psalm.

Psal. 147. 1. **O** Praiſe the Lord; for it is a good thing to ſing Praiſes unto our God: Yea, a joyful and pleaſant Thing it is to be thankful.

Psal. 105. 2. O give Thanks unto the Lord, and call upon his Name, and tell the People what he hath done.

Psal. 92. 3. For it is a good thing to give Thanks unto the Lord, and to ſing Praiſes unto thy Name, O moſt Higheſt.

4. To tell of thy Loving-kindness early in the Morning, and of thy Truth in the Night-season.

Psal. 13. 5. We will sing of the Lord, because he hath dealt so lovingly with us; Yea, we will praise the Name of the Lord most Highest.

Psal. 30. 6. We will magnifie thee, O Lord, for thou hast set us up; and not made our Foes to triumph over us.

Psal. 92. 7. For thou, Lord, hast made us glad through thy Works; and we will rejoyce in giving Praise for the Operation of thy Hands.

Psal. 30. 8. For, O Lord our God, we cried unto thee, and thou hast healed us.

9. Thou hast brought our Souls out of Hell, thou hast kept our Life from them that go down to the Pit.

Psal. 86. 10. For great is thy Mercy towards us, and thou hast delivered our Souls from the nethermost Hell.

Psal. 68. 12. Praised be the Lord daily, even the God which helpeth us, and poureth his Benefits upon us.

Psal. 103. 13. The Lord is full of Compassion and Mercy, Long-suffering, and of great Goodness.

Psal. 116. 14. Gracious is the Lord, and Righteous; Yea, our God is merciful.

Psal. 30. 15. For his Wrath endureth but the Twinkling of an Eye, and in his pleasure is Life: Heaviness may endure for a Night, but Joy cometh in the Morning.

Psal. 103. 16. He will not alway be chiding, neither keepeth he his Anger for ever.

17. He hath not dealt with us after our Sins, nor rewarded us according to our Wickedness.

18. For look how wide the East is from the West, so far hath he set our Sins from us.

19. For like as a Father pitieth his Children, even so is the Lord merciful to them that fear him.

20. For he knoweth whereof we be made; he remembreth that we are but Dust.

Psal. 86. 21. For thou, Lord, art good and gracious, and of great Mercy unto all them that call upon thee.

Psal. 85. 22. Thou hast forgotten the Offence of thy People, and covered all their Sins.

23. Thou hast taken away all thy Displeasure, and turned thy self from thy wrathful Indignation.

Psal. 30. 24. Thou hast turned our Heaviness to Joy: Thou hast put off our Sackcloth, and girded us with Gladness.

Psal. 90. 25. Turn thee again, O Lord, at the last, and be gracious unto thy Servants.

26. O satisfie us with thy Mercy, and that soon; so shall we rejoyce, and be glad all the Days of our Life.

27. Comfort us again, after the Time that thou hast plagued us; and for the Year wherein we have suffered Adversity.

28. Shew thy Servants thy Work, and their Children thy Glory ; and the glorious Majesty of the Lord our God be upon us. Prosper thou the Work of our Hands upon us ; O prosper thou our hand Work.

Glory be to the Father, and to the Son, and to the H. Ghost.
As it was in the Beginning, &c.

The Prayer, or Collect.

WE yield thee hearty Thanks, O most merciful Father, that it hath pleased thee in thy Wrath to remember thy Mercy ; and partly to mitigate thy Severe Rod of this terrible Plague, wherewith thou hast hitherto most justly scourged us for our Wickedness ; and most mercifully revoked us from the same : Calling us (who in Health and Prosperity had clean forgotten both thee and our selves) by Sicknes and Adversity to the Remembrance both of thy Justice and Judgment, and of our own miserable Frailness and Mortality : And now left we by the Heaviness of thine Indignation should have utterly despaired, comforting us again by the manifest Declaration of thy fatherly Inclination to all Compassion and Clemency. We beseech thee to perfect the Work of thy Mercy graciously begun in us. And forasmuch as true Health is to be found and whole in that Part which in us is most excellent, and like to thy Godhead, we pray thee thoroughly to cure and heal the Wounds and Diseases of our Souls, grievously wounded and poisoned by the daily Assaults and Infections of the old Serpent, Satan, with the deadly Plagues of Sin and Wickedness. By the which inward Infections of our Minds, these outward Diseases of our Bodies have, by the Order of thy Justice, O Lord, issued and followed. That we by thy fatherly Goodness and Benefit obtaining perfect Health, both of our Minds and Bodies, may render unto thee therefore continual and most hearty Thanks : And that by flying from Sin, may avoid thine Anger and Plagues ; and ever hereafter, in Innocency and Godliness of Life, studying to serve and please thee, may both by our Words and Works, always glorifie thy Holy Name. Which we beseech thee to grant us, O Father of Mercies, and God of all Consolation, for thy Dear Son, our only Saviour and Mediator Jesus Christ's Sake. Amen.

Num. VI.

A Form of an Act drawn up for the better Observation of the Lord's-day. And for hindring Markets to be kept thereon.

E MSS. Guil.
Petyt. Armig.

FIRST, Be it enacted, &c. that upon every Sabbath-day and principal Feast-day, be kept neither open Fair, nor Market throughout the Year; and that all Persons or Incorporations having by Patent such Days expressed, may change the same Days with the Day immediately following, or going before the said Sunday, or principal Feast-day; Upon pain as well to the Buyer, as to the Seller, to forfeit half of the Ware so bought or sold to the Promoter, &c. And if any either Seller or Buyer offend thrice in such Fault, then to be judged to Prison for fourteen Days following, without Bail, or Mainprize; and so convicted before the Ordinary his Officer, or before any Justice of the Peace, they shall without any Partiality, and with Expedition award as well the said Penalty accordingly, as the Imprisonment, in Case above expressed.

Item, That no Victualler, or Craftsman have his Shop open before the Service be done in his Parish where he dwelleth; and that his Servants be not set on work, or other whiles sent abroad about their worldly Affairs, which might be deferred, and performed on the Week-day. And that any Master be answerable for his Servants, of their coming and resorting to the Church, except in Cases of Necessity; as in serving urgent Affairs of the Commonwealth, or the changeable Necessity of their Neighbours, which otherwise cannot be delayed without great Hurt and Danger. And that this Case of Necessity be so judged and provided by the Discretion of the Ordinary, or by the Justice of the Peace next to the same his own Dwelling.

Item, That all manner of Persons, with their Household Servants, shall frequent their own Parish Church to the Common Prayer; and there to remain the whole Time of the same; and also shall receive the H. Communion in such Days and Times, or so oft as is appointed by the Book of Service. And whosoever doth customably absent himself from the Common Prayer, and neglect to receive, as is provided, to be chargeable to the Fine set thereupon, to be levied by the Church-wardens. And if they be found negligent to levy the Forfeiture, then they to make Answer to the Ordinary for all such Fines forfeited, to be put into the Poor-man's Box, and be distributed once every Quarter by the Curate, or Parson of the same Town. And the Church-wardens to do such charitable and indifferent Distribution, as they may be judged to be clear from all partial Respect and corrupt Affection.

Item,

Item, If any Person or Persons of what Condition soever he be, be found notably to transgress his Duty in coming to the Divine Service, as aforesaid, or to neglect to receive the H. Communion, as it is prescribed, that then beside the Penalty before limited, he shall be taken and reputed as a Person excommunicated without further Process, and Promulgation of Sentence; and that he so long Time as he remains in such Wilfulness, be discharged of the Benefit of the Queen's Majesties Laws, and be made unable to sue, or to hold Plea in any of the Courts of the Realm, whereby any Recovery of Debt, or Benefit may rise unto him during the Time he so do stand, and persist in such wilful Disobedience. And that it may be lawful to the Adversary of any such Person to alledge the notorious Negligence and Contempt of such Offender; and so thereby to be dismiss of all Action of Debt, Trespass, &c. whatsoever. So that the Ordinary, or any next Justice of the Peace, do by his, or their, Writing testifie the notorious Default in any Person so offending, as aforesaid.

Item, In any City or Town, where there be two, three, or more Parishes, when any Preacher lawfully authorized, shall fortune to resort thither to preach the Word of God, that the Curates of other Parishes be warned by the Curate of such Parish or Parishes where such Sermons shall be made, that they may the sooner appoint the Time of the Common Prayer so to be ended, that there be left sufficient Time for the Preacher, for all such as shall be disposed to resort thereunto. And that the Parishioners make not their Excuses of not coming to their Parish Church by any such Sermons-hearing: And if any such Person or Persons offend by despising to come to such Sermons, or give themselves to Gaming, Drinking, or idle being at Home, to be presented by the Church-men of such Parishes, to be considered according as the Ordinary shall by his Discretion think convenient.

Item, That if the Church-wardens and Quest-men, sworn to present such Defaults of any manner of Person, do neglect to do the same accordingly, to their Knowledge; that then every such Quest so offending shall forfeit in the Name of a Pain Twelvpence for every Fault, to be converted to the Poor-man's Box. And that no Man whatsoever so presented and detected by the Vertue of the Oaths of such Quest-men, shall molest or trouble at the Law, any of the Quest-men for such Presenting, upon Pain that every such detected Offender commencing any Action against the Detector in such Case, shall forfeit to the Queen's Majesties Use ten Pound. The Moyety whereof shall be to the Use of the Queen's Majesty, and the other half to the Party, which shall give Information thereof to the Ordinary, or any Justice of Peace nigh to their Dwelling-place.

Numb. VII.

*A Form of an Act for the better Execution of the Writ De Excommunicato capiendo.*E MSS. G. Pe.
174. Armig.

FOrasmuch as in these our Days divers Subjects of this Realm, and other the Queen's Majesties Dominions, are grown into such Licence and Contempt of the Laws Ecclesiastical, and Censures of the Church, that unless it were for Fear of the Temporal Sword, and Power, they would altogether despise and neglect the same: Which Temporal Sword and Power, being oftentimes slowly and negligently executed, by reason of the Writ *De Excommunicato Capiendo*, being only directed unto the Sheriff within whose Circuit the Party excommunicate doth abide, by the Negligence, Corruption, Favour, or Delay of the same Sheriff, is either not executed at all, or else so slowly, that the Execution of Justice thereby is letted, or delayed; and the Party excommunicated thereby encouraged to continue and persist in wilful and obstinate Contumacy and Disobedience: Whereby the Corruptions and Censures of the Church do run in great Contempt, and like daily to grow into more, unless some speedy Remedy be provided in that behalf: May it therefore please your, &c. that it may be ordained, enacted and established by the Consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by Authority of the same; that from henceforth all Writs *De Excommunicato Capiendo* may be directed to the Sheriffs, Under-Sheriff, and all Justices of the Peace, Bailiffs, Constables, and other Ministers or Officers whatsoever, or unto any one of them, within whose Circuit or Precinct the Party or Parties Excommunicate doth abide. And that it shall be lawful unto him, one of the said Sheriffs, Under-Sheriffs, Justices of the Peace, Bailiffs, Constables, or other Officers or Ministers whatsoever, unto whose Hands the said Writ shall come, by Virtue of the same, to attack and apprehend the Body of the Person or Persons Excommunicate, and to carry and convey the same unto the next Prison or Goal, there to remain without Bail or Mainprize, until such Time as the said Party or Parties with Effect shall humble and submit himself, or themselves, unto the Commandment and Laws of the Church: And also to satisfie unto the Party or Parties thereby grieved or damnified, all such Costs or Damages, as he or they have thereby any ways born or sustained, at the Taxation of the Spiritual Judge, according to the Laws Ecclesiastical.

Provided, that all other Laws, Orders, Statutes, and Customs, which heretofore have been ordained, provided and used for the Punishment and Correction of such as be, or shall be, for any Cause excommunicate, shall stand and remain in the same Force and Strength as they did stand in before the making hereof, any thing in this former Act to the contrary notwithstanding.

Num. VIII.

Numb. VIII.

Justus Velsius *his* RULE: *Intituled, Christiani hominis Norma, ad quam se explorare perpetuò quivis debet.*

1. **Q**UISNAM est Christianus? Qui quod Christus per se, & Na- Paper-Office.
turâ extitit, & est, id participatione atque Gratiâ est redditus, A.
& reddendus.

2. Quidnam per se & naturâ extitit Christus, & est? Primùm, Deus B.
in Homine, deinde & Homo Deus.

3. Quare Christum Deum in Homine extitisse dicis? Quia dum Ver-
bum Caro factum est, & habitavit in nobis, Deum ad nos cœlitus de-
duxit, nostræque passibili Naturæ conjunxit & univit, ut nobis in terra
tanquam Advenis quibusdam constitutis, ad cœlestem Patriam, unde
primi hominis inobedientiâ excidimus, reditus & itineris Initiator esset C.
& Dux, perfectâ suâ ad montem usque Crucis obedientiâ; per quam
peccato mortuus est semel.

4. Quomodo peccato mortuum Christum dicis, cum in peccato nun-
quam vixerit? *Peccatum enim non fecit, nec inventus est dolus in ore suo.*
Quia etsi ipse in peccato nunquam vixerit, Corpore, Animâ, & Spiri-
tu ab omni injustitiæ contagione immunis; tamen nostra peccata in
Carne suâ pertulit, dum & à peccato inflictum passibilitatis & morta-
litis Vulnus in se recepit, & pœnam peccati pro nobis ἀνὶ ἡμῶν red-
ditus sustinuit, seseque pro eo hostiam immaculatam per Spiritum æter-
num Deo Patri exhibuit & obtulit.

5. Quare eundem Hominem-Deum esse asseris? Quia dum ab ele-
mentis hujus Mundi mortuus est, & moriendo omnem Corruptibilita-
tem & Mortalitem exuit, gloriosa sua Resurrectione Carne Verbum
factâ & habitante in Deo, hominem ad Deum evexit, ipsiusque impassi-
bili Naturæ conjunxit & univit.

6. Quomodo utrumque id homo participatione & gratiâ reddi po- D.
test? Per duplicem Regenerationem, interni alteram, alteram externi E. F.
hominis: Quarum illa nos Deos in hominibus in hoc Seculo constituit,
hæc Homines-Deos in futuro efficit.

7. Quænam est interni hominis Regeneratio? Qua ex Aquâ & Spi-
ritu renascimur.

8. Quidnam est ex aquâ nasci? Secundum internum hominem pec-
cato mori, & corruptionis mortisque metus Servitute liberari, exuendo
corpore peccatorum carnis per non manufactam Circumcisionem Chri-
sti; & veteri homine cum actibus suis deponendo: Atque in aquâ
D Bap-

Baptismatis, tanquam in mari rubro, submergendo, & cum Christo consepeliendo in mortem, ut deinceps actuosus non sit.

9. Quidnam est ex Spiritu nasci? Secundum eundem internum hominem Justitiæ reviviscere, & in spem omnimodæ incorruptibilitatis & immortalitatis erigi, per vim Resurrectionis Christi, & renovationem Sp. Sancti in mentem nostram copiosè effundendi; ut induto novo homine, qui secundum Deum conditus est in Justitiâ & Sanctitate Veritatis, tum in Novitate vitæ ambulemus, membra nostra accommodantes arma Justitiæ Deo, tum externum hominem continenter Supplantantes, & in Servitutem redigentes, Mortificationem *Jesu* in corpore nostro perpetuò circumferamus, quo & vita *Jesu* in corpore nostro per externi hominis fiendam regenerationem, manifestetur.

G.

10. Quænam est externi hominis Regeneratio? Ejus ad incorruptibilitatis & immortalitatis consortium à mortuis in novissimo die resurrectionis; quando erit & Deus, perfectâ Obedientiâ omnibus ipsi jam subditis, omnia in omnibus. Ad quam nemo perventurum se tum speret, qui non hîc in interno homine verè renatus, mortem primam, id est, animi & interni hominis devicerit. Nam hic solus, eam qui devicerit, nec à morte secunda & corporis, quæ ipsi ad vitam est transitus, nec ab æternâ illa cum corporis tum animi, qua æternis Suppliciis utrûmque addicetur, quicquam, utpote nihil juris in ipsum obtinente, lædetur: reliquis omnibus nunquam finiendos intolerabiles Cruciatu perpeffuris.

Hanc ego, nec aliam ullam Christiani hominis Normam novi, quæ tuta certè sit & fidelis: Ad quam me meaque jugiter examino: Quod & cuivis, qui seipsum decipere nolit, faciendum censeo. Atque ad hanc dum ex hominis Christiani vero affectu & charitate alios quoque revocare conor, id mihi Psalmistæ usu venire experior, *Et posuerunt adversum me mala pro bonis, & Odium pro Dilectione mea.* Quid igitur ipsis (proh! Dolor) expectandum sit, ex eodem illo discant Psalmo, cujus initium, *Deus laudem meam ne tacueris; Quia os peccatoris & os dolosi super me apertum est.* Vos autem mihi in Christo dilectos sedulò moneo & hortor, ut hanc Normam à mentis vestræ oculis nunquam amoveatis, sed omnem vestram vitam ad eam perpetuò exploretis ac dirigatis. Nam sic tantummodo servari hoc pessimo tempore poteritis,

Vestræ omniumque Salutis amantissimus

Justus Velsius Haganus.

Num. IX.

Num. IX.

Bishop Grindal's Animadversions upon Justus Velsius his Scheme of Christian Religion, or his Rule, whereby Christians should examine themselves.

In Scripto *Velsii*, (scil. in Christiani hominis Norma) hæc adnimaadvertantur.

NON edi ab ipso Fidei Confessionem, ut oportuit; Si modò cupit satisfacere iis, qui resipiscentiæ fructus in eo desiderant: Sed veluti Normam præscribi ad quam omnium Conscientias exigi vellet.

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Fides Confessionem exigit.

Atqui in hac Normâ nulla Fidei fit mentio, sine qua frustra de Religione Christiana, frustra de Regeneratione aut novo homine disceptatur.

Nulla mentio Fidei.

Astutè ergo præterit vim & modum Justificationis per Fidem; Item quid de viribus hominis ejusque Arbitrio, quid de Operibus sentiat.

Justificatio per Fidem præteritur.

In iis verò ipsum perniciosè errâsse, multorum turbâsse Conscientias, & Orthodoxæ Doctrinæ contraria docuisse, certissimum est. Nec desunt in Angliâ oculati Testes qui ipsum convincant.

De libero Arbitrio.
Erravit in his.

Quæ verò nunc Scripta dedit, tametsi multis Sacræ Scripturæ verbis intertexta sunt, tamen à purâ Scripturæ Sententiâ, verâque Doctrina longè discedunt.

Nam Christiani hominis Definitio quam tradit, præterquam quod jejuna nec sufficiens est, absurditatem maximam & à Fide nostrâ alienam; continet. *Christianus*, inquit, *is est, qui quod Christus per se & natura est, gratia redditur.* Ac subjungit, *Christus per se & natura est Deus in homine, & homo Deus.* Quid hinc sequitur? Christianum esse Deum in homine, & hominem Deum. Ac ne videar id ex meipso inferre, id postea apertè concludit.

A.

B.

At non ita loquitur Scriptura. Nam quæ propriè & unicè competunt Christo Capite nostro, id membris tribui sine Sacrilegio & Blasphemia non potest. Nullus ergo Christianus Deus in homine, aut homo Deus dici debet. CHRISTUS enim solus est *Immanuel*, solus Redemptor, solus *vere*, *vere*, &c. hanc Dignitatem, hæc Officia membris non dispertit; *Gloriam meam alteri non dabo*, dicit Dominus. Efficacia quidem & fructus eorum distribuuntur membris, quos percipiunt per Fidem. Fiunt eum Filii Dei, Tempa Dei, quia Spiritus Sanctus in ipsis habitat. Sed non ideo Dii in hominibus, aut *Homines Dii* dici possunt.

Scriptura non ita loquitur.

De-

Detegendus ergo est anguis, qui sub involucris Scripturæ tanquam sub Herbâ latet, & in lucem proferendus est. Nam quæ garrit de unione nostrâ cum Christo captiosa & fallacia sunt.

C. Præterea, cum Initiatorem Christum vocat, multum de ejus Majestate & Virtute imminuit. Hoc enim Solummodo ei tribuit, ut introducat, ac veluti elementa doceat; ut nos post talem initiationem nostris viribus ad perfectionem contendamus.

D. Quod Regenerationem facit duplicem, unam interni, alteram externi hominis, ex Scriptura non didicit, quæ totum hominem renovari jubet. *Nisi quis renatus, &c.* Joan. 3. De externo homine sic loquitur Paulus, 2 Corinth. 4. *Licet is qui foris est homo noster corrumpatur, tamen is qui intus est renovatur de die in diem.* Eundem verò esse externum hominem, qui *vetus* dicitur, apparet ex aliis locis, ut Eph. 4. *Vos edocti estis deponere veterem hominem secundum pristinam conversationem, qui corrumpitur secundum desideria Erroris. Renovamini autem Spiritu mentis vestræ: Et induite novum hominem, qui secundum Deum creatus est in Justitia & Sanctitate Veritatis.*

E. Quod interni hominis regenerationem Deos in hominibus constituere dicit in hoc Seculo, alienum est à formâ loquendi quâ Scriptura utitur. Nusquam enim dicit nos regeneratione fieri Deos, sive in hoc Seculo, sive in futuro. Sed hinc apparet, quorsum prius dixerat nos fieri id quod Christus est, & Christianos reddi Deos in hominibus. Vult enim statuere Perfectionem quam sibi ipse finxit esse in homine Christiano, & persuadere omnes Christianos esse Deos; id est, ab omni Labe & Culpâ immunes. Quæ arrogantia quam detestabilis & execranda sit, nemo pius non videt.

F. Non minus alienum atque impium est, quod dicit Christianum in futuro Seculo Deum fore; idque nullo Colore, aut ullâ expositione tegi aut leniri potest. Nec enim dicit Christus, *Eritis Dii*; sed *eritis Beati, Benedicti, Vivetis, Vitam æternam possidebitis.* Nec quisquam est qui plus expectare, aut sibi polliceri possit aut debeat, quam quod Christus dixit Apostolis, *Matth. 29. Vos qui me sequuti estis in Regeneratione, cum sederit Filius hominis in sede Majestatis suæ, sedebitis & vos super duodecim sedes, judicantes duodecim tribus Israel.* Unicuique ergo sufficere debet, si gloriæ Christi pro mensurâ suâ particeps reddatur.

G. Videtur autem externi hominis Regenerationem accipere pro ultimâ Resurrectione, in quâ quid somniet nondum assequor.

In eo vero se maximè prodit, cum testatur se nullam aliam Normam Christianæ Religionis agnoscere. Nec enim posset apertius rejicere Doctrinam Fidei, & Remissionis Peccatorum. Atque hinc constat ipsum novum quoddam Evangelium fabricare; nec dubito, quin alia monstra alat, quæ nondum ex iis, quæ protulit detegi possunt.

EDM. LONDON.

Num. X.

Boner, late Bishop of London to the Queen; Excusing his Refusal of the Oath of Supremacy,

Auxilium meum à Domino.

Serenissima, Clementissima & Optima Regina, Salutem: Addere etiam oportet, Felicitatem, eamque perpetuam, cum omni meo Obsequio & Servitute.

ET quoniam religiosè Dii sunt adeundi, Téque veluti in Terris Deam, non oscitanter & negligenter accedere conveniat, liceat mihi (O Clementiss. Regina) cum tuâ bonâ Veniâ te cum omni Obedientia, Humilitate & Reverentia per Literas alloqui, quando præsens per Carceris Angustias id facere non possum; hoc scil. adjungens quod olim Cæsari dixit Ovidius absens,

E MSS. Guil.
Priy. Armig.

Ingenium vultu statque caditque tuo.

Quâ Sententiâ nihil aliud significatum volo, quàm si tua insignis Clementia meas actiones, quas multi (prout varia sunt Mortalium ingenia) variè interpretentur, vel probet, vel improbet, ego vel felicem, vel infelicem prorsus meipsum judicaturus. Et nè Majestatem tuam multis Regni tui negotiis occupatam, longo & inani Verborum Streptu diutius quàm par est, detineam, id mihi præfandum est, nolle me quicquam de tuâ Summâ Potestate detrahere; quam, ut par est, fartè tectam esse, & colendam apud omnes, ubique, profiteor & contendo.

At excipies, dicésque, de Potestate Principis non esse disputandum. Scio id quidem, Optima Regina: Nam id me olim docuit Juris Civilis Prudentia, (cui pro mea virili tum temporis operam dabam) id scil. attestata Sacrilegii instar Criminis esse de Principis Facto judicióque aliter censere, quam ipse Princeps censet. Cur ergo, inquires, Juramentum quod Statuti tenor exigit, non præstitisti? Audi, O! pientissima Regina, præstandum esse aliquando Juramentum scio, aliquando vero non præstandum. Sed explica, inquires, apertius. Præstandum esse tum demum censeo Juramentum, quando absque periculo Salutis æternæ præstari & observari possit: Præstandum esse, si suos habeat Comites, nempe Veritatem Conscientiæ, Judicium Discretionis, sive Deliberationis, & Justitiam; ut licitum & justum sit quod juratur. Non præstandum verò, quando res ita non se habeat. Id quod verbis quidem apertis Divus Hieronymus cum Hieremia Prophetâ attestatur. Et Innocentius Tertius, Vir summæ Doctrinæ, & Virtutis clarissimè confirmat in Cap. *Et si Christus de jurejurando.*

Porro,

Porro, quando scriptum sit, Juramentum non ut Vinculum sit Iniquitatis inventum esse; deinde, quando *omne quod non est de Fide*, Attestante Apostolo, *peccatum est*; & qui contra suam Conscientiam facit, ædificare censetur ad Gehennam; denique cum certum sit, tuam Pietatem (quantumvis urgeant alii) nolle Subditos tuos illaqueare aut peccato mortali aut perjurio: Mihi persuadeo in tua Virtute & Lenitate, Oh! Clementissima Regina, me in hoc meo facto honestâ ductum Conscientiâ, nec displicuisse Deo, nec tuæ excellentissimæ Majestati. Atque ut ita de me & censeat & loquatur, meumque Factum sic interpretari velit, humiliter & reverenter obtestatam illam esse volo.

Inhærere hic volebam & insarcire (Charissima Princeps) quosdam *Hieronymi & Augustini* Sententias, ad Negotium hoc valde pertinentes: Sed habui rationem tuæ Majestatis, verebâque me nimiam Loquacitate meâ castas illas & prudentes aures tuas offendere; ideoque Sententias illas seorsim extra Epistolam apposui, ut aliquando ubi libitum est pro tuo otio (si visu sunt dignæ) perlegere possit tua Clementia. Cui me humillimè iterum iterumque commendo. Raptim ex Carcere ubi includor, Sede scil. Tribunalis tui Regii in *Southwark* XXVI. Die *Octobris* 1564.

Parcere prostratis nobilis est ira Leonis.

Humillimus subditus Serenæ Majestatis tuæ ad pedes tuos provolutus humillimè, EDMUNDUS BONERUS manu propria, sed rudi tamen & inculta.

Hieronymus in Epistolam ad *Ephes.* & recitativè in Cap. *Si Dominus* XI. sic ait, "Si Dominus ea jubet, quæ non sunt adversus Sanctis Scripturis [Sanctas Scripturas] subjiciatur Domino Servus. Si verò contraria præcipit, magis obediat Spiritus quam Corporis Domino, &c. Deinde, si bonum est quod præcipit Imperator, jubentis exequere voluntatem: Si malum, responde, *Oportet Deo magis quam Hominibus obedire.* Hoc ipsum & de Servis apud Dominos, & de Uxoribus apud Viros, & de Filiis apud Patres. Quia in illis tantum debeantur [debeant] Dominis & nostris Parentibus esse subjecti, quæ contra Dei mandata non sunt.

Augustinus in Sermone de Verbis Domini, & recitativè in Cap. *Qui resistit* XI. sic dicit, "Qui enim resistit potestati, Dei Ordinationi resistit. Sed quid si illud jubeat, quod non debes facere? Hic sanè contemne Potestatem. Timendo Potestatem, ipsos humanarum rerum gradus advertitis. Si aliquid jusserit Curator, nonne faciendum est? Si contra Proconsul, non utique contemnis, sed eligis majori servire. Nec hic debet minor irasci, si major prælatus est. Rursum, si aliquid jubet Imperator, & aliud Deus, quid judicatis? Solve Tributum: Esto mihi in Obsequium. Rectè, sed non in Idolio. In Idolio prohibet major Potestas. Da veniam, O Imperator. Tu carcerem, ille Gehennam minatur. Hinc jam tibi assumenda est Fides tua, tanquam scutum, in quo possis ignito jaculo inimici extinguere.

Then follows another Allegation out of the same Author.

Serenissimæ Reginæ nostræ Dominae.

Elizbethæ omni virtutum genere præcellenti, hæ Literæ dentur.

Num. XI.

Num. XI.

Bishop Grindal to Bullinger, concerning the Controversie of the Habits.

Reverendo in Christo D. *Henrico Bullingero, Tigurinæ Ecclesiæ Ministro fidelissimo, ac Fratri in Domino charissimo, Edmundus Grindallus, &c.* Salutem in Christo.

Clarissime D. *Bullingere*, ac Frater in Christo charissime, D. *Joannes Abelus* tradidit mihi literas tuas Dominis *Wintoniensi, Norwicensi*, & mihi communiter inscriptas, unà cum Scripto vestro de re Vestiarum. Quorum ego exemplaria ad Dominos *Wintoniensem & Norwicensem* statim transmisi. Quod ad me attinet, ago tibi maximas gratias, tum quodstrarum Ecclesiarum tantam curam geris, tum quod me hominem tibi ignotum participem facis eorum, quæ ad nostros de rebus controversis scribuntur. Vix credibile est, quantum hæc controversia de rebus nihili Ecclesias nostras perturbavit, & adhuc aliqua ex parte perturbat. Multi ex Ministris doctioribus videbantur Ministerium deserturi. Multi etiam ex plebe contulerunt Consilia de secessione à nobis facienda, & occultis cœtibus cogendis. Sed tamen, Domini benignitate, maxima pars ad saniolem Mentem rediit. Ad eam rem Literæ vestræ pietatis & prudentiæ plenæ, plurimum momenti attulerunt. Nam eas Latine ac Anglice Typis evulgandas curavi. Nonnulli ex Ministris, vestro iudicio atque authoritate permoti, abiecerunt priora Consilia de Ministerio deserendo. Sed & ex plebe quam plurimi mitius sentire cœperunt, postquam intellexerunt nostros ritus à vobis, qui iisdem non utimini, nequaquam damnari impietatis: quod ante publicatas vestras Literas nemo illis persuasisset. Sunt tamen qui adhuc manent in priori sententia. Et in his D. *Humfredus, & Samsonus, &c.* Nihil verò esset facilius quam Regiæ Majestati eos reconciliare, si ipsi ab instituto discedere vellent. Sed cum hoc non faciunt, nos apud Serenissimam Reginam ista contentione irritatam, nihil possumus. Nos, qui nunc Episcopi sumus (eos dico, qui in *Germania & aliis locis* exulaverant) in primo nostro reditu, priusquam ad Ministerium accessimus, diu multumque contendebamus, ut ista de quibus nunc controvertitur, prorsus amoverentur. Sed cum illud à Regina & Statibus in Comitibus regni impetrare non potuimus, communicatis Consiliis, optimum iudicavimus non deferere Ecclesias propter ritus non adeo multos, neque per se non impios, præsertim cum pura Evangelii doctrina nobis integra & libera maneret. In qua ad hunc usque diem (utunque multi multa in contrarium moliantur) cum vestris Ecclesiis, vestræque Confessione, nuper editâ, plenissimè consentimus. Sed neque adhuc pœnitet nos nostri Consilii. Nam interea, Domino dante incrementum, auctæ sunt Ecclesiæ, quæ aliòque *Eccebolis, Lutheranis, & Semi-papistis* prædæ fuissent expositæ. Istæ verò istorum

E. Biblioth.
Tigur.

intem-

intempestivæ contentiones de Adiaphoris (si quid ego judicare possum) non ædificant, sed scindunt Ecclesias, & discordias seminant inter Fratres. Sed de nostris rebus hætenus.

In *Scotia* non sunt res tam benè constitutæ, quam esset optandum; retinent quidem adhuc Ecclesiæ puram Evangelii Confessionem: Sed tamen videtur *Scotiæ* Regina omnibus modis laborare, ut eam tandem extirpet. Nuper enim effecit, ut sex aut septem Missæ Papisticæ singulis diebus in Aula sua publicè fierent, omnibus, qui accedere volunt, admissis; cum antea unica, eaque privatim habita, nullo *Scoto* ad eam admissio, esset contenta. Præterea cum primum inita esset Reformatio, cautum fuit, ut ex bonis Monasteriorum, quæ Fisco dijudicata sunt, stipendia Evangelii Ministris persolverentur: At ipsa jam integro biennio nihil solvit. *Joannem Knoxum*, Regia Urbe *Edinburgo*, ubi hætenus primarius fuit Minister, non ita pridem ejecit; neque exorari potest, ut redeundi facultatem concedat. Publicè tamen extra Aulam hætenus nihil est innovatum: Et Proceres Regni, Nobiles item ac Cives, multo maxima ex parte, Evangelio nomen dederunt, ac multa magnæque constantiæ indicia ostendunt. In his præcipuus est D. *Jacobus Stewardus*, *Murrayæ* Comes, Reginæ Frater nothus, Vir pius, & magnæ apud suos auctoritatis. Perscribitur etiam ad me ex *Scotia*, Reginæ cum Rege marito pessimè convenire. Causa hæc est. Fuit *Italus* quidem, nomine *David*, à Cardinale *Lotharingo* Reginæ *Scotiæ* commendatus. Is cum Reginæ à Secretis & intimis Consiliis esset, ferè solus omnia administrabat, non consulto Rege, qui admodum juvenis & levis est. Hoc malè habebat Regem: Itaque facta Conspiratione cum Nobilibus quibusdam & Aulicis suis, *Italum* illum, Reginæ opem frustra implorantem, ex ipsius conspectu abripi, & statim, indicta causa, multis pugionum ictibus perfodi atque interfici curavit. Hujus tam immanis facti memoriam Regina, tametsi Regi Filium pepererit, ex animo deponere non potest. Hæc paulo verbosius de *Scotia*, ex qua fortassis rarò ad vos scribitur Ora, ut Dom. *Gualterum*, ac reliquos collegas tuos meo nomine Salutes. Dominus te nobis & Ecclesiæ suæ quam diutissimè conservet. *Londini* 27. Augusti, 1566.

Deditissimus tibi in Domino,

Edmundus Grindallus, Episcopus *Londinensis*.

Num. XII.

Numb. XII.

Grindal Bishop of London to Zanchy; Giving him account of the State of the present Differences in Religion.

S Ex postremis meis ad te Literis, ad decimum octavum Decembris datis, intelligere potuisti, doctissime Zanche, causas extitisse justas & graves, cur de tuis ad Regiam Majestatem reddendis Literis, deliberationem mihi cum Viris piis & doctis suscipiendam statuissem. Quamobrem liberatus illâ, quæ tum me impeditum dixi, prælonga & plena Sollicitudinis circa *Hispaniensem* Legatum curâ, probatissimos quosque capiendi Consilii causa adibam, exque iis, re coram explicata, quid ipsis videretur diligenter exquirebam. In iis & Ecclesiastici Ordinis Viri lectissimi, longèque Principes, & Regiæ Majestatis Consilarii aliquot, & alii quidam magni Judicii Viri, Deumque timentes, Sententiam rogati, de Literis minimè exhibendis, pluribus in medium adductis Rationibus, ad unum omnes statuerunt. Eorum autem ad quos nuperrimè datis ad me Literis scripsisti, neminem prætermisi, cujus vel Consilium diligenter percontando non petiverim, vel à quo, sive per Literas, sive in Congressu familiari, responsum in eandem Sententiam non tulerim. Quas autem singuli sui Judicii attulerunt rationes, eas sigillatim referre omnes, & longum esset, nec fortasse expedit. Sunt qui Dissidentium inter se partes non te rectè perspexisse; alii nè Rei quidem controversæ statum plenè te percepisse, ex illis quas ad Amicos quosdam scripsisti Literis, non temerè conjecturam facere videntur. Sed nec facilis fortè erit Explicatio.

Verùm quo certius & melius è re nata negotii Certitudinem, Varietatem, Magnitudinem, ipse tibi expiscari possis, conabor quidem sedulò, ut ab ipsis Fundamentis, Re paulo altius repetita, omnia tibi reddam quàm explicatissima. Sic ergo habeto.

Quo primum tempore Serenissima ELIZABETHA fælicissimis auspiciis Regni Gubernacula suscepit, Doctrina Cultûque profligato Papistico, ad eam administrandi Verbi Dei, Sacramentorumque & totius Religionis Normam, quæ, Regnante beatæ quidem, sed & luctuosissimæ Memorix EDWARDO Sexto, in nostris Ecclesiis descripta constitutæque fuerat, omnia revocavit. In hanc celeberrimo convocato Concilio, quod pervulgata Sermonis Consuetudine *Parlamentum* vocamus, ab omnibus Regni Ordinibus plenis Suffragiis assensum est. Hujus tanta est Authoritas Concilii, ut quæ in eo scribuntur Leges, illæ, nisi jubente eodem, dissolvi nulla ratione poterant. Quare cum in hac ipsa, de qua jam dixi, olim à Rege EDWARDO conscriptæ Religionis. Forma, multa de Vestiendi ratione ad Ecclesiæ Ministros

propriè accommodata præcipiantur ; deque rebus aliis, quæ vel aboleri vel emendari nonnulli Viri boni cuperent, quo minus huic operi manum quispiam admoveere potuit, Legis Authoritate prohibebatur. Regiæ verò Majestati, ut ex Episcoporum quorundam Consilio, quædam immutare possit, Lex ipsa concedit. At vero de Lege nihil nec mutatum nec imminutum est. Nec sanè Episcoporum quod sciam quisquam reperitur, qui non & ipse præscriptis pareat Institutis, & cæteris, ut idem faciant, ducem se suasoremque præbeat. Quamobrem, in quo ipsi tibi jam antè ultrò concesserint, non est quod persuadendo magnopere labores, ut scilicet vel ipsi in sua maneant Statione, vel Regina erga eosdem tergiversantes mitius se gerat. In eandem cum Episcopis sententiam cæteri quoque Ecclesiarum Ministri, docti indoctique ferè omnes, non invitè concedere sanè videntur.

Quædam desiderantur.

Doctrinam inconcussam jam hætenus illibatamque in nostris Ecclesiis tenemus. A Disciplinâ igitur cum omnis nostra defluerit Controversia, ista sunt de quibus queri plerumque solet. In vestitu Ministrorum communi ex præscripto requiritur Vestis talaris, pileum quadratum colloque circumducta Stola quædam ab utroque humero pendula, & ad talos ferè dimissa. In publicis precibus, omnique Administratione Sacra, præter ista communia, lineum quoddam indumentum, quod novo Vocabulo *Superpelliceum* dici solet, Ministrantibus ut accommodetur, Ecclesiastica jubet Disciplina. Ex quibus cum depravatæ Religionis Sacerdotes, ab iis qui Evangelii Lucem administrent, quasi tessellis quibusdam, discriminari causentur nonnulli, talibus obsequiis vel Idololatrarum probare hypocrisin, vel suum fœdare Ministerium. Non sibi licere dicunt. Moderatiores verò, licèt ut edictis pareant ritibus nullo se modo cogi patiantur, tamen nec aliis quòd Obedientiam præstant, vitio verti volunt, nec rerum illarum usum ut impium habendum ducunt. Sunt autem nonnulli, qui peculiarem illum Vestiendi morem sic tuentur, ut eo remoto, & Sacra omnia tantum non profanari, & magno cum Ministerium Ornamento, tum Populum Documento fraudari, acriter contendunt. At enim Ordinis Ecclesiastici, ut dixi, Pars major in ea persistere videntur sententia, ut quantumvis aboleri ista possent, & plurimi certè desiderant, tamen cum in deserta Statione, quam in suscepta Veste, plus inesse statuunt peccati, tanquam ex malis minimum, parere jussis, quam loco cedere satius ducunt.

Atque in tanta sententiarum Varierate, sui cujusque animi sensa solidis se rationibus probè munita tenere quisque confidit. Sed mitto rationes : Res enim nudas commemorare statui.

In Baptismi Sacramento administrando, Interrogationes Responsionesque, quæ de more adhiberi solent, alii ut è mero Papatu deductæ, alii ut Infantibus inutiles, ipsis autem Susceptoribus duriores quam ut præstando pares esse poterint, severè criminantur. Item, ejusdem

dem administrandi Sacri quædam ratio præscribitur, quam & *Privatam* dicunt; & de vita periclitantibus nominatim conceditur; hæc cum ad Mulieres, quibus adesse solis parientibus licet, Verbis non apertis, sed tacitis devolvi videatur, multorum reprehensione non caret. In Cœnæ Celebratione Genuflexio præcipitur; deque pane azymo nonnihil controversum est. Ordines Ecclesiastici petentibus ex solius Episcopi arbitrio dispensantur. Qui autem per manuum Impositionem ad sacrum Ministerium consignantur, iis preces publicas cæteraque administrare Sacra licet. Evangelium autem, nisi nova aliunde accersitæ potestatis impetrata accessione, annunciare non licet. Episcopi nisi ex Mandato Regio nec eliguntur, nec ordinantur. Hiique ut suo quisque Archiepiscopo obedientiam præstent, Sacramento obligantur. Sunt autem, qui Archiepiscoporum, Archidiaconorum, & similium Nomina Authoritatèque, quasi quæ Dominatum quendam in Ecclesia Sacris libris vetitum constituent aboleri. Presbyterium autem per singulas Ecclesias ex Apostolorum præscripto instaurari oportere contendunt. Ad summam, nè singula persequar, ita per omnes partes nostram Disciplinam & mancam, & corruptam esse querantur: Ut de totius etiam Ecclesiæ (quam, Disciplina remota, nullam esse volunt) Incolumitate, Certitudinèque dubitationes aspergere subobscurè videantur.

Quæ cum ita sint, Autoritate quadam Ecclesiastica cavetur, ne quis sacrum administrandi Evangelii munus suscipiat, susceptamve retineat, qui non & ista de quibus jamdiu loquimur, generisque ejusdem alia, Libro quodam comprehensa, pro ratis habeat, & nihil eo Libro contineri, quod cum Verbo Dei pugnet, suo quisque ascripto Chirographo profiteatur. Nec vero si quis, quo minus id sibi facere liceat, Conscientiæ queratur aculeos vel siquid aliud contra afferat, ad Causæ præsidium valere ea quicquam possunt, rectè ne an secus in medio relinquo. Neque enim alicujus vel factum vel institutum improbandi Causa, hunc mihi laborem susceptum putes: Ipsos enim homines Sententiis inter se variantes, propter summam eorum Pietatem, Doctrinam, Auctoritatem utrobique colo, venerorque. De rebus nullum meum interpono Judicium. Siquid inter narrandum in alteram partem præponderare videbitur, id ad rem majorem explicationem accommodatum, non affectibus indutum, existimabis. Ego enim ad ista scribenda, non animi aliqua perturbatione, sed officio ducor. Nam cum & hanc tibi de qua scriberes materiem suscepisses, & meum aliquod in eo desiderasses officium, cum quas ob causas tuo minus satisfecerim rogatui, reddendum mihi rationem putavi: Tum nequa via per errorem à recto propositi argumenti scopo calamum deflecteres, qua potui Cura & Diligentia adesse tibi volui; ita tamen ut ego tibi ad eam quam instituisti scribendi provinciam Autor esse nolim; multo minus, ut nullo ad parandam gratiam adjumento, Principis animum rei novitate percellas. Res enim lubrica, incertique est eventus, ut quæ non semel ante prætentata, ex parvis scintillulis magnas sæpe flammæ excitaverit.

Sin omnino hoc vobis Curæ erit, ut ope aliqua vestra, Consiliisque nostras juvetis Ecclesias, alia vobis ingrediendum esse via videtur. Primum enim, ipsos Episcopos per Literas excitandos esse, ut cum Regiæ Majestati ad ea emendanda quæ offensiones pariant, cursumque impediverint Evangelii, quibus poterint modis accommodatissimis suafores impulsorésque se præbeant, tum etiam siquæ volent, minus impetraverint omnia, ut in pœnis exequendis erga Fratres & Commi- nistros suos, præsertim eos quibus grave Conscientiæ onus incum- bet, aliquanto leviores esse velint, & ad Tolerantiam propensiores. Non quòd viros tantos vero Pietatis erga Fratres affectu carere, cui- quam unquam in Mentem venerit, nam & aliis laudatissimis in am- plificanda fovendâque Christi Ecclesia amoris sui Testimoniis abundant, & severitatem illam, qua, in tuenda legum Autoritate, uti plerun- que solent, ad vitandam in Ecclesiis ἀλαξία, qua Pestis nulla major esse potest, à piis patribus,

Cætera (heu!) desiderantur.

Num. XIII.

Franciscus Farias and Molinus, Two Spanish Protestants;
Their Address to the Bishop of London, being in Danger
of the Inquisition.

QUOD à te, Humanissime atque Amplissime Præsul, humiles Paper-Office.
petimus, est, ut in re gravi Consilium præstes, tanquam Pa-
ter verusque Pastor. Intelleximus atque nobis pro certissimo com-
pertum est, quemdam hominem Evangelii hostem (qui ab *Hispaniâ*
fugerat certis de Causis) ut in Regis *Hispaniarum* gratiam veniret,
quamdam Calumniam fabricasse: atque cum Legato *Hispaniæ*, Gu-
bernatricęque *Flandriæ* tractasse. Scopus Calumniæ hic est, ut duo
Hispani, qui hic sumus propter Dei Verbum exules, (sunt jam octo
Anni) tradamur, in *Hispaniâ*que ducamur. Calumniæ Fabula talis
est: Quod Rex *Hispaniæ* animadvertatur, ut præcipiat *Hispanicis*,
Inquisitoribus, Informationes facere contra nos magnorum Criminum.
Quibus Informationibus addatur alia contra quemdam *Hispanum*, pes-
simum hominem, qui à *Flandria* aufugit propter latrocinium & a-
lia Crimina, nuncque hic habitat; & simul cum istis Informati-
onibus Rex *Philippus* scribat Reginæ; rogans ut tales homines crimi-
nosi tradantur suo Legato, ut illos in *Hispaniam* mittat. Sicque
homo iste, qui *Flandriæ* fuit manifestus Malefactor, nobiscum pri-
mus in Ordine ponatur, nè de nobis dubitetur, illo similes esse, vel
peiores.

Quantum ad Informationes, quæ hic afferri possunt, testamur
Deum, pro cujus nomine exilium patimur, quod nullæ possunt ad-
duci, quæ, si veræ sint, potius non sint in Laudem, quam in vitu-
perium nostrum. Sed tamen, cum hoc nobis planè manifestum est,
quod quum, Religionis Causâ, maximo odio *Hispanis* Inquisitoribus
simus, & in inquirendis nobis & aliis, qui nobiscum ab *Hispaniâ*
egressi sunt, à die, quo exivimus usque nunc, sint expensi plusquam
sex Mille Coronati aurei, non dubitamus, quin *Hispaniæ* Inquisitores
tot falsos Testes inveniant, quot ipsi velint. Et sic facillimè impo-
nere nobis poterunt omnia Crimina quæ ipsi voluerint. Præsuppo-
sito nunc, quod tales Informationes simul cum Regis *Philippi* Li-
teris Majestati Reginæ præsententur, ut præcipiat nos tradi, ut in
Hispaniam ducamur, scire cupimus periculûmne incurramus? Nam
si ita res se habet, aliam Regionem quæremus, ubi talis Calumnia,
locum non habeat. Quapropter, ter piissime Præsul, brevi tuum
Consilium desideramus, ut nostris Negotiis in Tempore provi-
dere possimus. Nam *Judas* non dormit, ut nos tradat; fortas-
sisque Informationes jam in Itinere sunt. Deinde, alter nostrum Uxo-
rem habet gravidam, quæ si profectus differatur, itineris Laborem
susti-

sustinere non poterit. Et sic moræ Causa possemus tradi, ducique, ubi, Verbi Dei causâ, immanissimis Tormentis vitam ageremus: Quod si Dei providentiâ sic decretum est, adorabimus eum, precabimurque nos suâ Fide muniat, & corroboret, ut possimus pro ejus nominis Gloriâ fideli constantique animo ad Finem usque persistere.

Num. XIV.

A Letter from the Queen's Ecclesiastical Commissioners in behalf of some Members of the Dutch Church, London, imprisoned in Flanders for Religion.

Paper-Office.

COMMUNI Rumore certâque Fama ad nos est perlatum (Magnifici generosique Viri) tres Fratres nostros, Negotiorum suorum Causa, isthac in Patriam suam contendentes, à Mense jam plus minus uno in itinere apud vos captos fuisse, ac etiam nunc captos detineri, eisque etiam non parum Negotii exhiberi nomine Religionis, quasi à Fide Catholicæ Dei Ecclesiæ uspiam deflecterent. Nos porro satis mirari non possumus adeò præproperam ipsorum Captivitatem: Præsertim dum significatum est nobis piorum Virorum Literis, eos iter suum quietè prosecutos esse, neque ullam Disputationem cum quocquam mortalium instituisse; ut vel contra publica Patriæ vestræ Decreta deliquisse meritò dici nequeant.

Quod verò Fidem ipsorum attinet, quæ nunc in Controversiam rapitur, certò scimus eos sanam de Christo Domino (cui uni Lex & Prophetæ omnes Testimonium perhibent) Fidem habere: Posteaquam eum verum Deum ex vero Deo, Patrique ipsi co-æternum, co-æqualemque esse agnoscunt; verumque hominem ex hominis, nimirum, Virginis matris Substantia, ac denique unicum Mediatorem, Sacerdotem, Prophetam, Regem ac Servatorem humani generis, maximè vero fidelium: Ipsumque esse unicum ostium ovium suarum, quæ vocem ipsius audiunt, per quem qui introierit, servabitur. Qui aliunde ingressum quærunt in Vitam æternam, esse fures & latrones; neque ullo prorsus modo servari posse, Christo ipsomet Domino, qui est ipsa Veritas, neque mentiri potest, id arctante. Quam quidem Fidem de Christo Domino, reliquisque Capitibus Christianæ Religionis apud nos jampridem publicè sunt professi Fratres prædicti; seque omni Admonitioni correctionique fraternæ ex Dei verbo subjecerunt, juxta Majestatis Regiæ voluntatem. Ut extra omnem omnino sit controversiam, eos non esse vagos Errones aut homines leves, sed subditos Ecclesiæ hic nostræ multò fidelissimos; qui jam longo Tempore pro

pro majore saltem parte peregrè vixerunt, hicque etiamnum jamdiu sine ulla omnino offensione cujusque habitarunt: ac retenta hic habitatione sua, Negotiorum quorundam suorum Causa, isthuc sub spe mox redeundi sunt profecti.

Itaque ut hanc ipsam de eis Existimationem habeatis, ac proinde eos nimirum *Jacobum Diasaert, Christianum de Queker, ac Adrianam Skoningks*, Virginem, carcere mox liberandos curetis, ac ad sua salvos redire permittatis, rogamus quam possumus instantissimè. Nos, quibus Majestas Reginalis summam Authoritatem in Causis Religionis delegavit, nemini ex vestris, aut cuique Peregrino, qui quietè hic vivere voluit, ullum Negotium Religionis nomine hæctenus facessimus. Quod si hic qui in nostram se Fidem dederunt, atque Ecclesiæ nostræ membra sunt in aliis Regionibus in hunc modum tractantur, cogemur etiam ipsi (quod non optamus) eadem mensurâ aliis Nationibus metiri. Sed de vestra æquitate omnia nobis pollicemur. Hortamur verò, ut ab omnibus Sanguinis innoxii effundendi Consiliis vos quam longissimè segregetis, nè in severissimum judicium Dei viventis, in cujus manus horribile est incidere, ipsi incidatis, præsertim *Si cognita Veritate Sanguinem innoxium effuderitis. Valet, &c.*

Num. XV.

The Names of the Members of the Dutch Church, London, which were fled from the King of Spain's Dominions for Religion : Sent to the Bishop of London by his Order ; from the Ministers and Elders : Which List was as follows.

Catologus eorum qui ex Ditione PHILIPPI Hispaniarum Regis Ecclesiæ Belgico-Germanicæ Londinensi subsunt.

A.

Anthonius Ashe, *Ecclesiæ Senior.*

Arnoudt Van den Boinne,
Arnoudt de Bruynne,
Andries Janssen,
Anthonis Jordaens,
Adriaen Kraanmeester,
Abraham de More,
Adriaen Breckpott,
Adam Gerards,
Ardt Van de Roist,
Alexander Van,
Adriaen Gillis,
Adriaen Gonards,
Arnoudt Janssen,
Anthonis Marcelis,
Andries Heilbroeck,
Alardt Janssen Van horne,
Ardt Pieterffen,
Adriaen Speelman,
Alexander Bogaert,
Abraham Michiels,
Alardt Janssen Sciynwerker,
Anthonis Van der Molen,
Alexander de Ridder,
Anthonis Bernards.

B.

Bertholdus Wilhelmi, *Verbi Minister.*

Bartholomeus Moennen,
Balthen Kermaus,
Bartholomeus Cornelissen.

C.

Claudius Dottegnie, *Senior.*
Cornelis Smolders,
Cornelis Janssen Tesselmaker,
Cornelis Boefs,
Clement Wouterus,
Cornelis Janssen Slotmaker,
Christiaen Sernaefs,
Christiaen Kram,
Christiaen Buyl,
Cornelis Jacobsen,
Christiaen Boeyer,
Christiaen Liebardt,
Cornelis Joisten,
Cornelis de Klerck,
Claude Engelandt,
Cornelis de Hoighe,
Cornelis Borne.

D:

Dierick Van Roistveldt,
Dierick Janssen,
David Lingels,
David Henrickson,
David Janssen,
Dierick Joppen,
Dierick Cornelissen.

E.

E.

ERasmus Hoen.

F.

FRansois Hoinch, *Diaconus*.
 Ferdinandus Dottegnie,
 Frantz Pape,
 Frantz Jacobs,
 Frantz Van den Winckel.

G.

Gerardt Artis, *Senior*.
 Gilleynde Beste *Diaconus*,
 Gillis Van Thiennen,
 Gillis Jacobs,
 Gerardt Janssen,
 Gillis Van den Berge,
 Gillis Valcke,
 Gerardt Janssen van Vimmepen,
 Gerardt Van den Abele,
 Gerardt Ver [Van] Strype,
 Gilleynde Beck,
 Gherardt Willenson.

H.

Henrick Kinickes,
 Henrick de Moir,
 Henrick Sweydrds,
 Hans Smidt,
 Hermon Henrickson,
 Hans Ver Haghen,
 Henrick Lienens,
 Hans Cornelis Van Breda,
 Henrick de Wyrdt,
 Henrick Willems,
 Hans Van Auweghen,
 Henrick Van Orsell,
 Hans Tielmans,
 Henrick Claessen,
 Hans Smidts,
 Hans Van Diependael,
 Hans Piefferoen,
 Henrick de Knoip,
 Henrick Simoens,

Huyge Wiltfen,
 Herman Wolfardt,
 Hans Lucas,
 Hans Angeloe,
 Henrick Pieterffon,
 Hansken Van der Hole,
 Henrick Tefsmaker,
 Hans de Bruynne,
 Hans Hagelers,
 Hans Baerwyns,
 Hans Van der Scheuren.

JAn Engelram, *Senior*.
 Jacob Saal, *Senior*.

Jan Lamoot, *Senior*:
 Jan Danelu, *Diaconus*,
 Jan Loeyen,
 Jan Van den Grave,
 Jasper Van den Hone,
 Jan Pieterffon Van den Boffche,
 Jan Pieterffon Van Rummunde,
 Jan Hauwe,
 Jacob Heyn, *Diaconus*,
 Jacob Van Aken,
 Jois Bauwens,
 Jan Beeckmans,
 Jan Cornelis,
 Jan Willickfon,
 Jois Provooft,
 Jan Van der Beke,
 Jan de Konyneck, *Senior*.
 Jaspar Jacopfen,
 Jan Bernardts,
 Jan Van Orsell,
 Jaques Roelandt,
 Jan Lodwyckfs,
 Jaspar Van Toulouse,
 Jan Cuypers Cornelissen,
 Jacop Grammeyer,
 Jaques Koeck,
 Jan Stell,
 Joeris de Blare,
 Jan Daniels,
 Jan Winrickffen,
 Jan Van der Vliet,
 Jan Kabeliauww,
 Jan de Beck,
 Jaques de la Chantiere,

H

Jan

Jan Dierickssen,
 Jan de Grave van Kassel,
 Jan Henrickssen,
 Jaques Weells,
 Joren Orinck,
 Jois Van den Veste,
 Jan Senertyen,
 Jorge Wullenaer,
 Jan Van Kampenhaut,
 Jooris de Dobbelaer,
 Jan Van Kerdt,
 Jan Van Verdebau,
 Jan Van den Bosche,
 Jaques Holte,
 Jooris Wieders,
 Jan Grieten,
 Jan Willenfon,
 Jaques de Dunel,
 Jan Janssen Van Audenarde,
 Jan Janssen Van Ziericksee,
 Jan Nachtegael,
 Jesayas Beyts,
 Jan de Mennynck,
 Jan Loorisson,
 Jooris de Lettewerck,
 Jacop Hortzwoet,
 Jois Bardts,
 Jan Broeck,
 Jaspar Baudens.

K.

KOnrardt Janssen,
 Klays Theyssen,
 Klays Van Tungeren.

L.

LOois Tiery, *Senior*.
 Lambrecht Nenem,
 Lenardt Cornelisson,
 Lienen Van Vyne,
 Lucas de Heere,
 Lienen de Bake,
 Lienen de Bus,
 Lodowyck Van Mauwden.

M.

MAuritus Van den Hone,
 Michiel Wouters,

Marten Boin,
 Matthieu Verkens,
 Matheus Verhonen,
 Marten Van de Laten,
 Marten de Coster,
 Matheus Stilte,
 Matrio Verlare.

O.

OTto Jacobs.

P.

Petrus Carpentarius, *Senior*.

Pieter Pieterffen, *Diaconus*,
 Pieter de Berdt, *Diaconus*,
 Paschieu Van der Mote,
 Pieter Lamoot,
 Pieter de Bruynne,
 Pauwels de Boyr,
 Philippus Garcie, *Diaconus*,
 Pieter Bogardt,
 Pieter Vereycke,
 Pieter Vofs,
 Pieter Doffaye,
 Pieter Van der Elft,
 Philips Henrickson,
 Philips Van Lonen,
 Pieter de Wale,
 Pieter Roeles,
 Pieter Koselaer,
 Pieter Unistardt,
 Petrus Geluius,
 Pieter Sterten,
 Pieter Segerfs,
 Pieter Tieretens,
 Pieter Verroift.

R.

Renier Verwayen,
 Roelandt Van Sandtfordt,
 Raphael Van den Putte,
 Roeguer Stevens,
 Remer Van Reckem,
 Romboudt Van Kersbeke,
 Robert Janssen.

S.

S.

STEVEN Unystardt,
Sebastiaen Urancks,
Sebastiaen Pieterffen,
Sebastiaen Doraff,
Segar Van Pelkem.

T.

TOMAES Soenen, *Senior*.
Thomas Corneliffen.

V.

VINCENT Van der Leyen.

W.

WILLEM Salween,
Willem Jacobson,
Willem de Wagenaer,
Willem Mayardt,
Willem Kock,
Wouter Urancks,
Willem Prooffits,
Willem Frantzen,
Walterus Pannekoeck.

Ad postulationem R^{di} D. Epi. *Londinensis*, testamur nos Ministri Verbi, Nomine totius nostri Consistorii, numero (prout eos in *Philippi Hispaniarum* Regis ditione natos ex Ecclesiæ nostræ Registro discernere potuimus) ducentos & triginta sex, esse Viros Pietatis & Honestatis studiosos; qui non solum in dictâ nostrâ Ecclesiâ suæ Fidei publicam Confessionem ediderunt, sed & Disciplinæ ejusdem Ecclesiæ sese subjecerunt, ac ejusdem Ministerium ac Sacramenta hactenus frequentarunt.

Sequentes verò hic infernè adscriptos in ejusdem *Hispaniarum* Regis ditione natos testamur, ad ejusdem Reverendi D. Epi. *Londinen.* postulationem, esse Viros probos & modestos, ac purioris Religionis Causâ è Belgio profugos (prout nobis quorundam Fratrum ac quorundam aliorum proborum Virorum testimonio commendati sunt) qui se nostræ dictæ Ecclesiæ per publicum in nostro Consistorio Fidei Examen & Professionem jam à Festo Natalis Dominici proximè elapso, subjecerunt, ac deinde etiam in eadem dictâ Ecclesiâ Dominicæ Cœnæ communicarunt.

A.

ADRIAEN Moel Enyfer,
Anthonio Kethel,
Abraham de Kock,
Adriaen Godtschalck,
Arnoudt Hofe,
Adriaen Van der Mote,
Adriaen Happardt.

B.

BERNARDT Van den Broncke,
Bernardt Remfs.

C.

CLEMENT Van den Drieffche,
Christiaen Kryntzen.

D.

DAVID de Moelenner Gillems.

F.

FREDERICK Tseyfs,
Frantz Vederhonen.

G.

GYSBRECHT Turmael,
Gillis Van der Ghemst.
Guillame Bogardt,
Gysbaert Steynmuelen,
Gillis Lemmens,
Gillis Stichelbaut,
Gillis Orblock,
Guiliame Boerte,
Gillis Van der Beke,
Gillis de Vroye.

H.

HANS HOFFARDT,
Hercules Fremault,

Hilgarbt

Hilgardt Gerardtsen,
Hans Gonardts.

J.

JAques Gommardts,
Jan Blummardt,
Jacob Schuddemate,
Jan de Vetter,
Jan Vailliandt,
Jakes Van Maalsack,
Jasper Vander Plaetzen,
Jan de Franke,
Jaques de Kock,
Jan Van Eynde,
Jacob Hoste,
Jan Dierickson,
Jacob Jacobsen,
Jooris Smynt,
Jan Peyss,
Jeroon Galmards,
Jaspar Suls,
Jan Hossaert.

K.

Klaefs Sandfordt,
Klaefs de Coninck.

L.

Lucas Van Pene,
Lienen de Heirder,
Lienen Van der Hulst,
Lupardt Goedhals,
Lodowyck Theeuwes,

*Ita est : Gottfridus Wingius in Ecclesiâ Belgio-Germanicâ Verbi
Minister.*

Bartholdus Wilhelmi, *Nerdenfis.*

Thomas Soenen,

Loys Tyry,

Jan de Coninck,

Franciscus de Marcsinii,

Lienen de Wachter,
Lienen de Wulf.

M.

MAtheus Verhagen,
Machiel Corffelis Griffioen,
Maerten Tayen,
Maerten de Vischer,
Machiel de la Rouere,
Maerten Van Pene,
Machiel Tsnys,
Maerten Vrolick,
Maehardt Lamoot.

N.

Nicolaes Bendt,
Nicolaes Van der Luffel.

O.

Olivier Van den Drieffche.

P.

Pieter Van den Broncke,
Pieter Moir Van Hassel,
Pauwels Van Anwerpen.

R.

Rippardt Herricksen,
Ridsardt Christiaens,
Romeyn Janssen.

V.

Vullinck Van Riette.

W.

Willem Maafs.

A ——— de Stuer,
Verbi Minister,
Pieter de Carpentier,
Claude Dottegnie,
Jan Lamoot,
Gherardt Artiis,
Jacobus Salius,
Jan Klercks,

Examined by, { William Cocks,
And
William Sharrington.

N U M B. XVI.

Theodore Beza, *To certain Brethren of the English Churches, upon some Controversies in the Ecclesiastical Polity.*

SÆPE multūmq; à charissimis Anglicarum Ecclesiarum Fratribus rogati, &c. i.e. Being often and earnestly required by certain of our dear Brethren of the English Churches, that in their miserable State, we should suggest some Counsel to them, in which their Consciences might acquiesce, especially the Opinions of many varying from one another; We deferred a great while to do it, for very weighty Causes; and we declare, that even now also, we would most willingly be silent, but that we held our selves bound not to reject the so often repeated Petitions of the Brethren, and their lamentable Groans. But the Causes of our long Silence were these:

*Epistola Bezæ
duo decima.*

First, as on one side we are unwilling to call in Question the Credit of the Brethren, but that they sincerely wrote to us this whole Business; yet on the other Hand, it is very hard for us to suspect such great Men as the Bishops, of things so different from their Offices, much less to persuade our selves thereof.

In the next Place, Who are we, that we should give any Judgment of these things?

But and if it were allowable for us to judge of them by some Right, or by the Request and Consent of the Parties; yet would it be most unjust to determine any thing, the other Party being absent or unheard.

Lastly, We feared another thing also, lest by this our Counsel, what ever it were, this whole Evil might rather rankle, than receive a Cure; as being a thing, as it seems to us, that can be healed only by Prayers and Patience. Since therefore the Brethrens Intreaties do so far force us by all Means to afford them some Counsel, we do expressly avow these things are so writ by us, that we mean not any Prejudice to happen to the other Side, much less to asseme to our selves a Judgment upon any Man. And we beseech all those in the Lord, into whose Hands these Writings shall come, that they be not offended therewith, but to persuade themselves, that these things are written by us in Simplicity and Truth, by a Presupposition of the Fact, as they speak, for the pacifying in some Measure, the Consciences of the Brethren earnestly desiring this of us; which wholly to neglect, we could not for Charity Sake. Therefore, supposing the Things so as we hear, we simply and ingenuously profess, That this is our Opinion of these Controversies.

I. It is enquired, *Whether we can prove this Disorder in the Vocation of the Ministry, viz. That without any lawful Consent of the Presbytery, and any Parish assigned, upon a very light Examination of Mens Lives and Manners, they should be received into the Number*

*Vocation of
Ministers.*

of the Ordained. To whom afterwards, according to the Bishop's Pleasure, Power is given to preach the Word of God for a certain Time, or to say only the Liturgy.

We answer: Such Vocations and Ordinations seem not at all lawful, whether we have Regard to the expresse Word of God, or the purer Canons. Yet we know it is better to have some thing than nothing. But we beseech God with-al our Heart, That he grant this also to *England*, viz. a Lawful Calling of the Ministers of the Word and Sacraments: Which being hindred, the Benefit of the Doctrine of the Truth, must either vanish presently, or be maintained by some Extraordinary and Heavenly Means. In the next place, we, in all Lowliness, beg the Queen's Majesty, by the Sacred Name of God, That She bend all her Mind to the Amendment of this thing, which is the Stay of the whole *English* Church, and so of the Kingdom itself also. In the third Place, We also beseech those great Men, as well who are of her Privy Council, as those who have succeeded the Popish Bishops, by the singular Mercy of Almighty God, That they destroy that Tyranny which hath ruined the Christian Church, out of that very Place whence the Ruine sprang; We beseech both, I say, even with Tears, and by the Name of Him, before whose Tribunal we shall all stand, that being mindful of the former Times, and of their Duty (especially since the Lord hath given them Her Majesty, from whom all Heroical Things are to be hoped for, unless they be wanting to themselves) they desist not doing their Endeavour, in entring into Counsels for the Establisshing this Matter, and persuading her Majesty, and give themselves no Rest until the Business be effected.

But what is to be done in the mean time? Certainly, as to our selves, we would not take the Function of the Ministry on this Condition; no, tho' it were offered, much less seek it. Yet those to whom the Lord this way hath opened an Entrance to propagate the Glory of his Kingdom, we exhort, That they hold out strongly in the Fear of the Lord; yet on this Condition added, that they may holily and religiously discharge their intire Ministry; and moreover, according to their Office, propound and urge such Matters as tend to put things into a better State. For otherwise, if this Liberty be taken from them, and be commanded after this manner to wink at a manifest Abuse, so as even to approve of what, it is evident, wants to be amended, what else may we advise, than that they choose rather to live privately, than to cherish an Evil against their Conscience, which, in a short time, will necessarily draw with it the whole Ruine of the Churches. And we hope, that her Royal Majesty, and so many Men of Dignity and Goodness, will endeavour, that Care may rather be taken of so many Pious and Learned Brethren, than so great an Evil should happen; to wit, That the Pastors should be forced even against their Consciences to do that which is Evil, and so to involve themselves in other Mens Sins, or to give over. For we more dread that Third thing, viz. To execute their Ministry contrary to the Will of her Majesty, and the Bishops, for Causes, which, tho' we hold our Peace, may well enough be understood.

II. It

II. It is demanded also of us, *Whether we approve of that Distinction in Caps and Garments, as well in common Use, as in the Function of the Ministry. And that we answer openly and freely.*

Of Caps and Garments.

We answer therefore freely, if the Matter be so as we hear, they seem to deserve very ill of the Church of God, and must render an Account of this Deed before Christ's Judgment-Seat, who are the Authors of this thing. For altho' we think, that Civil and Politic Order is by no Means to be disproved: whereby, not only the Orders of Citizens, but of Offices are distinguished; yet we think any Distinction is not to be approv'd. For what if Ministers be commanded to wear such Habits as Buffoons, or Stage Players use? Is it not a manifest Mockery of the Ecclesiastical Function? But here somewhat worse seems to be by us admitted of; because, not only the Lord hath rendred that Priestly Habit ridiculous to many Papists themselves, but it appears polluted and defiled with infinite Superstitions.

Some will say, That they are *Antient*: They are so, but much antienter is the Apostolical Simplicity, under which the Church flourished.

But if we were minded to enquire more largely into these things, it would not be hard to shew, that those Matters which served afterwards for Distinction, were first common and ordinary. But things being altered after so long a Distance of Time, wherefore this Strangeness, unless out of an unprofitable evil Zeal?

Some will say again, They are things *Indifferent in themselves*. We grant indeed they are so, if they be considered by themselves. But who will so consider them? For those that are Papists, whatsoever the Civil Law may pretend, are confirmed by this Means in their old Superstition. Such as begin so far to detect Superstitions, that they have begun to curse the very Footsteps of them, how much are they offended? They that are better informed, What Fruit do they reap hence? Whether is the Distinction of so great Value, that the Consciences of so many should be therefore disturbed, the Reason of that Distinction being fetch'd from the manifest and sworn Enemies of sound Doctrine? Moreover, that of them that are called *Clergy-Men*, not the least Part is said still to carry Papistry in their Bosom. Now will they become better by the restoring of this Habit? Or, will they not rather wax bold with the Hope that their Papistry shall ere long be set up again?

But if any object the Circumcising of *Timothy*, and other things of that sort, we pray him again and again to consider, what *Paul* would have said, if any had made such a Law, that whosoever exercised the Ministry of the Gospel, should be bound to wear a *Pharisee's* Garment, or to preach the Gospel, and administer the Sacraments in the Habit of prophane Priests; much less to circumcise their Children, whatsoever Reason might be added to such a Civil Law: Yea, why should these things be brought in? For however they might be tolerated in the beginning, until they might by little and little be changed; yet being once taken away, for what Benefit they should be received again, in Truth we do not see. That therefore,

which

which we said before, we repeat again, we cannot like of that Counsel, nor hope for any Good to come from thence. Yet we shall willingly depart from our Opinion, if we shall hear any thing righter urged.

What then, say the Brethren, do you think fit that we should do, on whom these things are obtruded? We answer, That here is need of a Distinction: For the Condition of the Ministers is one, and that of the Flock another: Next, many things may, and ought to be born, which nevertheless are not rightly commanded.

Therefore we answer, *First*, Altho' those things in our Judgment are not rightly brought back into the Church again; yet, since they are not of the Nature of those things which are wicked in themselves, we do not think them of so great Moment, that therefore, either the Pastors should leave their Ministry, rather than take up those Garments, or that the Flocks should omit the publick Food, rather than hear Pastors so cloathed. Only, that the Pastors and the Flocks sin not against Conscience (so that the Purity of the Doctrine itself, or of Opinions, remain safe) we persuade the Pastors, that after they have delivered their Consciences, both before the Queen and the Bishops, by a modest Protestation (as becomes Christians, void of all Tumult and Sedition, and yet grave and serious, as the Greatness of the Matter requires) let them to their Flocks openly inculcate those things, which belong to the taking away this Scandal, and prudently, and quietly insist upon the Amendment of those Abuses, as the Lord shall offer Occasion. *But those things which they cannot change, let them bear, rather then for this Cause forsaking the Churches, by greater and more dangerous Evils, they yield an Occasion to Satan, that seeks nothing else.*

The Flocks also (the pure Doctrine remaining) we persuade, That nevertheless they attentively give Ear to the Doctrine itself, religiously use the Sacraments, put up their Sighs to the Lord, until, by a serious Amendment of Life, they obtain from him, that which is requisite to an intire Reformation of the Church. But if it be commanded Ministers, not only to tolerate them, but to approve of them as right by their Subscription, or cherish them by their Silence; what else can we advise, than that having born Witness of their own Innocence, and try'd all Remedies in the Fear of the Lord, to give way to manifest Violence. But we prophesie to the Realm of England better things than these Extremities.

III. This also is enquired, *What we think of that broken [i. e. alternate] Singing; of Signing with the Cross; of putting Questions to the Children to be Baptised; of the round Unleavened Wafer, and Kneeling in the Lord's Supper.*

We answer, That Kind of Singing seems to us a manifest Corruption of the pure and antient Praising of God. As for the Sign of the Cross, as there was in time past some Use of it, yet the Superstition certainly is so very execrable, and withal so novel, that we judge they did very rightly, who once banished the Rite out of the Churches: Whereof also we see not what the Profit is. *The Questioning of Children*

Alternate Singing, the Cross in Baptism, &c.

Children to be Baptized, we make no doubt, came into the Church from hence, That by the Negligence of Bishops, the same Form was retained in the Baptism of Infants, which in the Beginning was used in the adult *Catechumens*; a Matter which we may also perceive from many other things which yet prevail in Popish Baptism. Therefore, as Chrism and Exorcising, however antient, are, with good Right, abolished; we should desire also, That that, not only needless, but trifling *Interrogation* be laid aside, however *Augustin* himself, in a certain Epistle, defend it by some Interpretation. The Bread, whether it be leavened, or unleavened, we think it worth no great Pains, altho' we think the common Bread to be much more agreeable to the Appointment of Christ. For why did the Lord use Unleavened Bread, but because at that time wherein He thought fit to institute that Holy Supper, none in *Judea* used other Bread? Either therefore the Feast of Unleavened Bread must be restored, or we must acknowledge the Common and Ordinary Bread is more rightly used after the Example of our Lord, altho' the Lord used Unleavened Bread. To say nothing of the Custom of the antient purer Church, which the *Greek* Church retains to this Day. Lastly, *Kneeling*, while the Elements are received, hath a certain Shew of Pious and Christian Worship; and so heretofore might be used fruitfully: Yet, because from this Fountain that detestable Bread-Worship sprang, and still remains in the Minds of many, it seems fit, upon good Reason, to be taken away. Therefore, we beseech Almighty God to suggest to the Queen's Majesty, and the Bishops, such Counsel in these things, as seems necessary once to purge away these Defilements.

IV. It is asked, *Whether we approve of Baptism administred by Midwives.*

We answer, It is not only disliked by us, as the former Matters were, but seems also altogether intolerable; as arising from the Ignorance of the true Use of Baptism and the publick Ministry. Therefore, we think the Ministers should earnestly reprove the retaining such an Abuse, but by no Means allow such false Baptism.

V. They say also, That *Excommunications and Absolutions in some Episcopal Courts in England* are executed, not according to the Sentence of the Presbytery (because there is none there) nor according to the Word of God; but by the Authority of some Lawyers, and such others; yea, sometimes, of some one Man, and indeed, for mere Money-Causes, or Matters Civil, and other things of that Nature, as was wont to be done in Popery.

We answer, That it seems to us almost incredible, that such an Abuse of a most perverse Custom and Example, should still be used in that Realm, where the Purity of the Doctrine flourisheth. For the Right of Excommunication, before that Papal Tyranny, will be never found to be in the Power of One, but in the Power of the Presbytery, and the People not wholly excluded. In the next place, That judicial Handling *Bishops*, of things pertaining to this Life, came

came to the Bishops plainly by Abuse. For as to that the Apostle discourseth, of appointing Judges at *Corinth*, it is nothing to the Purpose, where there is a Christian Magistrate: Neither ever came it into the Apostle's Mind, to load the Presbytery with such Matters of Cognizance merely Civil. It appears also, that the antient Bishops, not by any Power of theirs, but by the Importunity of such as contended together, had the hearing of such Controversies, and that only as private Judges. Among whom nevertheless they did most wisely, who rather chose to follow the Example of Christ, refusing the Umpirage of dividing the Inheritance, and of being Judge in a Matter of Adultery brought before him.

If any thing therefore be done to the Contrary in *England*, truly we think, that by such Judgments, a Man is not any more bound before God, than by those Papal Excommunications. And we wish this Cruelty of Consciences, and foul Prophanation of Jurisdiction Ecclesiastical, and merely Spiritual, were at the first Opportunity, by the Queen's Authority abolished, as much as the Corruptions of *Doctrine* itself; and that Presbyteries and Deaconries were set up according to the Word of God, and the Canons of the pure Church. Which unless it be done, we fear in Truth, lest it be the Beginning of many Calamities; which however, I pray God, avert. For it is certain, the Son of God will one Day severely revenge from Heaven such manifest Abuses, whereby Consciences are disturbed, unless some Remedy be used. In the mean time, that which is not rightly done, we think is rightly born by those who cannot change what they bear: Yet so far forth, that they approve not of the thing it self, but redeem unjust Vexation with Patience. But if they be prest so far, as to be compelled not only to bear this Course, but to approve of this Excommunication as lawful, and by suing for unlawful Absolution manifestly to assent to that Abuse; we persuade, that they rather bear any thing, than act against their Consciences.

But why do I speak these things? For certainly we promise ourselves much better things, yea, all the best things now of that Realm: Wherein the setting up of Christian Religion hath been Sealed with the Blood of so many most eminent Martyrs. We only fear, lest the same which hath befallen so many other Countries, happen also to *England*; to wit, That because *Fruits meet for Repentance be not brought forth*, the Lord being Angry, taking away the Light of his Gospel, double their Darkness. These are the daily Sermons in our Churches; and truly our Judgment is, That in the *first* place, the same should be done by all the Ministers of God's Word; That by all Ways they urge this Part of the Gospel especially, which respects a serious Amendment of Life. For this being obtained, the Lord would certainly suggest both Counsels, and Zeal, and such other things, needful to begin the Reformation of the Church.

We Exhort therefore in the *first* place, and most humbly beseech with Tears, our right Good Brethren of the *English* Churches, and most respected in the Lord, That all Bitterness of Minds being laid aside,

aside, (which we fear, this Evil hath greatly encreased on both sides) the Truth of Doctrine itself remaining safe, and Conscience safe, Men patiently bear with one another, heartily obey the Queen's Majesty, and all their Bishops; and *lastly*, constantly resist Satan, who seeketh all Occasions of Tumults and infinite Calamities, Mens Minds agreeing together in the Lord, tho' they are not presently of the same Opinion in some things. For the Great GOD is our Witness, That this our Writing is by no Means intended, or looks that way, that one Part strive thereby against the other; or as tho' we cast it forth as *ἐπίδ' ὁ μῦλον*, the *Apple of Contention*; altho' the Truth of the Fact, as they speak, presupposed (being overcome by the continual Petitions of the Brethren) we have in Simplicity declared our Opinion concerning these things. And we join our daily Prayers, with the Groans of all the Godly who are there, that the most merciful Lord, taking Pity upon Human Infirmary, would most effectually direct the Queen's Majesty with his Holy Spirit, and all the Nobles of the Kingdom of *England*, as also the Prelates of the Churches; and in a word, all the Workmen of the Spiritual Building: that the Work of the Lord, so often begun, and so often hindred, might most happily be promoted in the highest Peace and Concord of all Orders; that not only all old Stains both of the Doctrine itself, and the Ecclesiastical Polity may be once purged; but also, all the Monsters of Errors driven away, that Satan again endeavoureth anew to bring into the Church of Christ. Which the most Gracious Father, by his Holy Spirit grant, in *Jesus Christ* his True, Eternal Son, of the same Essence with Himself, in which we profess One and the Same GOD to be adored for Ever. *Amen.*

From Geneva 24. Octob. 1567.

NUMB. XVII.

A CATALOGUE of such unlawful Books as were found in the Study of JOHN STOWE of London, Feb. 24. 1568.

A Parliament of Christ, made by *Thomas Heskins*.

Flores Historiarum, in Parchment, Written Hand.

A brief Collection of Writings of Matters of *Chronicles*.

The Hatchet of Heresies; set out by *Shacklock*.

A Summary of the *Chronicles*, corrected by him.

Foundationes Ecclesiarum, Monasteriorum, &c. in Papyro Script:

An Exposition of the Creed, Ten Commandments, *Pater Noster*, *Ave Maria*, &c. Set forth by Dr. *Bonner*.

A Discourse of the Troubles in *France*, in Print. Translated by *Thomas Jeney*, Gent. Dedicated to the *French Queen*.

Bede; Translated by *Stapleton*.

Questions of Love, and the Answers; translated out of *French* into *English*. Certain

Certain Sermons set forth in Print. Preached by Mr. *Roger Edgeworth*, Dr. in Divinity, Chancellour of the Church of *Wells*.

Dr. *Watson's* Sermons.

A great old Printed Book, containing the Manner of the List of Saints.

The Five Homilies made by *Leonard Pollard*, Prebendary of *Worcester*.

A Proof of certain Articles in Religion, denied by Mr. *Fuel*, &c. by *Thomas Dorman*.

Two notable Sermons made by Dr. *Watson*, the Third and First [Fourth] Fridays in *Lent* last past, before the Queen, concerning the *Real Presence*, &c. and the Mass; which is a Sacrifice of the New Testament.

The Cardinal of *Lorain* his Oration.

An Explanation and Assertion of the true Catholick Faith, touching the most Blessed Sacrament of the Altar; with Confutation of a Book written against the same. Made by *Stephen* Bishop of *Winton*, and exhibited by his own Hand, for his Defence, to the King's Majesty's Commissioners at *Lambeth*, in Print.

A Confession of *William* [perhaps *Richard*] *Smith*, made to the Lord Protector's Grace, and the rest of the King's most Honourable Council, the First of *December*, in the 6th Year of King *Edward VI.* [it must be before, for the Protector was dead some Years before.] In written Hand.

Much rude Matter gathered together for a Summary of a Chronicle. [So *Stow's* History of *England* was called; which was printed not long after in a small Volume; and again the second time, *Ann. 1573.*]

A Buckler of the Catholick Faith of Christ's Church, containing divers Matters now of late called into Controversie by the New Gospellers. Made by *Richard Smith*, Dr. of Divinity. In Print.

A Piece of a Mass Book in Print; with a certain Directory in Writing, of the Old Popish Service.

A brief Collection of Matters of Chronicles, since *Ann. Dom. 1563.* entred in an old written Book of Chronicles: Bound in Board: Written, as it seems, with his own Hand.

The Pearl of Perfection; made by *James Cancellor*.

A Discourse, wherein is debated, Whether it be expedient that the Scriptures should be in *English*, for all Men to read that will.

The Way home to Christ and Truth; leading from *Antichrist*, &c. Set forth by one *Vincent* [*Vincentius Lirinensis*] a French-man; in *Latin*, above Eleven Hundred Years past; and translated into *English*, and Imprinted *Anno MDLVI.*

A little Book of Homilies, set forth by Dr. *Bonner*.

Two Homilies, upon the First, Second, and Third Articles of the Creed; made by Dr. *Feckenham*.

John Angel, his Book, late Subdean of the Queen's Chapel.

A Sermon of Dr. *Brooks*, late Bishop of *Gloucester*.

The displaying of Protestants. Made by *Miles Huggerd* [*Hogherd*, a Hosier in *London*.]

The

The Tryal of *Supremacy*. Wherein is set forth the Unity of Christ's Church Militant; Given to St. Peter and his Successors by Christ; and that there ought to be one head Bishop, &c.

A brief Shew of false Wares, &c. By *Rastal*.

A plain and godly Treatise concerning the Mass and blessed Sacrament of the Altar, &c.

Testimonies of the real Presence of Christ's Body and Blood in the Sacrament of the Altar: Set forth by *Poiner*, Student in Divinity.

A brief Treatise, setting forth divers Truths, &c. By Dr. *Smith* of *Oxford*.

A Copy of a Challenge taken out of the Confutation of Mr. *Juell's* Sermon. By *John Rastal*.

A Defence of the Sacrifice of the Mass; by Dr. *Smith*.

The Assertion and Defence of the Sacrament of the Altar, &c. By Dr. *Smith*.

A Confutation of a certain Book called, *A Defence of the True and Catholick Doctrine*, &c. against the late Archbishop of *Canterbury*; by Doctor *Smith*.

A Sermon made at *Powles-Cross*, by one *Hugh Glasier*. Allowed and approved by Dr. *Bonner*.

N U M B. XVIII.

Propositions or Articles framed for the Use of the Dutch Church in London, and approved by the Church of Geneva, for the putting an End to long Controversies among the Members of that Church: Being also very profitable to be set forth in these Days, wherein new Congregations do spring up.

CHRISTIAN Liberty is not a wandring and unruly Licence, by which we may do, or leave undone whatsoever we list, at our Pleasure; but it is a free Gift bestowed upon us by Christ our Lord; by the which, the Children of God (that is, all the Faithful) being delivered from the Curse of the Law, or Eternal Death, and from the heavy Yoke of the Ceremonial Law, and being endowed with the Holy Ghost, begin willingly of their own accord to serve God in Holiness and Righteousness.

Therefore, sith that He which is the Son of God, is ruled by the Spirit of God, and that the same Spirit commandeth us, We should obey all Ordinances of Man, (that is, all Politic Order, whereof the Magistrate is the Gardian) and all Superiours, which watch for the Health of our Souls; yea, and that according to our Vocation, we should diligently procure the Safe-guard of our Neighbour; it followeth, that that Man abuseth the Benefit of *Christian Liberty*

E Biblioth.
D. Johan. Ep.
Elien.

I.
What is the
Christian Li-
berty.

II.
How this Li-
berty is trans-
gressed.

Liberty, or rather, is yet sold under Sin, who doth not willingly obey either his Magistrate or Superiour in the Lord, or doth not endeavour to edifie the Conscience of his Brother.

III.
Of private
Mens Judg-
ments in Mat-
ters indif-
ferent.

Moreover, what is profitable to edifie, and what is not, is not to be determined by the Judgment of the Common People, or of some simple Man, nor yet by the Issue of Mens Actions; but rather sometime by the Nature of those things, touching the doing, or not doing whereof, Question is moved. As if they be either commanded, or forbidden by God, and be agreeable unto our Calling, or not: And sometimes, (as if the Matters were otherwise of their own Natures, mean or *indifferent*) they are to be considered by the Circumstances of the Times, Places and Persons, weighed according to the Ballance of God's Word.

IV.
Of Conscience.

Conscience is the Feeling of God's Judgment, whether that a Man be assured out of the Word of God of that Judgment, or that he make it to himself rashly or superstitiously. But whereas 'tis the Duty of Christians to observe the Commandments of their Lord, that indeed is properly called a right and good Conscience, which is governed by the Word of God. Whereby it cometh to pass, that every faithful Man by that revealed Word, doth examine and weigh with himself, both what he doth, and also what he letteth undone, that he may judge of them both, which is just, and which is unjust.

V.
Things In-
different.

Indifferent things are called those, which by themselves, being simply considered in their own Nature, are neither good nor bad, as Meat and Drink, and such like; *in the which* therefore, it said, That *the Kingdom of God consisteth not*; and that therefore a Man may use them well or evil: Wherefore it followeth, that they are marvellously deceived, which suppose they are called *Indifferent*, as though without any Exception, we may omit them, or use them as often as we list, without any Sin.

VI.
Indifferent
Things com-
manded or for-
bidden.

Things otherwise Indifferent of themselves, after a sort change their Nature, when by some Commandment they are either commanded or forbidden. Because, neither they can be omitted contrary to the Commandment, if they are once commanded, neither omitted contrary to Prohibition, if they be prohibited; as appeareth in the Ceremonial Law.

VII.
Ceremonial
Laws.

Albeit the Yoke of the Ceremonial Law be taken away by Christian Liberty, and that it is not lawful for any mortal Man to lay another Yoke in the place thereof; yet notwithstanding the confused Use of Indifferent things may be lawfully repressed, both Generally and Specially.

VIII.
The Use of
Things indif-
ferent in Gene-
ral.

Generally, the Use of these Indifferent Things is restrained by the Law of Charity, which is Universal. This is belonging to all Men, and

and to all Things, and plainly forbidding, that nothing, otherwise indifferent and lawful, be done, whereby thy Neighbour is destroyed; or that any thing be omitted, whereby he may be edified. But yet here are two things to be presupposed: The one, that Judgment be taken out of the Word of God, what may, or ought to be done, or not done: The other, that every Man have Consideration of his Calling. And so we say, the Words of the Apostle are to be understood, *I was made all things to all Men.*

Specially, the Use of these things is forbidden by Ecclesiastical or Civil Decree. For although that only God doth properly bind the Conscience of Man, yet in respect, that either the Magistrate, who is God's Minister, doth think it profitable for the Common-Wealth, that something, otherwise of itself lawful, be not done, or that the Church, having Regard to Order, Comeliness, and also Edifying, do make some Laws concerning Indifferent Things, those Laws are altogether to be observed of the Godly, and do so far forth bind the Conscience, that no Man wittingly and willingly, with a stubborn Mind, may, without Sin, either do those things which are forbidden, or omit those things which are commanded.

And sith these things are not ordained simply for themselves, but in respect of certain Circumstances, not as though the things themselves were of their own Nature unlawful (for it belongeth only to God to determine this) in case those Circumstances do cease, and so be, that Offence be avoided as near as we can, and that there be no stubborn Will of Resisting; no Man is to be reproved of Sin, which shall do otherwise than those Ordinances: As it is plain, by the Example of *David*, in a Case otherwise flatly forbidden, when he ate the Shewbread.

They, which for any other Cause, either Command or Forbid at their Pleasure, the free Use of Indifferent Things, than for one of these Three; that is, neither for Edifying, nor for Policy, nor Ecclesiastical Order; and especially those which do rashly judge other Mens Consciences in these Matters; offend hainously against God and against their Neighbour.

Those which thus do, either by open Wickedness, or by wilful Ignorance, are not to be regarded. But those, which being deceived by simple Ignorance, or by Authority of antient Custom, have erred in these things, are to be born withal, as much as may be; and yet but so far as Christian Liberty be not generally prejudiced. Which thing is to be discerned by the Circumstances, and by the Spirit of Discretion: As it appeareth, not only by the Doctrine, but also the Doings of *St. Paul*, who reprehended *Peter*, circumcised *Timothy*, and again would not circumcise *Titus*. And therefore there is no Cause why the Church should alter this or that being well Ordained, for fear of offending some private Men.

Even

IX.
The Use of
Things Indif-
ferent in Spe-
cial.

X.
Circum-
stances in
Things indif-
ferent be di-
verse.

XI.
To Forbid, or
to Command
Things Indif-
ferent, except
for three
Causes, do of-
fend. Also,
they that rashly
judge other Mens Consciences herein.

XII.
Christian Li-
berty is not to
be prejudiced
Generally, but
by Circum-
stances.

XIII.
They are to
be reprov'd,
which wound
weak Consci-
ences in Things
Indifferent.

Even as they, of whom I spake a little before, do grievously offend against God and their Neighbour, so are they greatly to be blamed, who either by preposterous Zeal, or by Impatience, do quite overthrow the Consciences which are weak, and not thoroughly instructed in Indifferent Things, either to do them, or to leave them undone. As likewise, they offend on the other side, which by their Winking, Cherish and Confirm the Weakness of their Brethren.

XIV.
Constitutions
are some Uni-
versal, and
some Parti-
cular.

These *Ecclesiastical Constitutions* being lawfully made in Respect of certain Circumstances (that is of Order, and for common Utility, and not as though there were any Worshipping of God placed in them) are not only Catholick, that is, Universal, but also sometimes Particular, for the manifold Variety of the Circumstances. And therefore, both these Men offend, which do rashly change them that are Catholick, and also those which do stiffly retain the same; albeit, there be special Necessity to alter them: But chiefly, those, which by wrong Judgment, thrust particular Ceremonies upon all Men.

XV.
What the
Church is;
sometimes ma-
nifest, some-
times obscure.

The *Church* of Christ is a Congregation of Men professing Christ's Gospel, in the which the Gospel is purely taught, and the Sacraments truly administred out of the Word of God, by Ministers called to the same Purpose. The which Congregation sometime is small, and sometime great; sometime is seen of Men (as when the Ministry is public) and sometime hidden, and as it were, for a time overwhelmed, either by publick Corruption of all Estates, or Force of the Enemy, or by both these Mischiefs, God exercising his just Judgment against Man's Wickedness, but never quite destroying his Congregation.

XVI.
Every Man
must join him-
self to some
particular
Church, being
visible.

So often as God doth Ordain such visible Companies, to make himself known in them, to Call his Elect, and to Dispense the Riches of his Spirit by the Ministry of his Word and Sacrament; it is very manifest, that it is most necessary, that every Man (which will not teach God and his Wisdom to his own most certain Destruction) according as Opportunity is offered, do join, and submit himself to some particular Church, as it were, to some certain Parish in this great and wide City of God.

XVII.
No Superi-
ority in parti-
cular Churches.

Now, that the Catholick Church of God may continue in Unity, it is not lawful for any particular Church to usurp any Supremacy or Superiority over another, by Authority to judge it, condemn it, or to separate herself from it, especially, since it is manifest, that all the Churches of God are endowed with equal Power.

XVIII.
Synods for
to decide Con-
troversies.

Furthermore, if any particular Church find any Fault in another, whether it be in Doctrine or in Manners, and then by Brotherly Conference, and Godly Exhortation, prevail nothing, the same must (avoiding all Curiosity, which is able to set Congregations at Variance, and observing the Band of common Friendship) endeavour to

refer

refer the whole Matter unto the Synod or Council, in the which the Controversie may be tried only by the Word of God. By the Name of a *Synod*, we understand, neither an Oecumenical Council, as they term it, (For who shall gather it together?) neither any such Meeting, whereunto it is necessary that certain Hundreds of Churches meet together, except the Order of some Region be such; but such an one, unto which, according to the Place and Time, other Churches near at Hand, or far off, may be joined; which by the Word of God, may decide the Controversie.

Wherefore, to avoid the pestilent Renting and Tearing asunder of the whole Body of Christ, we think it is not lawful for any Man, for any Cause, to depart from Christ's Church; that is, from the Church in which at the least wise that Doctrine is preserved whole and sound, wherein consisteth the Soundness of Religion, and wherein the Use of the Sacraments, which Christ hath Instituted, is preserved. And therefore we affirm, that not only Hereticks, but also Schismaticks do grievously offend. To depart out of Christ's Church, is not simply to go from one Company to another, but as though thou remain in one Place, to separate thy self from the Fellowship of the Congregation, as though thou wert no Member thereof.

XIX.
Schisms and
Apostasie from
the Church is
to be avoided.

In the Church of Christ; that is to say, in the House or City of the Living GOD, the Consistory or Fellowship of Governors, consisting of the Ministers of the Word, and of *Seniors* lawfully called, susttaineth the Person of the Universal Church in Ecclesiastical Government, even as every Magistrate in his Common-wealth.

XX.
The lawful
Ministers and
Elders represent
the Church.

If any Man, either private, or bearing publick Office in the Church, do not agree unto the Ecclesiastical Constitutions now made and received, especially such as are Catholic, he is bound to ask Counsel modestly of the Pastors and Seniors, and to stand to their Arbitrement, at the least, thus far, that he trouble not the Congregation; according to that Saying of the Apostle, *If any Man lust to be contentious, we have no such Custom, neither the Churches of God.*

XXI.
Let no Man
trouble the
Congregation,
but ask Counsel
of the Pastors.

But if there be any Stir concerning the making of Laws, then must nothing at all be rashly altered, no, not by the Consistory itself. And before any Law be Established, we must not only see whether it be agreeable to the Word of God, but also whether it be profitable, and almost necessary to be brought in. But in case there be but a lawful [some Light *] Suspicion, that some of the Flock will be offended, and yet it is not meet the whole Congregation give Voice therein, and that the Help of a good Magistrate be wanting, the Opinions of such Men are to be asked, and diligently weighed, that these which are weak, may be instructed; and if any shall be stubborn, they may in time be admonished of their Duty. Neither shall it grieve them, if the Matter so require, to seek Counsel of such Churches as are least suspected, or of some Godly and Learned Men.

No Law is to
be made but
according to
the Word, profitable
and necessary.
* Levissima.
In Latin. Copia.

Men. So that nothing be decreed in the Church of God, but with Fruit and Edification.

XXII.

*Such as resist
godly Laws,
and conspire
against God's
Ministers, are
to be handled
as Enemies to
the Church.*

Those which shall factiously set themselves against Laws made after this sort, and will not be brought to their Duty; and much rather those which Conspire against their Ministers and Seniors, are worthy to be handled as open Enemies to the Church.

XXIII.

*How far the
Authority and
Duty of the
Ministers and
Elders of
Christ's Church
is extended.*

It belongeth only to the *Consistory*, to be occupied in making new Laws of Discipline, as we said, in the Awe and Fear of the Lord, and in applying such as are already made to the present Necessity, and in admonishing, and also, if the last Remedy must needs be used, either in Suspending from the Supper of our Lord, or in once Excommunicating them which have offended, according as the Circumstances of the Thing, the Time and Persons shall seem to require. For it is not written of the Universal Church, nor of the whole Congregation in any particular Church, but only of the fore-said Governors of the Church, (whom Christ instituted in his Church, according to the Example of the former Church of the Jews :) *Tell the Church : And if he refuse to hear the Church, let him be unto thee as a heathen Man, and a Publican.*

XXIV.

*What Excom-
munication is,
and for whom
of Christ Or-
dained.*

Ecclesiastical Excommunication is the publick Judgment of the Seniors of the Church, against a Subject of the Church, having fallen, and being unrepentant, and after lawful Examination and due Admonition of his Faults, pronounced in the Name of Christ our Lord, and by the Authority of his Word. Whereby it is declared, That the same Man (until he repent) is cast out of the Church of God, and Communion of Saints, and given over unto Satan.

XXV.

*All Matters
of Injury ought
to be prosecu-
ted Charitably
and with Mo-
desty.*

If any Man complain of Injury done unto him, they shall *first* complain unto the Consistory, and that after a modest sort, and as it becometh Christians, rather confessing their Faults than excusing them; that if it might be the Matter be determined and ended at Home. But in Case it cannot so be, either they must seek unto other Churches, or if need be, they must go to the Christian Magistrate, or refer the Matter unto a Synod. That Order, to be short, shall be observed, which is used in that Country where any such thing shall happen. In the mean Season, whosoever shall factiously prosecute the Matter, and not rather peaceably follow the Cause, he declareth himself worthy, even for that very thing, to be removed out of the Church.

XXVI.

*Excommuni-
cate Persons
not to be recei-
ved into the Con-
gregation be-
fore manifest
Proof of un-
feigned Repen-
tance.*

Those which be lawfully Excommunicated, or have unlawfully departed from the Church with Offence, insomuch, as they are banished from the Kingdom of Christ, and from Salvation, they can in no wise be admitted unto any publick Function in the Church, or to the Use of the Sacraments, until such time as they have justly satisfied the Congregation; neither can there be any Company joined,

joined, or kept with them, except it be such as may make to their Amendment, or at the least wise be politic and moderate, and after a civil Manner.

The Civil Magistrate is an Ordinance from God, by the which, through the Help of the Nobility, good Men being protected, and wicked Men corrected, Godliness, Honesty and Peace are preserved amongst Men.

XXVII.
Civil Magistrates be of God, and to what End of him Ordained.

Whosoever will not resist the Ordinance of God, must, without any Exception of Persons, be also subject unto the Magistrate, and obey his Commandment, so that it be not repugnant to the Word of God.

XXVIII.
Civil Ordinances made by Civil Magistrates, ought to be obeyed.

As the godly and faithful Magistrate is an inestimable Blessing of the Lord, even so a wicked, unfaithful, foolish and tyrannical Magistrate is stirred up of God in his Anger, to be a Scourge and Chastisement to punish the Sin and Wickedness of his Subjects.

XXIX.
The godly Magistrate, and also the wicked, be God's Instruments; the one a Blessing, the other a Scourge

As it is the Duty of the Magistrate to maintain and defend the Church of God with the Sword, even so it is Duty of the Ministers of the Church, in the Behalf of the same, to crave his Help against Rebels, Hereticks and Tyrants, as often as they think Need shall require.

XXX.
It belongeth to the Civil Magistrates to defend the Church of Christ.

If any Man, against the Laws and Privileges of his Country, advance himself as a Lord or Magistrate; or if he who is confirmed in the Office of a Magistrate, do wrongfully spoil his Subjects of the Privileges and Liberty which he hath sworn unto them, or by open Tyranny oppress them; then ought the Ordinary Magistrate to oppose him; who, according to God and their Duty, ought to defend the Subjects, as well against Domestical as Foreign Tyrants. *In this Article (as our most worshipful Brethren of Geneva did also admonish us) our Mind is not to have any Window laid open to any Rebellion or Injustice.* †

XXXI.
Every Man in his Vocation ought to live as a Subject.

But if there be some Fault in his Person, who, according to the Laws and Rites of the Country, is Lord and Ruler either by close or open Consent; to wit, That he is Ungodly or Covetous, or Ambitious or Cruel, or a Fornicator or Unchast, &c.

XXXII.
Manifest and notorious Crimes (of the Inferior Magistrate) are to be only punished by the Prince: And herein all private Men and other, rather to suffer Wrong, than to Rebel.

† The Words of Beza and the Genevian Church, that the last Clause of the Thirty First Article refers to, were these, (which I think convenient here to set down, to shew that Church's Judgment in this Matter) "Your Conclusions concerning the Authority of Magistrates, as ye sent them to us, we do not doubt in general to approve as Godly and Orthodox. Only we could not conjecture, why in Art. XXX, ye make mention of Tyrants; and in Art. XXXI, which seems to Arm Inferior Magistrates against the Superior, we are forced [*ἐπ' ἐχέιν*] to forbear our Assent; not only because it is very dangerous, in our Times especially, to open such a Window; but also because this Matter seems not simply to be argued (as the thing is handled of you in this Thesis) but from very many and very weighty Circumstances. In this Aphorism therefore we abstain; and that not at all out of any Fear of Men, but that we pronounce nothing rashly in a Matter of so great Moment.

It

it belongeth only to the Superior Magistrate and Estates of the Country to correct it. But it is the Duty of all private Men, and also of all inferior Magistrates, that herein rendering due Obedience, they rather chuse to suffer Wrong, than that leaving their Vocation, wherein every Man ought always to continue himself, to set Force against Force, and so to deal unjustly

N U M B. XIX.

A LIST sent into the Bishop of London, to be preferred Above, for Favour, upon Account of the Arrest.

The Names of those which have been persecuted for Religion, and frequent the *English, French, Dutch, or Italian Churches.*

| | |
|----------------------------|---------------------------------|
| J oos Faes | Mr. Jan Mouson |
| Christiaen Van Cortenberch | Henrick de Drossaert |
| Harman Holman | Joos Moyeson |
| Hendrick Herpers | Adriaen Poelvoet Van Sierckzee, |
| Joris Struys | Jan Van Spiers |
| Cornelis Hendricksen | Jan Coens |
| Michiel Geertsen | Jan de Viet |
| Mattheus oude Cleercooper | Arnout Aerdtzen |
| Hendrick de Stoeldraeyer | Jasper Van oude Janssen |
| Gonaert Hamels | Tobias de Bye |
| Cornelis Busyn | Jan Penneman |
| Deniis Folcaert | Peeter de Pruet |
| Aert van Guylick | Anthony de Rycke |
| Jan Hanicks | Adriaen Wanten |
| Hector Vander Vore | Peeter de Rycke |
| Mr. Lenart Van Isegem | Walram Lowick |
| Jaques Cromelinck | Hans de Drossaert |
| Ambrosius Huybrechts | Gielis Sierkens |
| Willem de Keyser | Christian Beeckmans |
| Reynier Franssen | Joos Vander Borch |
| Jan Moreel | Joos Van Oorliaens |
| Gielis Segers | Lieuen Twercken |
| Peeter Persoons | Lieuen Van den Hulle |
| Mr. Jan Thomas | Hendrick Martens |
| Stenen de Sagher | Adriaen Hendricks |
| Cornelis Reyns | Hans Speekaert |
| Claes Stantvoort | Peeter Lieuens |
| Cornelis Bulleyns | Dierick Vryman |
| Hendrick Van Abbeue | Jan Coenen |
| Hans Voormant | Hendrick Harmans |
| Joos de Graue | Hendrick Moermans |
| Willem de Sagher Van Burse | Marten Pyniarts |
| Adriaen de Breier | Abraham Rossaert |

Peeter

Peeter Bouters
 Jan Coucke
 Jan vande Vynet
 Joos de Puyt
 Peeter Winne
 Jan vanden Luere
 Marinus Lambrecht
 Harman Tyssins
 Dierick Cornelissen
 Philips de Vrolicke
 Fransoys Tybaut
 Charles Veeskens
 Philips Vanden Meere
 Willen van Pottelberghe
 Cornelis de Vos
 Gonaert van Broeghel
 Cornelis vanden Borch
 Peeter Cleymans
 Jacob myn Heere van Huele
 Hendrick Laureyns
 Peeter de Hase
 Cryspyn vanden Bieft
 Anthony Wiegens
 Jan Knodde
 Emanuel Hueze
 Jasper Jansen

Anthuenis Burtoen
 Jan Willemsoen
 Hugo Quyerynsoen
 Cornelis Bullens
 Adrian Vanden Pust
 Hendrick de Hout
 Jacob Plaete Voet
 Arnout de Naen
 Peeter Sterlincks
 Jaques Meyndt
 Joos vanden Sype
 Clement Struis
 Hendrick Abbeville
 Johan vande Poelle
 Peeter Janssen
 Adriaen Hielle
 Cornelis vanden Borch
 Geeraret Manhoet
 Joris Van Heucke
 Jan Mantau
 Jan Brant Mesmaker
 Egbart Buntinck
 Lodewyck Manteeuw
 Fransois Smedekens
 Frans Oitsen Smet.

We whose Names be hyre under-wreten, do testifie these Persons above-wreten, to be persecuted for Religion; and before the Tyme of the Arrest, to have frequented, some the Doche-Church, some the French-Church, &c.

Derych Heinryckson
 Jan Vander Hure
 Jasper Van Vosberghen
 Arnould Bernardt
 Nicolas Sellin.

Examined by { William Cocks
 { William Sharington.

The Names of those that were of the *Dutche Church*, and now frequent the *English Church*: And many of the same frequent also the *French* and *Dutche Church*.

Cornelis Plas
Jan Godschalck, with his Son
 Jacob
 Mr. *Jan de Viendrt*
Gabriel Berdts
Herman Van Goch
Jeremias Ackerman
Bartholomeus Huysman
Willem Busdonk
Michiel Mattheus
Adriaen Vanden Mere
Jan Selen
Geraerdt Van Bedber
Peeter Trioen
Melsen Van As
Jan Draeck
Jan Pruet
Jan Selot

Anthony Smet
Willem Wetten
Huybreche Delinck
Adriaen Ghyselinck
Bartholomeus Piter
Jan Beelen
Willem Piter
Christiaan de Ryke
Jacob Corte
Cornelis Vanden Plaetze
Gielis Van Hiele
Joris Cutler
Pauwels Maes
Peeter de Mol
Gerardt Janssen
Crispijn Van Oudenaken
Hans de Lether dresser
Heyndrick Moreels.

We whose Names be hyre underwretten, do testify these Persons above-wretten, to have bynn sometime of the *Doche Congregation*, and syns their Departing from the same Church, the same Persons to have frequented some the *English Church*, and some the *French, Doche, and Italian Churches*.

Signed as before.

A N

APPENDIX

OF

Divers Original Papers, Letters, and other MSS.

WHEREUNTO

Reference is made in the foregoing

HISTORY.

BOOK II.

NUMB. I.

Mysdemeanors of the Master of the Savoy, partelie confessed by the said Master, and partelie proved by the Othe of the Chapleins and other Officers of the same House.

First, **T**HAT the said Master is not resident as he is bounde to be by the Statutes of the House, neither doth his Dewtie in keepinge Hospitalitie in his owne Person.

MSS. penes me.

1. Non-residence.

Item. That he mayntayneth in the said Hospital divers of his Kinsfolkes with Meate, Drinke and Lodginge, at the Charges of the said Hospitall: And hath a Messe of Meate at everie Meale, whether he be present or absent, at his Commandement, to the Charge of the same Hospitall at one hundreth Pounds by the Yere at the least, contrarie to the Statutes of the same Hospitall.

2. Overcharging the Hospital.

Item. When he is there, he receiveth not the Communion, nor comyth not to the Churche, unless it be verie syldome, but useth to spend his Tyme in Bowlinge and Gamynge, and keepeth his Servants and others thereat, so as they also cum not to the Churche in tyme of Divine Service, nor receive the Communion as they should do.

3. Not Communicating.

Item.

4. *Not accompted.* Item. That albeit he hath received all the Rents of the said Hospitall, yett he never made any Accompte to the iiij Chapleins there sithens his Admission to the Mastership, which is more then xj Yeres agoe, beinge bounde by the Statutes to make an Accompte to them twise everie Yere.

5. *Statutes in his own Custody.* Item. That he kepith the Statutes and Ordenences of the said Hospitall from the said Chapleins, contrarie to the same Statutes, and suffreth Strangers to kepe and peruse the same.

6. *The Seal kept in his own Custody.* Item. That the said Master hath kept and had the common Seale of the said Hospitall in his owne Custodie ever sithens he was Master there, untill the xxij daie of *Aprill* 1370, last past, direct contrarie to the Statutes and Ordenences of the same Hospitall, and without the Consent of the Chapleyns there, whereas it ought to remaine by order of the said Statutes in the common Treasorie vnder iiij lockes and keyes.

7. *Irregular Leases.* Item. Where by the Statutes of the said House he ought not to make any Lease for any terme above Yeres, without the Consent of the Visitors of the same House, yet nevertheless of his private Authoritie he hath made and granted divers unprofitable Leases of the Landes of the said Hospitall for excessive number of Yeres, as for xxx, xl, l, lx, lxx above; and namelie, one Lease to Mr. *Fanshall* of the Manor *Dengeh* for vi hundred Yeres. Another to one *Anderton*, of Lands in *Yorkeeshire* and *Lancashire* for a thousand Yeres, as it is said.

8. *Abusing the Seal.* Also, That the said Master havinge the said Seale in his owne Custodie, hath made a great number of the Grantes under the common Seale of the said Hospitall, without the consent of the said Chaplynes, And hath bounde the said Hospitall by the common Seale thereof to paie divers great Summes of Money for his owne private Detts; And with the Revenues of the same house hath dischargid and paid a great parte of the same, And for sume parte thereof hath and doth suffer fundrie Extentes to be served upon the Lands of the said Hospitall. And so what by one means, and what by other, he hath burdenyd the Hospital with the same his Dettes above the summe of MDCCCC xxxviii *l. xvi s. vij d.* alreadie knowne.

9. *Mile-end sold. Leased only for 500 Years, the Rent a Pepper-Corn.* Also, That the Master without the consent of the Chapleins, hath under the common Seale of the said Hospitall solde awaie the Fee-simple of an House and Lande at *Myle-ende*, of the yerely rent of v *l.* and converted the money that he toke therefore to his owne use.

10. *Charged the House with Debt.* Also, That he hath bounde the Hospitall by the common Seale, to pay lx *l.* for the Advousen of the Benefice of *Denbigh*, and hath sold the same again to his owne use.

11. *Jewels and Plate alienated.* Also, That the said Master, of his own private Authoritie, hath solde and alienated the Jewells, Copes, Vestimentes and Ornaments of the said Hospitall. Also, a Chalis with a Cover duple gilte. Also, vere faire Plate and Ornementes gevyn by Mr. *Fekenham*, late Deane of *Pawls*; for the which the Hospitall is bounde yerelie to paie xl *s.* for ever to the Peticannons of *Pawles* in *London*.

Also,

Also, That the said Master hath taken awaie certaine Beddinge ^{12.} *Beds taken a-*
gevyen to the Poore, and caried it to the Courte and other places, for *way.*
his Men to lye on.

Also, That by his means the Poore want their Allowance of Fire ^{13.} *The Poor a-*
in the Wynter, and lacke Drinke in greate Necessitie; whereby the *busfed.*
Sisters have ben driven to give them Water instede of Drinke.

Also, The Beddinge belonging to the poore is verie fore decaied, ^{14.} *Bedding de-*
and lackith both in Number and other Furnyshments required by *cayed.*
the Statutes.

Also, That there hath ben muche evill Rule and dissolute Livinge ^{15.} *Dissolute*
emonges his Servantes. So that two of his mayden Servantes, beinge *Living.*
his Cokes, have ben gotten with Childe in the said Hospitall, and
no Correction hath ben done therefore.

Also, That one *Elizabeth Woller*, a suspect Woman of livinge, ^{16.} *A suspicious*
hath, in her keepinge, a private or double Key of the Alley-gate, *Woman enter-*
contrarie to the Statutes. And thereby at all tymes both Night *tained.*
and Daie cummyth in, and bringith in and owt whom she lyst into
the said Masters Lodgynges: wherebie the House is brought into
great Obloquie.

Also, That the said Master hath not kept the Bookes of Statutes ^{17.} *The Books of*
and Ordinaunces, with the Dotations and Letters Patentes of the *Statutes not,*
Lands and other Munyments, belonging to the said Hospitall in the *kepr.*
common Treasurie, under iiij Lockes and Keys, accordinge to the
Statutes; but hath kept them to his private Use, and levith the
same in thandes and Keping of other Persons owt of the House, to
the great Daunger and Losse of them.

Concordat cum compertis in } W. Say.
Visitatione Hospitalis predicti.

N U M B. II.

GRINDAL, *Archbishop of York to the Lord Treasurer;*
Complaining of Injuries offered to his Clergy by those that
were sent down upon Concealments.

AFTER my very hartie Commendations to your good Lord-
ship. I can be very well contented, that the Gentlemen Pen-
sioners, in whose Behalf your Lordship wrote unto me, may have
the Penalties, forfeited by the Clergy of my Dioces, according to
their Letters Patents. Neither did I ever mind to abridg them of
any Part thereof. But I find Fault with the Manner of Proceed-
ing which hath been used here, about the levying of the same.
For *first*, their Deputies have been bare Men, and noted for evil
Dealing heretofore, and so the liker to commit Extortions and Bri-
beries. Whereof some, as I hear, have been opened in the Star-
Chamber; and of some we have suffered in these Parts. *Secondly,*

P

Their

MSS.
Penes me.

Their Manner of Dealing, by Composition for Offences past and to come, tendeth not to the Restraint of Abuses, but is rather a Mean to encrease the same. Moreover, (as they use the Matter) Men of good Worship and Calling, which are no way culpable, and generally, all the whole Clergy, as well the Innocent as the Faulty, are compelled to appear before the said Deputies, being Men qualified as before, and to attend upon them as Commissioners (where indeed they have no such Commission) to their great Charge, Molestation and Discredit.

Wherefore, if the said Gentlemen would send me down in Articles, a Form of Proceeding to be observed by their Deputies; whereby the said Inconveniencies, and some other, now for Brevity omitted, may be avoided, I shall be willing, in all reasonable Order, to further their Commodity, or otherwise leave them to the Execution of their Commission according to their own Discretion, so as no Injury be offered to my Clergy and Me. Which I assure my self was not meant at their granting of their said Letters Patents. And thus ceasing further to trouble your Lordship, at this time, I heartily commend the same to the Grace of God. From *Bishoppesthorpe*, this xxix. of June, 1573.

Your Lordships in Christ,

Edm. Ebor.

N U M B. III.

The said Archbishop to the Lord Treasurer; Concerning Proceedings in the Ecclesiastical Commission with Papists in the North.

*M S S.
Penes me.*

MY very good Lord, We of the Ecclesiastical Commission here, have sent a Certificate to my L L. of the Council, of our Proceedings this Term. Only Five Persons have been committed for their Obstinacy in Papistical Religion. For the Number of that Sect, (Thanks be to God) daily diminisheth; in this Dioces especially. None of Note was committed, saving only your old Acquaintance Doctor *Vavasor*; who hath been tolerated in his own House in York, almost three Quarters of a Year. In his Answer made in open Judgment, he shewed himself the same Man which you have known him to be in his younger Years: Which was Sophistical, disdainful, and eluding Arguments with Irrision, when he was not able to solute the same by Learning. His great Anker-hold was in urging the Literal Sense of *Hoc est Corpus meum*, thereby to prove *Transubstantiation*. Which to deny (saith he) is as great an Heresie as to deny *Consubstantiation*, decreed in the *Nicene Council*. The Diversity was sufficiently declared unto him by Testimonies of

of the Fathers. *Sed ipse sibi plaudit.* My L. President and I, knowing his Disposition to talk, thought it not good to commit the said Dr. *Vavasor* to the Castle of *York*, where some other like-affected remain Prisoners; but rather to a solitary Prison in the Queen's Majesty's Castle at *Hull*, where he shall only talk to Walls.

The Imprisoned for Religion in these Parts, of late made Supplication to be enlarged; seeming, as it were, to require it of Right, by the Example of enlarging of *Fecknam*, *Watson*, and other Papists above. We here are to think, that all things done above, are done upon great Causes, though the same be to us unknown. But certainly my L. President and I join in Opinion, That if such a general *Jubilee* should be put in Use in these Parts, a great Relapse would follow soon after. Your Lordship, and other of my Lords, may consider of it, if any such Suit should be made, &c.

Thus I take my Leave of your good Lordship, heartily commending the same to the Grace of God. From *York*, 13th of *Novemb.* 1574.

Your Lordship's in Christ,

Edm. Ebor.

NUMB. IV.

ARTICLES, whereupon it was agreed by the Most Reverend Father in God, EDMOND Archbishop of Canterbury, and other the Bishops, and the whole Clergy of the Province of Canterbury, in the Convocation or Synod, holden at Westminster by Prorogation, in the Year of our Lord God, after the Computation of the Church of England, MDLXXV. Touching the Admission of apt and fit Persons to the Ministry, and the Establishing of good Order in the Church.

FIRST, That none shall be made Deacon or Minister hereafter, but only such as shall first bring to the Bishop of that Dioces, from Men known to that Bishop to be of sound Religion, a Testimonial, both of his honest Life, and of his professing the Doctrine expressed in the Articles of Religion, which concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprized in a Book Imprinted; Entitled, *Articles, whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord 1562, for the avoiding of the Diversities of Opinions, and for the establishing of Consent touching true Religion.* Put forth by the Queen's Authority: and which also shall then be able to Answer, and render to the same Bishop an Account of his Faith in *Latine*, agreeable

E M S S.
Guil. Petyt,
Armig.

agreeable and consonant to the said Articles: And shall *first* Subscribe to the said Articles. And every such Deacon shall be of the Age of XXIII Years, and shall continue in that Office the space of an whole Year at the least, before he be admitted to the Order of Priesthood. And every such Minister shall be of the full Age of XXIV Years. And neither of those Orders shall be given, but only upon a Sunday, or Holy-day, and in the Face of the Church; and in such Manner and Form, and with such other Circumstances as are appointed by the Book Entitled, *The Form and Manner of Making, and Consecrating Bishops, Priests and Deacons.*

II. *Item*, That no Bishop shall give either of the said Orders to any that be not of his own Dioces (other than Graduates resident in either of the Universities) unless they be dimitted under the Hand and Seal of that Bishop, and of whose Dioces they are; and not upon Letters Dimissary of any Chancellor, or other Officer to any Bishop.

III. *Item*, That unlearned Ministers heretofore made by any Bishops, shall not hereafter be admitted to any Cure or Spiritual Function, according to the Queen's Majesty's Injunctions in that Behalf. For which Purpose, the Bishop shall cause strait and diligent Examination to be used in the Admission of all Curats to the Charge of any Cure.

IV. *Item*, That diligent Inquisition be made in every Dioces for all such as have forged, or counterfeited Letters of Orders, that they may be deposed, and punished by the Commissioners Ecclesiastical.

V. *Item*, That the Bishops by their Letters do certifie one to another the Names of such counterfeit Ministers; to the End they be not suffered to serve in any other Dioceses.

VI. *Item*, That from henceforth, none shall be admitted to any Orders Ecclesiastical, unless he do presently shew to the Bishop a true Presentation of himself to a Benefice then void, within the Dioces or Jurisdiction of the said Bishop; Or unless he likewise shew to the said Bishop a true Certificate, where presently he may be placed to serve some Cure within the same Dioces or Jurisdiction: Or unless he be placed in some Cathedral, or Collegiate Church, or College: Or unless the Bishop shall forthwith place him in some vacant Benefice or Cure: Or unless he be known to have sufficient Patrimony, or Livelihood of his own.

VII. *Item*, That none shall be admitted unto any Dignity or Benefice with Cure of Souls, unless he be qualified according to the Tenor of the First Article: And if any such Dignity or Benefice be of the Yearly Value of xxx l. or above, in the Queen's Books, unless he shall then be a Doctor in some Faculty, or a Bachelor of Divinity at least, or a Preacher lawfully allowed by some Bishop within this Realm, or by one of the Universities of *Cambridge* or *Oxford*; and shall give open Trial of his Preaching before the Bishop or Ordinary, or some other Learned Men appointed by him, before his Admission to such Dignity or Benefice. And nevertheless, where the Stipends or Livings be very small, there to choose

choose and admit of the best that can be found in such Case of Necessity.

VIII. *Item*, That all Licences for Preaching granted out by any Archbishops, or Bishops within the Province of *Canterbury*, bearing Date before the 8th of *February*, 1575, be void and of none Effect. And nevertheless, all such as shall be thought meet for that Office, to be admitted again without Difficulty or Charge, paying not above 4 Pence for the Seal, Writing, Parchment, and Wax for the same, according to an Article of the *Advertisements* in that Behalf.

In the printed Articles it is somewhat different, viz. Paying nothing for the same.

IX. *Item*, That every Bishop take Order, That all able Preachers within his Dioces, do earnestly, and with Diligence, teach their Auditors sound Doctrine of Faith and true Religion; and continually exhort them to Repentance and Amendment of Life; that they may bring forth the Fruits of Faith and Charity, and be liberal in Alms, and other good Deeds commanded by God's Word. And that none be admitted to be a Preacher, unless he be first a Deacon at the least.

X. *Item*, That every Bishop in his Dioces, shall with all Expedition take Order, That the Catechism allowed, be diligently taught to the Youth in every Parish Church; and that the Homilies, when no Sermons be had, be duly read in Order, as they be prescribed, every Sunday and Holiday.

XI. *Item*, That every Bishop shall likewise take Order within his Dioces, That every Parson, Vicar, Curate, and Stipendary Priest, being under the Degree of a Master of Art, and being no Preacher, shall provide, and have of his own, within two Months after Warning given to him or them, the New Testament, both in *Latin* and *English*, or *Welsh*; And shall confer daily one Chapter of the same, the *Latin* and *English*, or *Welsh* together. And that Archdeacons, Commissaries, and Officials, in their Synods and Visitations, shall by their Discretion appoint to every of the said Parsons, Vicars, Curates, and Stipendary Priests, some certain Tax of the New Testament to be con'd without Book, or otherwise to be travailed, as shall be thought most convenient to the said Archdeacons, Commissaries, or Officials; and shall exact a Reherfal of the same, and examine them, how they have profited in the Study thereof, at their next Synods and Visitations, or such other Time or Times, as to them shall be thought meet.

XII. *Item*, Where some Ambiguity and Doubt hath risen among divers, by what Persons private Baptism is to be Administred; for as much as by the Book of Common-Prayer allowed by the Statute, the Bishop of the Dioces is authorized to expound and resolve all such Doubts as shall arise concerning the Manner, how to understand, and to execute the things contained in the said Book; it is now by the said Archbishop and Bishops, expounded and resolved, and every of them doth expound and resolve, that the said private Baptism, in Case of Necessity, is only to be Ministred by a lawful Minister or Deacon, called to be present for that Purpose, and by none other. And that every Bishop in his Dioces, shall take Order, That

this Exposition of the said Doubt, shall be published in Writing before the First day of *May* next coming, in every Parish Church of his Dioces in this Province. And thereby all other Persons shall be inhibited to intermeddle with the Ministering of Baptism privately, being no Part of their Vocation. *This Twelfth Article is omitted in the printed Book of these Articles.*

XIII. *Item,* That from henceforth there be no Commutation of any Penance by any having ordinary Jurisdiction Ecclesiastical, or any of their Officers or Deputies into any Mulct Pecuniary; unless the same be done upon great and urgent Causes, by the Consent of the Bishop of the Diocess, declared in Writing under his Hand and Seal.

XIV. *Item,* That all Arch-Deacons, and others, which have ordinary Jurisdiction Ecclesiastical, and their Officers and Deputies, shall call before them all such Person or Persons, as shall be detected or presented before them, or any of them, of any Ecclesiastical Crime and Fault; and shall use all Means by Law prescribed, to convince and punish such as be found to be Offenders, effectually, upon Pain of Suspension from his and their Office.

XV. *Item,* That the Bishops shall take Order, That it be published and declared in every Parish Church within their Diocess, before the First day of *May* next coming, that Marriage may be solemnized at all Times of the Year, so that the Bans be first, upon Three severall Sundays or Holidays in the Service-time, openly asked in the Church, and none Impediment objected; and so that the said Marriage be also publickly solemnized in the Church at the usual Time of Morning Prayer. *This Fifteenth Article is omitted also in the printed Articles. As also this that follows is left out.*

“To all which Articles, and every of them, We, the said Arch-bishop and Bishops, whose Names are under-wretten, have assented and subscribed our severall Names with our proper Hands, as well for our selves, as also for other Bishops, being absent; for whom in this Synod we have lawful Proxies.

N U M B. V:

The FACULTY-OFFICE. The Dispensations, with MSS.Grindal:
their Prices.

| Dispensation
and Tax. | To the
Queen. | L.Chan-
cellour. | Clark. | Arch-
Bishop. | Commis-
sary. | Regi-
ster. |
|---|------------------|---------------------|---------------------|--------------------|---------------------|---------------------|
| Commendam
16 l. | 8 l. | 35s. 6 d.
q. | 13s. 9 d.
ob. q. | 3 l. 11 s.
1 d. | 17s. 9 d.
ob. q. | 17s. 9 d.
ob. q. |
| Plurality
6 l. 10 s. 00 | 3 l. | 13s. 5 d.
ob. | 7s. 2 d.
ob. | 28s. 10 d.
ob. | 7s. 2 d.
ob. q. | 7s. 2 d.
ob. q. |
| Legitimation
4 l. | 43s. 4 d. | 8s. 10 d.
ob. | 4s. 5 d.
ob. | 17s. 8 d. | 4s. 6 d. | 4s. 6 d. |
| Non-Residence
2 l. 13 s. 4 d. | 30 s. | Nil. | 3s. 4 d. | 8s. 10 d.
ob. | 4s. 5 d.
ob. | 4s. 5 d.
ob. |
| Licence to eat
Flesh
40 s. | | | 3s. 4 d. | 6s. 8 d. | 3s. 4 d. | 3s. 4 d. |
| Creation of No-
taries
13 s. 4 d. | Nil. | Nil. | 4s. 5 d. q. | Nil. | 4s. 5 d. q. | 4s. 5 d. q. |
| De non promo-
vendo: That is
for a Doctor of Civil Law to enjoy some Ecclesiastical Prefer-
ment, 4 l. | 43s. 4 d. | 8s. 10 d.
ob. | 4s. 5 d.
ob. | 17s. 8 d. | 4s. 6 d. | 4s. 6 d. |

Triallities, 9 l.

As many Bene-
fices as the
Party could
get.

The Tax here much greater, according to the
Quality of the Grant.

Dispensation for Children, and young Men under Age, to take
Ecclesiastical Benefices. If the Party were 18 Years of Age, or
more, 4 l. 16 s. 8 d. If under 18 Years of Age, much greater.

Perinde valere; That is, making Grants good, which by Law were
void, and a Right grown to some other Person, 6 l.

Dispensation to take all Orders together, 13 s. 4 d.

Dispensations to take Orders out of ones own Dioces, 6 s. 8 d.

Licenses to Marry without Banns, 10 s.

N U M B. VI.

NUMB. VI.

The Ecclesiastical Commission granted to the High Commissioners, the Archbishop of Canterbury, and others, for Ecclesiastical Causes.

Cott. Librar.
Cleopatra,
F. 2.

ELIZABETH, by the Grace of God, Queen of England, &c. To the Most Reverend Father in God, Our Right Trusty, and Right Well-beloved EDMUND, Archbishop of Canterbury, Primate of all England, and Metropolitan; To Our Right Trusty and Well-beloved, the Bishops of London, Winchester, Ely, Worcester, St. David's, Norwich, Chichester, and Rochester, for the Time being, Richard Suffragan of Dover, And to Our Right Trusty and Well-beloved Councillors, &c. Whereas, in our Parliament holden at Westminster, the Twenty Fifth Day of January, in the First Year of Our Reign, and there continued and kept until the Eighth Day of May then next following; among other things, there were two Acts and Statutes made and established: The one intituled, *An Act restoring to the Crown the antient Jurisdiction of the State Ecclesiastical and Spiritual*; abolishing all Foreign Power repugnant to the same. The other intituled, *An Act for the Uniformity of Common Prayer and Service of the Church, and Administration of the Sacraments*: And whereas also, in our Parliament holden at Westminster, the 12th day of January, in the Fifth Year of our Reign, among other things, there was one other Act and Statute made and established, intituled, *An Act for the Insuranc of the Queen's Majesty's Royal Power over all States and Subjects within her Domiuions*: And further, Whereas, in Our Parliament begun and holden at Westminster, the 2d of April, in the Thirteenth Year of Our Reign, and there continued unto the Dissolution of the same; among other things, there was an Act and Statute made and established, intituled, *An Act to reform certain Discords touching Ministers of the Church*; as by the said several Acts more at large doth appear:

And whereas, divers seditious and slanderous Persons do not cease daily to invent and set forth false Rumours, Tales, and seditious Slanders, not only against us, and the said good Laws and Statutes, but also have set forth divers seditious Books within this Our Realm of England; meaning thereby to move and procure Strife, Division, and Dissension among Our Loving and Obedient Subjects, much to the Abusing of Us and our People: Wherefore, We earnestly minding to have the same several Acts before-mentioned, to be duly put in Execution, and such Persons as shall hereafter offend in any thing contrary to the Tenor and Effect of the said several Statutes, or any of them, to be condignly punished; and having special Trust and Confidence in your Wisdoms and Discretions; Have Authorized, Designed, and Appointed you to be Our Commissioners; and by these Presents, do give full Power and Authority unto you, or
three

three of you, whereof, you the said Archbishop of *Canterbury*, the Bishops of *London*, *Winchester*, *Ely*, *Worcester*, *St. Davies*, *Normich*, *Chichester*, *Rochester*, for the Time being; or you the Bishop Suffragan of *Dover*, or the said *Tho. Smith*, *Francis Wallingham*, *Roger Manwood*, *Tho. Goodwin*, *Alexander Novel*, *Gabriel Goodman*, *John Whitgift*, *Tho. Sackford*, *Tho. VVylson*, *Gilb. Gerrard*, *Tho. Bromly*, *Anthony Cook*, *Hen. Nevyl*, *Tho. VVats*, *Davy Lewis*, *Tho. Yale*, *Barth. Clerk*, or *John Hammond*, to be one, from time to time hereafter, during our Pleasure: To enquire, as well by the Oaths of twelve good and lawful Men, as also by Witnesses, and all other Ways and Means you can devise, of all Offences, Contempts, Transgressions and Misdemeanours, done and committed, and hereafter to be committed and done, contrary to the Tenor and Effect of the said several Acts and Statutes, and every, or any of them: And also to enquire of all and singular heretical, erroneous, or offensive Opinions, seditious Books, Contempts, Conspiracies, false Rumours or Tales, scandalous Words or Sayings, invented or set forth, or hereafter to be published, invented or set forth by any Person or Persons, against Us, or against any Our Magistrates, or Officers, or Ministers, or other whatsoever, contrary to any our Laws or Statutes of this our Realm, or against the quiet Governance, and Rule of our People and Subjects, in any County, City, Burrough, or other Place or Places, exempt, or not exempt, within this our Realm of *England*; And of all, and every the Co-adjutors, Counsellors and Comforters, Procurers, and Abbetters of every, or any such Offender or Offenders.

And furthermore, We do give full Power and Authority unto you, or three of you, whereof you the said Archbishop of *Canterbury*, our Bishops of *London*, *Winchester*, *Ely*, &c. to be one, from time to time, during Our Pleasure, as well to hear and determine all and every the Premises; as also to enquire, hear, and determine all and singular Enormities, Disturbances, Misbehaviours, Offences, Assaults, Frays, and Quarrels done and committed, or hereafter to be committed and done in any Church or Chapel, Church-yard, or Chapel-yard, or against any Divine Service, or any Minister or Ministers of the same, contrary to the Laws and Statutes of this Our Realm, in any Place or Places exempt or not exempt, within this Our Realm. And also, to enquire of and search out, and to order, correct, reform, and punish all and every such Person, or Persons, dwelling in Places exempt or not exempt, which wilfully and obstinately have absented themselves, or hereafter shall wilfully and obstinately absent themselves from the Church, and such Divine Service as by the Laws and Statutes is appointed to be had and used, by Censures of the Church, or any other Ways and Means by the said Act for Uniformity of Common Prayer, &c. or any Laws Ecclesiastical of this Realm, is limited or appointed. And also, to take Order by your Discretions, That the Penalties and Forfeitures limited by the said Act for Uniformity of Common Prayer, &c. against the Offenders in that Behalf, may be duly, from time to time, levied by the Church-wardens of every Parish, where any such Offence should be done, to the Use of the Poor of the same

Parish, of the Goods, Lands, and Tenements of every such Offender, by way of Distress, according to the Limitation and true Meaning of the said Statute.

And also We do give full Power and Authority unto you, or three of you, as is aforesaid, from time to time, and at all times, during Our Pleasure, to Visit, Reform, Redress, Correct and Amend in all Places within this Our Realm of *England*, as well in Places exempt as not exempt, all Errors, Heresies, Schisms, Abuses, Offences, Contempts and Enormities, Spiritual, or Ecclesiastical whatsoever, which by any Manner Spiritual or Ecclesiastical Power, Authority or Jurisdiction, can or may lawfully be reformed, ordered, redressed, corrected, restrained, or amended, by Censures Ecclesiastical, Deprivation or otherwise, to the Pleasure of Almighty God, the Encrease of all Vertue, and the Preservation of the Peace and Unity of this Realm; and according to the Authority and Power limited, and appointed by any Laws, Ordinances or Statutes of this our Realm.

And also, We do give and grant full Power and Authority unto you or three of you, as aforesaid, from time to time, and at all times, during Our Pleasure, to enquire of, search out, and call before you all and every such Person, or Persons Ecclesiastical living, that shall advisedly maintain or affirm any Doctoine directly contrary, or repugnant, to any of the Articles of Religion, and also to the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, intituled, *Articles whereupon it was agreed by the Archbishop and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Tear of our Lord God 1562. according to the Computation of the Church of England, for the avoiding of diversity of Opinions, and for Establishing of Consent, touching true Religion: Put forth by the Queen's Authority.* And that if any Person or Persons, being convented before you, or any three of you, as aforesaid, for any such Matter, shall persist therein, or not revoke his, or their Error, or after such Revocation, estsones affirm such untrue Doctrine, then to deprive from all Promotions Ecclesiastical all and every such Person, and Persons, so maintaining, or affirming, or persisting, or so estsones affirming, as is aforesaid.

And *Lastly*, We do give full Power and Authority unto you, or three of you, as is aforesaid, by Vertue hereof, to enquire, hear, determine, and punish all Incests, Advowtries, Fornications, outrageous Misbehaviours and Disorders in Marriages, and all other Crimes and Offences, which are punishable or reformable by the Ecclesiastical Laws of this Our Realm, committed and done, &c. according to the Tenour of the Laws in that Behalf, and according to your Wisdoms, Consciences, and Discretions.

WILLING, and Commanding, and Authorizing you, &c. to use and devise all such Politick Ways and Means, for the Trial and searching out of all the Premisses, as by you, or three of you, shall be thought most expedient and necessary. And upon due Proof thereof had, and the Offence or Offences before specified, or any of them sufficiently proved, against any Person or Persons, by Con-

fession

feſſion of the Party, or lawful Witneſſes, or by any other due Means, before you, or three of you, that then you, &c. ſhall have full Power and Authority to order and award ſuch Punishment to every ſuch Offender, by Fine, Imprisonment, Censures of the Church, or otherwise, or by all or any of the ſaid Ways; and to take ſuch Order for the Redreſs of the ſame, as to your Wiſdoms and Diſcretions ſhall ſeem moſt convenient.

And further, We do give full Power and Authority unto you, &c. To call before you, &c. every Offender or Offenders, in any of the Premiſſes: and alſo, ſuch as by you, &c. ſhall ſeem to be ſuſpect Perſons in any of the Premiſſes: And alſo all ſuch Witneſſes, or any other Perſon or Perſons that can inform you concerning any of the Premiſſes, &c. as you ſhall think meet to be called before you. And him or them to examine upon their Corporal Oaths, for the better Trial and opening of the Truth of the Premiſſes.

And if you, &c. ſhall find any Perſon or Perſons, diſobedient, either in their Appearance before you, &c. or elſe in not accompliſhing, or not obeying your Orders, Decrees and Commandments, &c. you ſhall have full Power to puniſh the ſaid Perſons by Executions, and other Censures Eccleſiaſtical, or by Fine, according to your Diſcretions, or commit the ſame to ward, there to remain until he or they ſhall be by you delivered and enlarged.

And becauſe there is great Diversity in the Perſons that are to be called before you, ſome of them dwelling far off from you, ſome being Fugitives, and ſo to be charged with grievous Crimes and Faults, the ſpeedy Redreſs whereof is moſt requiſite; and therefore more ſpeedy, effectual and ſtraiter Proceſs than by your Letters Miſſive is required in moſt Part of thoſe Cauſes; We, for the better Execution and Furtherance of our Service here, do give full Power and Authority unto you, &c. to command all and every Our Juſtices, and other Officer or Officers, and Subjects within this Our Realm, in all Places as well exempt as not exempt, by your Letters to apprehend, or cauſe to be apprehended, any Perſon or Perſons, which you ſhall think meet to be convented before you, to answer to any Matter touching the Premiſſes, or any Part thereof; and to take ſuch ſufficient Bonds to Our Uſe, as you, &c. ſhall by your Letters preſcribe for his or their Perſonal Appearance to be made before you, or three of you as aforeſaid, and ſo to attend as appertaineth. And in caſe any ſuch Perſon or Perſons ſo apprehended, be not able, or will obſtinately reſuſe to give ſufficient Bonds to Our Uſe, for his or their Perſonal Appearance; then We will, That in Our Name you, &c. give Commandment to ſuch Juſtices, &c. under whoſe Charge he or they ſo to be convented ſhall happen to remain, either for the bringing him or them before you; or elſe, to commit him or them to ward, or other ſafe Cuſtody, &c. ſo to remain until you, &c. ſhall further Order for his or their Enlargement.

And further, We do give unto you, &c. full Power and Authority, to take and receive of every Offender, and ſuſpected Perſon to be convented and brought before you, a Recognizance or Obligation

tion to Our Use, in such Sum or Sums of Mony as to you shall seem meet and convenient, as well for their Personal Appearance before you, as for the Performance and Accomplishment of such Orders and Decrees, as to you shall seem Convenient in that Behalf.

And further, Our Will and Pleasure is, That you shall assume Our Trusty and Well-beloved Subject *William Bedell* to be your Register, whom we by these Presents do depute to that Effect, or, in his Absence or Default, any other Public, sufficient Notary or Notaries whatsoever you the Archbishop and Bishop of *London* for the time being, shall by your Discretions and Considerations of the Time and Place, judge most meet and apt to further our Service, &c. for the Registering of all your Acts, Decrees, and Proceedings, by Vertue of this our Commission: And shall limit unto the said Register such Allowance for the Pains of him and his Clerks in that Behalf, as to your Discretions shall be thought meet, to be answered as well of the Parties before you to be convened, &c. as of the Fines which you assess and levy by Force of this Our Commission, &c.

And like Manner, you, by your Discretions shall appoint one or more Messenger or Messengers, or other Officer, to attend upon you for your Service in this Behalf; and shall limit unto him or them, for his or their Pains, such Allowance as you shall think good: The same to be answered to him or them in like Manner and Form, as before touching the said Register is appointed.

And further, Our Will and Pleasure is, That you, &c. shall appoint one sufficient Person to be Receiver, and to gather up and receive all such Sum or Sums of Mony, as by you, &c. shall by Vertue of this Our Commission, be assessed or taxed for any Fine or Fines, upon any Person or Persons for their Offences. And that every such Receiver, &c. shall be accountable for the same, &c. Willing and Commanding you, once in every *Michaelmas* Term, during this Our Commission, to certifie into Our Court of *Exchequer*, as well the Name of the said Receiver, as also a Note of all such Fines as shall be set or taxed before you, and by him received; to the Intent that the said Receiver may be charged thereby; and upon the Determination of his Account, We may be answered of the Residue thereof, that to Us shall appertain over and beside the Allowances to the said Register, Messenger and other Officers, Willing and Commanding also Our Auditors and other Officers, to whom it shall appertain, upon the Sight of the said Bill signed with the Hand of you, or any three of you, to make unto the said Receiver due Allowance, according to the said Bill upon the said Account.

And whereas, there were divers Cathedral and Collegiate Churches, Grammar Schools, and other Ecclesiastical Corporations, Erected, Founded, or Ordained by the late King of famous Memory, Our dear Father King *Henry VIII*; and by Our late dear Brother King *Edward VI*; and by Our late Sister Queen *Mary*; and by the late Lord Cardinal *Pool*, the Ordinances, Rules and Statutes whereof, be either none at all, or altogether imperfect, or being
made

made at such Time as the Crown and Regiment of this Realm was subject to the foreign usurped Authority of the See of *Rome*, they be in some Points contrary, diverse and repugnant to the Dignity and Prerogative of Our Crown, the Laws of this Our Realm, and the present State of Religion within the same; We therefore do give full Power and Authority unto you, or six of you, of whom We will you, the fore-named Archbishop of *Canterbury*, the Bishops of *London*, *Winchester*, *Ely*, *Worcester*, *Norwich*, *Chichester*, *Rochester*, for the Time being, *Gabriel Goodman*, *William Dey*, or *Tho. Watts*, always to be one; to Cause and Ordain in Our Name, all and singular the Ordinances, Rules and Statutes of all and every the said Cathedral and Collegiate Churches, Grammar-Schools, and other Ecclesiastical Corporations, together with their several Letters Patents, and other Writings touching, and in any thing concerning their several Erections and Foundations, to be brought and exhibited before you, or six of you, as is aforesaid; Willing and Commanding you, &c. upon the Exhibiting, and upon diligent and deliberate View, Search and Examination of the said Statutes, Rules, and Ordinances, Letters Patents and Writings; not only to make speedy and undelayed Certificates of the Enormities, Disorders, Defects, Surplusage or Wants, of all and singular the Statutes, Rules, and Ordinances, but also with the same, to advertise Us of such good Orders and Statutes, as you, or six of you, &c. shall think meet and convenient to be by Us made, and set forth for the better Order and Rule of the said several Churches, Erections and Foundations, and the Possessions and Revenues of the same: And as may best tend to the Honour of Almighty God, the Encrease of Vertue and Unity in the said Places, and the publick Weal and Tranquility of this Our Realm: To the Intent We may thereupon further proceed to the Altering, Making and Establishing of the same, and other Statutes, Rules and Ordinances, according to an Act of Parliament thereof made in the First Year of Our Reign.

And where also, We are informed, there remain as yet still, within this Our Realm, diverse perverse and obstinate Persons, which do refuse to acknowledg the Jurisdiction, Power, Privilege, Superiority and Pre-eminence, Spiritual and Ecclesiastical, over all States and Subjects within this Our Realm, and other Our Dominions, which is given to Us by Vertue of the foresaid two Acts: The one Intituled, *An Act of Restoring to the Crown the antient Jurisdiction over the State Ecclesiastical and Spiritual, and Abolishing all Foreign Power repugnant to the same*. And the other Intituled, *An Act for the Assurance of the Queen's Majesty's Royal Power over all States and Subjects within Her Dominions*; We therefore do Assign, Depute and Appoint, and by these Presents do give full Power, and Authority, and Jurisdiction to you, or three of you, whereof you, the Archbishop of *Canterbury*, &c. to tender and minister the Oaths expressed and set forth in the same Act, &c. to all and every the Archbishops, Bishops, and other Persons, Officers and Ministers Ecclesiastical; and also to every other Person or Persons appointed, or compellable by either of the said Acts, to take the said Oath, of

what State, Dignity, Pre-eminence or Degree soever he or they be; and to receive and take the said Oath of the said Persons, and every of them, &c. Willing and Requiring you, &c. that after the Refusal or Refusals of the same Oath by any Person or Persons, to certify Us accordingly, under the Seals of you, and every of you, &c. And of the Names, Places, and Degrees of the Person or Persons so refusing the same Oath, before Us in Our Court, commonly called *The King's Bench*.

Moreover, Our Will, and Pleasure, and Commaundment is, That you Our said Commissioners shall diligently and faithfully execute this Commission, and every Part and Branch thereof, in Manner and Form aforesaid, and according to the true Meaning thereof; notwithstanding any Appellation, Provocation, Privilege or Exemption in that Behalf, to be made, had, pretended, or alledged by any Person or Persons, resiant and dwelling in any Place or Places exempt, or not exempt, within this Our Realm, any Our Laws, Statutes, Proclamations, other Grants, Privileges, &c. which be, or may seem, contrary to the Premisses notwithstanding.

And that for the better Credit, and more manifest Notice of your Doings in the Execution of this Our Commission, Our Pleasure and Commandment is, That unto Our Lettersmissive, Proses, Decrees, Orders and Judgments, from or by you, or any three of you, to be awarded, set forth, had, made, decreed, given or pronounced at *Lambeth*, or *London*, you, or three of you, as aforesaid, shall cause to be put and affixed a Seal engraved with the Rose and the Crown over the Rose, and the Letter E before, and the Letter R, after the same, with a Ring or Circumference about the same Seal, containing as followeth, *Sigill. Commissar. Regni. Maj. ad caus. Ecclesiast.*

And finally, We Will and Command all and singular Justices of Peace, Mayors, Sheriffs, Bailiffs, Constables, and other Our Officers, Ministers and Subjects, in all and every Place and Places, exempt or not exempt, within Our Realms, upon any Knowledg or Request from you or any three of you, whereof you the said Archbishop, &c. to be one to them, or any of them given or made, to be aiding, helping, and assisting you, and at your Commandment, in and for the due executing of this Our Commission; as they and every of them tender Our Pleasure, and will answer to the contrary at their utmost Perils. In Witness whereof, We have caused these Our Letters of Commission, to be sealed with Our Great Seal. Witness Ourselves at *Gorambury*, the Twenty Third day of *April*, in the Eighteenth Year of Our Reign.

NUMB. VII.

N U M B. VII.

ARTICLES to be enquired of in the Metropolitall Visitation of the most Reverend Father in God, EDMUND by Divine Sufferance, Archbishop of Canterbury, Primate of all England, and Metropolitan, in all and singular Cathedral and Collegiate Churches within the Province of Canterbury.

1. **F**IRST, Whether your Bishop and his Chancellour, Commissaries, and all other his Officers, do minister Justice indifferently, and incorruptly to all Her Majesty's Subjects, and punish Vice and publick Crimes, with due Punishment, without any corrupt Commutations, neither respecting Gifts nor Persons. And whether any Mony, Gift, Reward, or any other Commodity, other than accustomed lawful Fees, hath been received for Justice, or any Judgments or Execution of Laws, or for any Gift, Advowson, Presentation, Collation, Institution or Induction, or for the procuring of any such to any Spiritual or Ecclesiastical Living. What hath been received; by whom, and by whose Mediation. Grind. Regista
2. *Item*, Whether your Bishop, Dean, Chapter, and all other your Governours, do, in their severall Regiments, direct all their Doings to seek the Glory of God, the godly Quietness of the Church of *England*; the upholding in good Order of your Cathedral Officers, neither suffering in the same, corrupt Doctrine nor offensive Manners. And whether any of them hath, or doth make, or suffer, any Wast, Ruine, Decay, or Dilapidation of the Goods or Possessions of this Church: As by Decay, or not repairing of the Church and the severall Houses, alienating the Stocks, Buildings, Implements, or other moveable Goods of the Church; or committing any of the same to private Uses, or making of Leases in Possession or Reversion for more Years, or otherwise than the Statutes of the Church do prescribe; or by greedy Wast of Timber, excessive Sales of Wood, Advowsons unused, and unreasonable Grants, Patents and Reversions of Offices, unwonted Annuities, and such like greedy griping of things present, to the Impoverishing of the Church and Succession. How many, and what they be: Whether any such Grant or Advowson hath been sold for any Value: By whom, and to whom, and for how much; and who now enjoyeth the same.
3. *Item*, How many such Grants, Patents, Advowsons, Sales, Offices, Annuities, and such like, have been confirmed by your Chapter-Seal, sithence the First Year of her Majesty's Reign: To whose Use; and by whose Means; and what Mony was received for the same: By whom, and to whose Use: Whether any like Gift, Grant, Advowson or Lease for longer time than for One and Twenty Years, or Three Lives, hath been made or confirmed, antedated,

tedated, or by other colourable Means procured in the Possession or Reversion, sithence the Beginning of the Parliament in the 13th Year of her Majesty's Reign. What those be, and by whose Means procured, and to whose Use.

4. *Item.* Whether your Deans, Archdeacons, and other Dignitaries of the Church, be resident or not. Who they be: What other Promotions or Livings every one of them hath, and in what Dioces; and whether every one of them be Ministers, or not: Whether they use seemly or Priestly Garments, according as they are commanded by the Queen's Majesty's Injunctions to do.

5. *Item,* Whether your Prebendaries be commonly resident; or how many of them were: Where every one of the rest be: What be their Names: What Livings every one of them hath; and in what Place: What Orders they be in: How, or in what Apparel they do commonly go. Whether they do preach in their severall Courses; or how often, and what times in the Year; or how oft they do resort to your Cathedral Church.

6. *Item,* Whether the Divine Service be used, and the Sacrament ministred in Manner and Form prescribed in the Queen's Majesty's Injunctions, and none other: Whether it be said and sung in due time: Whether in all Points, according to the Statutes of your Church, not being repugnant to any of the Queen's Majesty's Laws or Injunctions: Whether all that were wont, be bound, or ought to come to it, do so still: Whether every one of the Church doth openly communicate in the said Cathedral Church, at the least once in every Year.

7. *Item,* Whether the Grammar School be well ordered, Whether the Number of Children thereof be furnished: How many do want, and by whose Default: Whether they be diligently and godly brought up in the Fear of God and wholsom Doctrin: Whether any of them have been received for Mony or Rewards; and by whom: Whether the Statutes, Foundations, and other Ordinances, touching the godly prescribed and used Alms of your Church, and the said Grammar School, Master or the Scholars thereof, or any other having Doing or Interest therein, be kept. By whom it is not observed; or by whose Default. And the like in all Points you shall enquire, and present of your Choristers and their Master.

8. *Item,* Whether all other Officers and Ministers of the Church, as well within as without, do their Duty in all Points, obediently and faithfully. And whether your Dean, Stewards, Treasurers, Burfers, Receivers, or any other Officer, having any Charge, or any ways being accomptant to the said Church, do make a true, perfect and faithful Account, at such Days and Times as be limited and appointed by the Statutes and Customs of the said Church; making full Payment Yearly of all Arrerages: Whether any Mony or Goods of the Church do remain in any Mens Hands: Who they be, and what Sums remain.

9. *Item,* You shall enquire of the Doctrin and Judgment of all and singular Heads and Members of the said Church; as your Dean, Archdeacons, Prebendaries, Readers of Divinity, Schoolmasters,

masters, Vicars, Petticanons, Deacons, Conducts, Singing-men, Choristers, Scholars in Grammar Schools, and all other Officers and Ministers, as well within your Church, as without: Whether any of them do either privily, or openly, preach any unwholsom, erroneous, or seditious Doctrine, contrary or repugnant to any Article agreed upon in any Synod of the Clergy of the Province of *Canterbury*, sithence the first Year of her Majesty's Reign; or discourage any Man, soberly for his edifying, from the reading of the Holy Scriptures; or in any Point do perswade or move any not to conform themselves to the Order of Religion reformed, restored and reviewed by publick Authority in this Church of *England*.

10. *Item*, You shall enquire of the Names and Sur-names of all and singular the above-named Members, Officers and Ministers of this your said Church, as well high as low: Whether you know, or suspect any of them to obtain his Room, or Living, by Simony, that is by Money, unlawful Covenants, Gift or Reward: Who presented him: Whether his Living be in Lease; and by whom it is Leased; to whom, and upon what Rent. Whether he doth pay any Pension: For what Cause: What Sum, and to whom: Whether any of them be known, or suspected to be a Swearer, an Adulterer, a Fornicator, or suspected of any other Uncleaness: Whether any of them do use any suspect House, or suspected Company of any such Faults, any Tavern, Alehouse or Tippling Houses, or any inconvenient Season: Whether any of them be suspected to be a Drunkard, a Dicer, a Carder, a Brawler, Fighter, Quareller, or unquiet Person, a Carrier of Tales, a Backbiter, Slanderer, Baitmaker, or any other ways a Breaker of Charity and Unity, or Cause of Unquietness by any Means.

11. *Item*, Whether you have necessary Ornaments and Books for your Church.

12. *Item*, Whether your Church be sufficiently repaired in all Parts: What Stock or Annuity is there towards the Reparation of the Cathedral Church: In whose Hands and Custody doth it remain.

13. *Item*, Finally, you shall present what you think necessary or profitable for the Church to be reformed, or of new to be appointed and ordered in the same.

N U M B. VIII.

Hierom Zanchy to the Archbishop; Congratulating his Access to the Archbishoprick.

S. Observantia, quâ te, Reverendissime Domine, semper sum prosequutus, propter tuam singularem Pietatem, Humanitatem, Virtutem, facit, ut non possum non gratulari tibi istam novam, amplissimamq; de quâ ad me scripsit communis Amicus Knolles, Dignitatem. Quid enim majus expectari amplius in isto Regno tibi poterat? Gratulor itaq; ex animo.

Zanchii Epist. Lib. 2.

T

Quoniam

Quoniam ista divina Benedictiones Testimonia sunt, tum constantis in Deum Pietatis tuæ, tum immutabilis erga te Benevolentia Dei. Sed non minus gratulor eandem Rem toti isti Regno, quod scilicet talem jam nactus sit à Deo Primatem: Cujus curâ & diligentia magis ac magis in vera Religione ac Pietate promoveri possit.

Neq; enim dubito, quin ista suprema post Regiam Majestatem Dignitatis accessio, futura sit tibi perpetuus Stimulus, quo ad faciendum Officium diligentius quàm unquam, acriter exciteris. Precor Deum sua etiam in te Dona augeat; firmâq; & diuturnâ Valetudine donare te velit, ad Salutarem suæ Ecclesiæ gubernationem.

Vivo adhuc, & quidem bona Valetudine, Dei beneficio, pro mea Ætate, qui sexagesimum primum ago Annum, cum Uxore, Liberis quinque, & qui brevi, ut spero, prodibit in Lucem. Sunt autem & hæ magnæ Dei Benedictiones, pro quibus ingentes illi ago Gratias. Restat, ut tum donis sui Spiritus eos repleat, tum quæ ad vitam hanc honestè transigendam necessaria sunt, illis suppeditet; quod ut faxit, toto pectore illum rogo per Jesum Christum; ac tibi etiam, Amplissime Archiepiscopo, aliisq; amicis & bonis viris commendo. Dominus Jesus te diu nobis ad Ecclesiæ Salutem, conservet incolumem. Expectamus quotitide nostrum Casimirum. Heidelb. 22 Julii, 76.

T. Amplitud.

H. Zanchius.

N U M B. IX.

The Archbishop's Letter to the QUEEN; Concerning Suppressing the Prophecies, and Restraining the Number of Preachers.

To Her MAJESTY, Decemb. 20. 1576.

*Grind. Epist.
Penes me.*

** Esa. 49. 33.
Queens shall be
thy Nursing
Mothers.*

WITH most humble Remembrance of my bounden Duty to Your Majesty; That may please the same to be advertised, That the Speeches which it hath pleased You to deliver unto me, when I last attended on Your Highness, concerning the Abridging the Number of Preachers, and the utter Suppression of all Learned Exercises and Conferences among the Ministers of the Church, allowed by their Bishops and Ordinaries, have exceedingly dismayed and discomfited me. Not so much for that the said Speeches founded very hardly against mine own Person, being but one particular Man, and not much to be accounted of; but most of all for that the same might both tend to the publick Harm of God's Church, whereof Your Highness ought to be *Nutricia*, * and also to the heavy burdening of your own Conscience before God, if they should be put in strict Execution. It was not your Majesty's Pleasure then, the Time not serving thereto, to hear me at any Length, concerning the said two Matters there propounded: I thought it therefore my Duty by Writing to declare some Part of my

my Mind unto your Highness: Beseeching the same, with Patience, to read over this that I now send written with mine own rude Scribbling Hand: Which seemeth to be of more Length than it is indeed. For I say with *Ambrose*, *Scribo manu mea, quod sola legas*; i. e. I write with mine own Hand, that you alone may read it.

*Ambrosius ad
Valentinian.
Imperator.*

MADAME,

First of all, I must and will, during my Life, confess, That there is no Earthly Creature, to whom I am so much bounden as to Your Majesty. Who, notwithstanding mine Insufficiency (which commendeth your Grace the more) hath bestowed upon me so many and so great Benefits as I could never hope for, much less deserve. I do therefore, according to my most bounden Duty with all Thanksgiving, bear towards Your Majesty a most humble, faithful and thankful Heart; and that knoweth He which knoweth all things. Neither do I ever intend to offend Your Majesty in any thing, unless, in the Cause of God, or of his Church, by Necessity of Office, and Burden of Conscience, I shall thereunto be enforced. And in those Cases (which I trust in God shall never be urged upon me) if I should use dissembling or flattering Silence, I should very evil requite Your Majesty's so many and so great Benefits. For in so doing, both You might fall into Peril towards God, and I my self into endless Damnation.

The Prophet *Ezechiel*, termeth us, Ministers of the Church, *Speculatores*, i. e. Watch-men; and not *Adulatores*, i. e. Flatterers. If we see the Sword coming by Reason of any Offence towards God, we must of Necessity give Warning, or else the Blood of those that perish will be required at our Hands. I beseech Your Majesty thus to think of me, that I do not conceive any evil Opinion of You, although I cannot assent to those two Articles then propounded. I do, with the rest of all Your good Subjects, acknowledg, That we have received by Your Government many and most excellent Benefits; as among others, Freedom of Conscience, suppressing of Idolatry, sincere Preaching of the Gospel, with publick Peace and Tranquility. I am also persuaded, that even in these Matters, which you seem now to urge, Your Zeal and Meaning is to the Best. The like hath happened to many of the best Princes that ever were. Yet have they not refused afterwards to be better informed out of God's Word. King *David*, so much commended in the Scriptures, had no evil Meaning, when he commanded the People to be numbred. He thought it good Policy in so doing, to understand what Forces he had in store to imploy against God's Enemies, if Occasion so required. Yet afterward, (saith the Scripture) his own Heart stroke him; and God, by the Prophet *Gad*, reprehended him for his Offence, and gave him for the same, Choice of three very hard Penances, that is to say, Famine, War, and Pestilence. Good King *Ezechias* of Curtesie, and good Affection, shewed to the Ambassadors of the King of *Babylon*, the Treasures of the House of God, and of his own House, and yet the Prophet *Esay* told him, That God was therewith displeased. The godly King *Jehosaphat*, for making League with his Neighbour King *Ahab*, (of the like good Meaning, no doubt) was likewise re-

Ezechiel.

2 Regum 24.

4 Regum 20.

2 Paral. 19.

prehended

reprehended by *Jehu* the Prophet, in this Form of Words, *Impio præbes auxilium, & his qui oderunt Dominum amicitia jungeris, &c.* *Ambrose* writing to *Theodosius* the Emperor, useth these Words, *Novi Pietatem tuam erga Deum, Lenitatem in Homines; obligatus sum beneficiis tuis, &c.* And yet for all that, the same *Ambrose* doth not forbear in the same Epistle, earnestly to perswade the said Emperor to revoke an ungodly Edict, wherein he had commanded a godly Bishop to Re-edifie a Jewish Synagogue pulled down by the Christian People.

Prima Pars.
Concerning
suppressing
Preachers.

And so to come to the present Case; I may very well use unto Your Highness the Words of *Ambrose* above-writtten, *Novi Pietatem tuam, &c. i. e.* I know your Piety Godward, and your Gentleness towards Men: I am bounden to You for your Benefits, &c. But surely I cannot marvel enough, how this strange Opinion should once enter into your Mind, that it should be good for the Church to have few Preachers.

Expostulates
with the Queen
for the Number
of Preachers.
Matth. 9.

Alas! Madam, Is the Scripture more plain in any one thing, than that the Gospel of Christ should be plentifully preached; and that Plenty of Labourers should be sent into the Lord's Harvest: Which being great and large, standeth in Need not of a few, but many Workmen?

3 Reg. 5.

There was appointed to the Building of *Salomon's* material Temple, an Hundreth and Fifty Thousand Artificers and Labourers, besides three Thousand three Hundreth Overseers: And shall we think that a few Preachers may suffice to build and edifie the Spiritual Temple of Christ, which is his Church?

Matth. 28.

Christ, when he sendeth forth his Apostles, saith unto them, *Ite, prædicate Evangelium omni Creatura; i. e. Go ye, Preach the Gospel to every Creature.* But all God's Creatures cannot be instructed in the Gospel, unless all possible Means be used, to have Multitude of Preachers and Teachers, to preach unto them.

Coloff. 3.
2 Tim. 4.

Sermo Christi inhabitet in vobis opulente, i. e. Let the Word of Christ dwell among you richly, saith St. Paul to the Colossians; and to Timothy, *Prædica Sermonem, insta tempestive, intempestive, argue, increpa, exhortare, i. e. Preach the Word, be instant in Season, out of Season, reprove, rebuke, exhort.* Which things cannot be done without often and much Preaching.

Acts 24.

To this agreeth the Practice of Christ's Apostles, *Qui constituebant per singulas Ecclesias Presbyteros, i. e. Who appointed Elders in every Church.* St. Paul likewise writing to Titus, writeth thus, *Hujus rei gratia reliqui te in Creta, ut quæ desunt pergas corrigere, & constituas oppidatim Presbyteros; i. e. For this Cause I left thee in Crete, that thou mayst go on to make up what is wanting, and appoint Elders throughout every Town.* And afterwards describeth,

Ad Tit. 1.

how the said Presbytery, i. e. Elders, were to be qualified; not such as we are compelled to admit by mere Necessity, (unless we should leave a great Number of Churches utterly desolate) but such indeed as were able to exhort *per sanam Doctrinam, & contradicentes convincere, i. e. By sound Doctrine to convince Gainsayers.* And in this Place I beseech Your Majesty to note one thing necessary to be noted;

Ibid.

ted ; which is this, If the Holy Ghost prescribe expressly that Preachers should be placed *Oppidatim*, *i. e.* in every Town or City, how can it well be thought, that three or four Preachers may suffice for a Shire ?

Public and continual Preaching of God's Word, is the ordinary Mean and Instrument of the Salvation of Mankind. St. Paul calleth it the *Ministry of Reconciliation* of Man unto God. By Preaching of God's Word, the Glory of God is enlarged, Faith is nourished, and Charity is encreased. By it the Ignorant is instructed, the Negligent exhorted and incited, the Stubborn rebuked, the weak Conscience comforted, and to all those that sin of malicious Wickedness, the Wrath of God is threatned. By Preaching also, due Obedience to Christian Princes and Magistrates, is planted in the Hearts of Subjects. For Obedience proceedeth of Conscience ; Conscience is grounded upon the Word God ; the Word God worketh his Effect by Preaching. So as generally where Preaching wanteth, Obedience faileth.

1 Pet. 1, 2.
2 Cor. 5.

Psal. 30.

No Prince ever had more lively Experience hereof than Your Majesty hath had in your Time, and may have daily. If Your Majesty come to the City of *London* never so often, what Gratulation, what Joy, what Concourse of People is there to be seen ? Yea, what Acclamations and Prayers to God for Your long Life, and other manifest Significations of inward and unfained Love, joined with most humble and hearty Obedience, are there to be heard ? Whereof cometh this, Madam, but of the continual Preaching of God's Word in that City ? Whereby, that People hath been plentifully instructed in their Duty towards God and Your Majesty ? On the contrary, What bred the Rebellion in the *North* ? Was it not Papistry and Ignorance of God's Word, through Want of often Preaching ? And in the Time of that Rebellion, were not all Men of all States that made Profession of the Gospel, most ready to offer their Lives for Your Defence ? Insomuch, that one poor Parish in *Yorkshire*, which by continual Preaching had been better instructed than the rest, (*Halifax* I mean) was ready to bring three or four Thousand hable Men into the Field to serve you against the said Rebels. How can Your Majesty have a more lively Tryal and Experience of the contrary Effects of much Preaching, and of little or no Preaching ? The one working most faithful Obedience, and the other most unnatural Disobedience and Rebellion.

Preaching
God's Word
makes Loyal
Subjects.
London.

Halifax.

But it is thought of some, that many are admitted to preach, and few be hable to do it well. That unable Preachers be removed is very requisite, if *Ability* and Sufficiency may be rightly weighed and judged : And therein I trust as much is, and shall be done, as can be. For both I, for mine own Part (let it be spoken without any Ostentation) am very careful in allowing such Preachers only, as be hable and sufficient to be Preachers, both for their Knowledge in the Scriptures, and also for Testimony of their good Life and Conversation. And besides that, I have given very great Charge to the rest of my Brethren, the Bishops of this Province, to do the like. We admit no Man to the Office, that either professeth Pa-

The Archbp.
Careful what
Preachers be
allowed.

pistry or Puritanism. Generally the Graduates of the University are only admitted to be Preachers, unless it be some few which have excellent Gifts of Knowledg in the Scriptures, joyned with good Utterance, and godly Perswasion. I my self procured above Forty Learned Preachers and Graduates within less than Six Years to be placed within the Dioces of *York*, besides those I found there; and there I have left them. The Fruits of whose Travel in Preaching, Your Majesty is like to reap daily, by most assured, dutiful Obedience of your Subjects in those Parts.

1 Cor. 1.

But indeed this Age judgeth very hardly, and nothing indifferently of the Abilitie of Preachers of our Time; judging few or none in their Opinion to be hable. Which hard Judgment groweth upon divers evil Dispositions of Men. St. Paul doth commend the Preaching of Christ crucified, *Absq; eminentiâ Sermonis; i. e. Without Excellency of Speech.* But in our Time, many have so delicate Ears, that no Preaching can satisfie them, unless it be sawced with much Finess and Exornation of Speech: Which the same Apostle utterly condemneth, and giveth this Reason, *Nè evacuetur Crux Christi, i. e. Lest the Cross of Christ be made of none Effect.*

Some there be also that are Mislikers of the Godly Reformation in Religion now established; wishing indeed that there were no Preachers at all; and so by depraving the Ministers impugne Religion, *Non aperto Marte, sed Cuniculis; i. e. Not by open Opposition, but by secret Undermining.* Much like to the Popish Bishops in your Father's Time, who would have had the *English* Translation of the Bible called in, as evil translated; and the new Translating thereof to have been committed to themselves; which they never intended to perform.

2 Tim. 3.

Eph. 4.

Psal. 119.

1 Tim. 4.

Ambr. in

Psal. 119.

A Number there is, (and that is exceeding great) whereof some are altogether Worldly Minded, and only bent covetously to gather Worldly Goods and Possessions; serving *Mammon* and not God. And another great Sum have given over themselves to all carnal, vain, dissolute and lascivious Life, *Voluptatis amatores, magis quam Dei, i. e. Lovers of Pleasure rather than God: Et qui semetipsos dederunt ad patrandum omnem Immunditiam cum aviditate; i. e. And who have given over themselves to commit all Uncleannefs with Greediness:* And because the Preaching of God's Word, which to all Christian Consciences is sweet and delectable, is to them, (having *Cauteriatas Conscientias, i. e. Consciences seared*) bitter and grievous. For as St. Ambrose saith, *Quomodo possunt Verba Dei dulcia esse in faucibus tuis, in quibus est Amaritudo Nequitia, i. e. How can the Word of God be sweet in his Mouth, in which is the Bitterness of Sin?* Therefore they wish also, that there were no Preachers at all. But because they dare not directly condemn the Office of Preaching, so expressely commanded by God's Word (for that were open Blasphemy) they turn themselves altogether; and with the same Meaning as the other do, to take Exceptions against the Persons of them that be admitted to Preach.

But

But God forbid, Madam, that You should open your Ears to any of these wicked Perswasions; or any way go about to diminish the Preaching of Christ's Gospel: For that would ruinate altogether at the Length. *Quum defecerit Prophetia, dissipabitur Populus; i. e.* When Propheſie ſhall fail, the People ſhall periſh, ſaith Salomon.

Prov. 29.

Now where it is thought, that the reading of the godly Homilies, ſet forth by publique Authority, may ſuffice, I continue of the ſame Mind I was, when I attended laſt upon Your Maſteſty. The reading of the Homilies hath his Commoditie; but is nothing comparable to the Office of Preaching. The godly Preacher is termed in

Reading the Homilies and Preaching compared.

the Goſpel, *Fidelis Servus & prudens, qui novit Famulatio Domini Cibum demensum dare in tempore; i. e.* A faithful Servant, who knoweth how to give his Lord's Family their apportioned Food in Seaſon. Who can apply his Speech according to the Diverſity of Times, Places and Hearers; which cannot be done in Homilies: Exhortations, Reprehenſions, and Perſuaſions are uttered with more Affection, to the Moving of the Hearers, in Sermons than in Homilies. Beſides, Homilies were deviſed by the godly Biſhops in Your Brother's Time, only to ſupply Neceſſity, for Want of Preachers; and are by the Statute not to be preferred, but to give Place to Sermons, whenſoever they may be had; and were never thought in themſelves alone to contain ſufficient Inſtruction for the Church of England. For it was then found, as it is found now, that this Church of England hath been by Appropriations, and that not without Sacrilege, ſpoiled of the Livings, which at the firſt were appointed to the Office of Preaching and Teaching. Which Appropriations were firſt annexed to Abbies; and after came to the Crown; and now are diſperſed to private Mens Poſſeſſions, without Hope to reduce the ſame to the Original Inſtitution. So as at this day, in mine Opinion, where one Church is able to yield ſufficient Living for a learned Preacher, there are at the leaſt Seven Churches unable to do the ſame: And in many Pariſhes of Your Realm, where there be Seven or Eight Hundred Souls, (the more is the Pity) there are not Eight Pounds a Year reſerved for a Miniſter. In ſuch Pariſhes, it is not poſſible to place able Preachers, for want of convenient Stipend. If every Flock might have a preaching Paſtor, which is rather to be wiſhed than hoped for, then were reading of Homilies altogether unneceſſary. But to ſupply that Want of Preaching of God's Word, which is the Food of the Soul, growing upon the Neceſſities afore-mentioned, both in Your Brother's Time, and in Your Time, certain godly Homilies have been deviſed, that the People ſhould not be altogether deſtitute of Inſtruction: For it is an old and true Proverb, *Better half a Loaf than no Bread.*

Matth. 24.

Appropriations, not without Sacrilege.

Now for the Second Point, which is concerning the learned *Exerciſe* and *Conference* amongſt the Miniſters of the Church; I have conſulted with divers of my Brethren, the Biſhops, by Letters; who think the ſame as I do, *viz.* a thing profitable to the Church, and therefore expedient to be continued. And I truſt Your Maſteſty will think the like, when Your Highneſs ſhall be informed of the Manner and Order

Secunda Pars. Concerning the Exerciſes.

Order thereof; what *Authority* it hath of the Scriptures; what *Commodity* it bringeth with it; and what *Incommodities* will follow, if it be clear taken away.

An Account of
the Exercises.

The *Authors* of this Exercise, are the Bishops of the Dioces where the same is used; who both by the Law of God, and by the Canons and Constitutions of the Church now in Force, have Authority to appoint Exercises to their inferior Ministers, for Encrease of Learning and Knowledge in the Scriptures, as to them seemeth most Expedient. For that pertaineth *ad Disciplinam Clericalem*; i. e. to the Discipline of Ministers. The Times appointed for the Assembly, is once a Month, or once in Twelve or Fifteen Days, at the Discretion of the Ordinary. The Time of the Exercise is two Hours. The Place, the Church of the Town appointed for the Assembly. The Matter intreated of, is as followeth. Some Text of Scripture, before appointed to be spoken of, is interpreted in this Order: *First*, The Occasion of the Place is shewed. *Secondly*, The End. *Thirdly*, The proper Sense of the Place. *Fourthly*, The Propriety of the Words. And those that be learned in the Tongues, shewing the Diversities of Interpretations. *Fifthly*, Where the like Phrases are used in the Scriptures. *Sixthly*, Places in the Scriptures seeming to repunge, are reconciled. *Seventhly*, The Arguments of the Text are opened. *Eighthly*, It is also declared, what Vertues and what Vices are there touched; and to which of the Commaundments they pertain. *Ninthly*, How the Text hath been wrested by the Adversaries, yf Occasion so require. *Tenthly* and last of all, What Doctrin of Faith or Manners the Text doth contain. The Conclusion is, with the Prayer for Your Majesty, and all Estates, as is appointed by the Book of Common Prayer, and a Psalm.

The Orders
of them.

These Orders following, are also Observed in the said Exercise: *First*, Two or Three of the gravest and best Learned Pastors are appointed of the Bishop, to Moderate in every Assembly. No Man may speak unless he be first allowed by the Bishop, with this *Proviso*, That no Lay-man be suffered to speak at any time. No Controversie of this present Time and State shall be moved or dealt withal. If eny attempt the contrary, he is put to Silence by the Moderator. None is suffered to glaunce openly or covertly at Persons publick or private; neither yet eny one to confute another. If eny Man utter a wrong Sense of the Scripture, he is privately admonished thereof, and better instructed by the Moderators, and other his Fellow-Ministers. If eny Man use immodest Speech, or irreverend Gesture or Behaviour, or otherwise be suspected in Lyfe, he is likewise admonished, as before. If eny wilfully do break these Orders, he is presented to the Bishop, to be by him corrected.

The Ground
of them.

1 Reg. 19.
1 Reg. 10.
4. Reg. 2.

The Ground of this, or like Exercise, is of great and ancient Authority. For *Samuel* did practise such like Exercises in his time, both at *Naioth* in *Ramatha*, and at *Bethel*. So did *Elizaeus* at *Jericho*. Which studious Persons in those days were called *Filii Prophetarum*, i. e. The Sons of the Prophets: That is to say, The Disciples of the Prophets, that being exercised in the Study and Knowledge of the Scriptures, they might be hable Men to serve in God's Church, as that

that time required. St. Paul also doth make expresse Mention, that the like in Effect was used in the Primitive Church; and giveth Rules for the Order of the same. As namely, That two or three should speak, and the rest should keep Silence.

That Exercise of the Church in those days, St. Paul calleth *Prophetiam*, i. e. *Prophecie*; and the Speakers *Prophetas*, i. e. *Prophets*: Terms very odious in our Days to some, because they are not rightly understood. For indeed *Prophetia* in that, and like Places of St. Paul, doth not, as it doth sometimes, signifie *Prediction* of things to come. Which Gift is not now ordinary in the Church of God; but signifieth there, by the Consent of the best auncient Writers, the Interpretation and Exposition of the Scriptures. And therefore doth St. Paul attribute unto those that be called *Prophetae* in that Chapter; *Doctrinam, ad Aedificationem, Exhortationem, & Consolationem*, i. e. Doctrine, to Edification, Exhortation and Comfort.

This Gift of expounding and interpreting the Scriptures, was in St. Paul's time given to many by special Miracle, without Study: So was also, by like Miracle, the Gift to speak with strange Tongues, which they had never learnt. But now, Miracles ceasing, Men must attain to the Knowledge of the *Hebrew, Greek* and *Latin* Tongues, &c. by Travel and Study, God giving the Increase. So must Men also attain by like Means, to the Gift of expounding and interpreting the Scriptures. And amongst other Helps, nothing is so necessary as these above-named Exercises and Conferences amongst the Ministers of the Church: Which in effect are all one with the Exercises of Students in Divinity in the Universities, saving, that the first is done in a Tongue understood, to the more Edifying of the unlearned Hearers.

Howsoever Report hath been made to Your Majesty concerning these Exercises, yet I and others of Your Bishops, whose Names are noted in the Margent hereof, as they have testified unto me by their Letters, having found by Experience, that these Profits and Commodities following, have ensued of them: 1. The Ministers of the Church are more skilful and ready in the Scriptures, and apter to teach their Flocks. 2. It withdraweth them from Idleness, Wandring, Gaming, &c. 3. Some afore suspected in Doctrine, are brought hereby to open Confession of the Truth. 4. Ignorant Ministers are driven to Studie, if not for Conscience, yet for Shame and Fear of Discipline. 5. The Opinion of Lay-men, touching the Idleness of the Clergy, is hereby removed. 6. Nothing by Experience beateth down Popery more than that Ministers (as some of my Brethren do certifie) grow to such a good Knowledg, by Means of these Exercises, that where afore were not Three able Preachers, now are Thirty, meet to preach at St. Paul's Cross; and Forty or Fifty besides, able to instruct their own Cures. So as, it is found by Experience the best Means to encrease Knowledg in the Simple, and to continue it in the Learned. Only backward Men in Religion, and Contemners of Learning in the Countries abroad, do fret against it: Which in truth doth the more commend

Called Prophe-
lies in Scri-
pture.

1 Cor. 14.

Acts 2.

Acts 10.

Cantuar.

London.

Wynion.

Bathon.

Litchfeld.

Glocestren.

Lincoln.

Ciestren. [Ci-

cestren.]

Exon.

Menevensis,

al. Davidis.

IO.

The Benefit of

these Exer-

cises.

it. The Dissolution of it would breed Triumph to the Adversaries, and great Sorrow and Grief unto the Favourers of Religion. Contrary to the Counsel of *Ezekiel*, who saith, *Cor Justi non est contristandum; i. e.* The Heart of the Righteous must not be made sad. And although some few have abused this good and necessary Exercise, there is no Reason, that the Malice of a few should prejudice all.

Abuses of
them.

Abuses may be reformed, and that which is good may remain. Neither is there any just Cause of Offence to be taken, yf divers Men make divers Senses of one Sentence of Scripture; so that all the Senses be good and agreeable to the *Analogie* and Proportion of Faith: For otherwise we must needs condemn all the ancient Fathers and Doctors of the Church, who most commonly expound one and the same Text of Scripture diversly; and yet all to the Good of the Church. Therefore doth *St. Basil* compare the Scripture to a Well; out of which, the more a Man draweth, the better and sweeter is the Water.

Epilogus secundæ Partis.

He refuses to
suppress these
Exercises.

I trust, when Your Majesty hath considered, and well weighed the Premises, you will rest satisfied, and judge that no such Inconveniencies can grow of these Exercises, as you have been informed, but rather the clean contrary. And for my own part, because I am very well assured, both by Reasons and Arguments taken out of the Holy Scriptures, and by Experience, (the most certain Seal of sure Knowledg) that the said Exercises, for the Interpretation and Exposition of the Scriptures, and for Exhortation and Comfort drawn out of the same, are both profitable to encrease Knowledg among the Ministers, and tendeth to the Edifying of the Hearers, I am forced, with all Humility, and yet plainly, to profess, that I cannot with safe Conscience, and without the Offence of the Majesty of God, give my Assent to the suppressing of the said Exercises: Much less can I send out any Injunction for the utter and universal Subversion of the same. I say with *St. Paul*, *I have no power to destroy, but only to edifie*; and with the same Apostle, *I can do nothing against the Truth, but for the Truth*.

2 Cor. 10.
2 Cor. 13.
O! Episcopus
verè Apostolicus.

Heb. 10.

Cyprian.
O! Homo verè
divinus.

Matth. 16.

If it be Your Majesty's Pleasure for this, or any other Cause, to remove me out of this Place, I will, with all Humility, yield thereunto, and render again to Your Majesty that I received of the same. I consider with my self, *Quòd horrendum est incidere in manus Dei viventis, i. e.* That it is a fearful thing to fall into the Hands of the Living God. I consider also, *Quod qui facit contra conscientiam (divinis juribus nixam) edificat ad Gehennam; i. e.* That he who acts against his Conscience (resting upon the Laws of God) edifices to Hell. *And what should I winn, if I gayned (I will not say a Bushoprick, but) the whole World, and lose mine own Soul?*

His Advice
to the Queen.

Bear with me, I beseech You, Madam, if I chuse rather to offend Your Earthly Majesty, than to offend the Heavenly Majesty of God. And now being sorry, that I have been so long and tedious to Your Majesty, I will draw to an End, most humbly praying the same, well to consider these two short Petitions following.

The

The first is, That You would refer all these Ecclesiastical Mat- *Prima Petitio.*
ters which touch Religion, or the Doctrine and Discipline of the
Church, unto the Bishops and Divines of Your Realm; according
to the Example of all godly Christian Emperors and Princes of all
Ages. For indeed they are things to be judged (as an ancient Fa-
ther writeth) *in Ecclesiâ, seu Synodo, non in Palatio, i. e.* In the
Church, or a Synod, not in a Palace. When Your Majesty hath
Questions of the Laws of Your Realm, You do not decide the same
in Your Court, but send them to Your Judges, to be determined.
Likewise for Doubts in Matters of Doctrine or Discipline of the
Church, the ordinary Way is to refer the Decision of the same to
the Bishops, and other Head-Ministers of the Church.

Ambrose to *Theodosius* useth these Words, *Si de Causis pecuniariis* *Ad Theodo-*
Comites tuos consulis, quanto magis in Causa Religionis Sacerdotes Domi- *sium, Epist. 29.*
ni, aequum est consulas; i. e. If in Matters of Mony You consult with
your Earls, how much more is it fit, You consult with the Lord's
Priests in the Cause of Religion? And likewise the same Father to
the good Emperor *Valentinianus*, *Si de Fide conferendum est, Sacer-* *Epist. 32.*
dotum debet esse ista Collatio; sicut factum est sub Constantino Augusta
memoria Principe: Qui nullas Leges antè præmisit, quàm liberum dedit
Judicium Sacerdotibus; i. e. If we confer about Faith, the Confe-
rence ought to be left to the Priests; as it was done under *Constan-*
stine, a Prince of most honourable Memory; who set forth no Laws,
before he had left them to the free Judgment of the Priests. And
in the same Place, the same Father saith, That *Constantinus* the Em-
peror, Son to the said *Constantine* the Great, began well, by Reason
he followed his Father's Steps at the first; but ended ill, because
he took upon him, *De Fide intra Palatium judicare; i. e.* To judge of
Faith within the Palace, (for so be the Words of *Ambrose*) and there-
by fell into *Arianism*; A terrible Example.

The said *Ambrose*, so much commended in all Histories for a
godly Bishop, goeth yet farther, and writeth to the same Emperor
in this Form, *Si docendus est Episcopus à Laico, quid sequatur? Lai-* *Ibide*
cus, ergo disputet, & Episcopus audiat; Episcopus discat à Laico. At certè,
si vel Scripturarum Seriem divinarum, vel vetera tempora retractemus,
quis est qui abnuat, in Causa Fidei, in Causa, inquam, Fidei, Episcopos
solvere de Imperatoribus Christianis, non Imperatores de Episcopis judicare?
i. e. 'If a Bishop be to be taught by a Layman, What follows? Let
'the Laymen then dispute, and the Bishop hear: Let the Bishop
'learn of the Layman. But certainly, if we have Recourse either to
'the Order of the Holy Scriptures, or to ancient Times, who is there
'that can deny, that in the Cause of Faith, I say, in the Cause of
'Faith, Bishops were wont to judge concerning Christian Empe-
'rors, not Emperors of Bishops? Would to God Your Majesty
would follow this ordinary Course, You should procure to Your
self much Quietness of Mind, better please God, avoid many Of-
fences, and the Church should be more quietly and peaceably go-
vernèd, much to Your Comfort, and the Commodity of Your
Realm.

The

Secunda Petitio.

The Second Petition I have to make to Your Majesty, is this, That, when You deal in Matters of Faith and Religion, or Matters that touch the Church of Christ; which is his Spouse, bought with so dear a Price, You would not use to pronounce to resolutely and peremptorily, *Quasi ex Autoritate*, as ye may do in Civil and Extern Matters: But always remember that in God's Causes, the Will of God, (and not the Will of any Earthly Creature) is to take place. It is the Antichristian Voice of the Pope, *Sic Volo, sic Jubeo; Stet pro Ratione voluntas; i. e.* So I will have it; so I command: Let my Will stand for a Reason. In God's Matters, all Princes ought to bow their Scepters to the Son of God, and to ask Counsel at his Mouth, what they ought to do. *David* exhorteth all Kings and Rulers, To serve God with Fear and Trembling.

Theodoret.
Eccles. Hist.
Lib. 5. cap. 8.

Remember, Madam, that You are a mortal Creature. 'Look not only (as was said to *Theodosius*) upon the Purple and Princely Array, wherewith ye are apparelled, but consider withal, what is that that is covered therewith. Is it not Flesh and Bloud? Is it not Dust and Ashes? Is it not a corruptible Body, which must return to his Earth again, God knows how soon? Must not You also one day appear, *ante tremendum Tribunal Crucifixi, ut recipias ibi, prout gesseris in Corpore, sive Bonum sive Malum? i. e.* Before the fearful Judgment Seat of the Crucified [JESUS,] to receive there according as you have done in the Body, whether it be Good or Evil?

2 Cor. 5.

Psal. 76.

And although Ye are a mighty Prince, yet remember that He which dwelleth in Heaven is mightier. He is, as the Psalmist, saith, *Terribilis, & is qui aufert Spiritum Principum, terribilis super omnes Reges terræ; i. e.* Terrible, and He who taketh away the Spirit of Princes, and is terrible above all the Kings of the Earth.

Wherefore I do beseech You, Madam, *in Visceribus Christi*, when You deal in these Religious Causes, set the Majesty of God before Your Eyes, laying all Earthly Majesty aside; determine with your self to obey his Voice, and with all Humility say unto Him, *Non mea, sed tua Voluntas fiat; i. e.* Not mine, but thy Will be done. God hath blessed You with great Felicity in Your Rign, now many Years; beware you do not impute the same to Your own Deserts or Policy, but give God the Glory. And as to Instruments and Means, impute Your said Felicity; *First*, to the Goodness of the Cause which ye have set forth; I mean, Christ's true Religion; And *Secondly*, to the Sighs and Groanings of the Godly in their fervent Prayer to God for You. Which have hitherto, as it were, tyed, and bound the Hands of God, that he could not pour out his Plagues upon You and Your People, most justly deserved.

2 Paral. 24.

Take heed, that Ye never once think of declining from God, lest that be verified of You, which is written of *Ozeas*, [*Joash*] who continued a Prince of good and godly Government for many Years together; and afterwards, *Cum roboratus esset*, (saith the Text) *elevatum est Cor ejus in interitum suum, & neglexit Dominum; i. e.* When he was strengthened, his Heart was lifted up to his Destruction, and he regarded not the Lord. Ye have done many things well, but except Ye persevere to the End, Ye cannot be blessed.

For

For if ye turn from God, then God will turn away his merciful Countenance from you. And what remaineth then to be looked for, but only a terrible Expectation of God's Judgments, *and an heaping up Wrath against the day of Wrath.* Heb. 10.
Rom. 2.

But I trust in God, Your Majesty will always humble Yourself under his mighty Hand, and go forward in the zealous setting forth of God's true Religion, always yielding due Obedience and Reverence to the Word of God, the onley Rule of Faith and Religion. And if ye so do, although God hath just Cause many Ways to be angry with You and us for our Unfaithfulness, yet I doubt nothing, but that for his own Names sake, and for his own Glory sake, He will still hold his Merciful Hand over us, shield and protect us under the Shadow of his Wings, as He hath done hitherto.

I beseech God our Heavenly Father, plentifully to pour his *principal Spirit* upon You, and always to direct Your Heart in his holy Fear. *Amen.*

N U M B. X.

The QUEEN to the Bishops throughout England, for the Suppressing the Exercise called Prophefying, and any other Rites and Ceremonies but what are prescribed by the Laws.

RIGHT Reverend Father in God, We grete you well. We hear to Our great Grief, That in sundry Parts of Our Realm, there are no small Numbers of Persons presuming to be Teachers and Preachers of the Church, (though neither lawfully thereunto called, nor yet fit for the same) which, contrary to Our Laws established for the Publick Divine Service of Almighty God, and the Administration of his Holy Sacraments within this Church of *England*, do daily devise, imagine, propound and put in Execution, sundry new Rites and Forms in the Church, as well by their unordinate, Preaching, Readings, and Ministring the Sacraments, as by procuring unlawfully of Assemblies, and great Number of Our People out of their ordinary Parishes, and from Places far distant, (and that also some of Our Subjects of good Calling, though therein not well advised) to be Hearers of their Disputations, and new devised Opinions, upon Points of Divinity, far unmeet for vulgar People: Which Manner of Innovation, they in some Places term *Prophefying*, and in some other Places *Exercises*. By which manner of Assemblies great Numbers of Our People, especially the vulgar Sort, meet to be otherwise occupied with honest Labour, for their Living, are brought to Idleness, and seduced; and in manner Schismatically divided among themselves into variety of dangerous Opinions, not only in Towns and Parishes, but even in some Families, and manifestly thereby encouraged to the Violation of

Cotton Li-
brary.
Cleopatra,
F. 2.

Our Laws, and to the Breach of common Order, and finally to the Offence of all Our quiet Subjects, that desire to live and serve God according to the uniform Orders established in the Church: Whereof the Sequel cannot be but overdangerous to be suffered.

Wherefore considering, it should be the Duty of the Bishops, being the principal ordinary Officers in the Church of God, as you are one, to see these Disorders, (against the Honour of God and Quietness of the Church) reformed; and that we see that by the Encrease of these, through Sufferance, great Danger may ensue, even to the Decay of the Christian Faith, whereof We are by God appointed the Defender; beside the other great Inconveniencies, to the Disturbance of Our Peaceable Government; WE therefore, according to the Authority We have, do Charge and Command you, as the Bishop of that Dioces, with all manner of Diligence, to take Order through your Dioces, as well in Places exempt as otherwise, that no manner of Publick and Divine Service, nor other Form of Administration of the Holy Sacraments, nor any other Rites and Ceremonies be in any sort used in the Church, but directly according to the Orders established by Our Laws. Neither that any manner of Person be suffered within your Dioces to preach, teach, read, or exercise any Function in the Church, but such as shall be lawfully approved and licensed, as Persons, able for their Knowledge, and conformable to the Ministry in the Rites and Ceremonies of this Church of *England*. And where there shall not be sufficient, able Persons for Learning in any Cures, to preach or instruct their Cures, as were requisite, there shall you limit the Curats to read the publick Homilies according to the Injunctions heretofore by Us given for like Cases.

And furthermore, considering for the great Abuses that have been in sundry Places of Our Realm, by Reason of the aforesaid Assemblies, called *Exercises*; and for that the same are not, nor have not been appointed nor warranted by Us, or by Our Laws, WE Will, and straitly Charge You, That you do cause the same forthwith to cease, and not to be used; but if any shall attempt, or continue, or renew the same, We Will you not only to commit them unto Prison, as Maintainers of Disorders, but also to advise Us, or Our Council, of the Names and Qualities of them, and of their Maintainers and Abettors. That thereupon, for better Example, their Punishment may be made more sharp for their Reformation.

And in these Things We charge you to be careful and vigilant, as, by your Negligence, if We should hear of any Person attempting to offend in the Premises without your Correction, or Information to Us, We be not forced to make some Example in Reforming of you according to your Deserts.

Given under Our Signet at Our Manor of *Greenwich*, the VII Day of May, 1577. In the XIXth Year of Our Reign.

NUMB. XI.

N U M B. XI.

ARGUMENTS, to be considered, Whether a several Commission be expedient for passing Faculties within the Realm of Ireland; and no longer to be granted from the Archbishop of Canterbury.

I. **A**T such Time as the Authority of the Bushop of Rome was utterly abolished within Her Magesty's Dominions, for granting the said Faculties, from whom only within Christendom they passed before that Time, a very strait and precise Form was thought convenient to the Parliament holden in *England*, for granting the said Faculties in any Her Majesty's Dominions: Which was by the Archbishop of *Canterbury* only. Of whom special Choice was made by the said Parliament for that Purpose.

Cott. Library.
Cleopatra
F. 2.

II. Neither was it thought inconvenient, that where, as well out of all other Realms and Countries before, as out of these Her Majesty's Dominions of *England* and *Ireland*, Travail was made to *Rome*, for the said Faculties, Her Majesty's Subjects of both Her said Realms, should procure Faculties of the Archbishop of *Canterbury*, resiant within this Her Realm of *England*.

III. And therefore one special Reason may be gathered, that forasmuch as Faculties and Dispensations against the common Law Ecclesiastical, are of their own Nature odious, and sparingly to be graunted, therefore the Parliament thought it not convenient to have them pass from divers Mens Hands. And if her Majesty's Subjects of *Ireland* should from thenceforth procure their Faculties out of *England*, whereas before they had them at *Rome*, it was taken a good Change, made for the Ease of her Majesty's Subjects in both the said Lands. And that as things pass out of *England* to her Majesty's Subjects in *Ireland* by common Messengers, without the Parties special Travail, so might Faculties upon the Commendation of the Ordinary of the Place where the Suitors dwell, be sent into *Ireland*, without the Travail of those that sued for the same.

IV. Whereupon, forasmuch as by the said Paeliament holden in *England*, the Authority was solely committed to the Archbishop of *Canterbury*, and his Successors only, for the Time being, in the Rates and Taxations of the Archbishopricks and Bishopricks of the said Realm, for First-Fruits, Tenths and Subsidies paid to Her Majesty; the Profit of Faculties was taxed to the said Archbishop of *Canterbury*, as having Authority to pass the same, as well in *Ireland* as *England*. And so remaineth at this present taxed above the Value that shall come unto him, if a several Commission be graunted for *Ireland*.

V. And therefore as it should seem, though in the Parliament holden at *Dublin*, in the 28th of *Henry VIII*, being three Years after the Parliament holden in *England*, a Clause in the Act of Facul-

ties

The Words in
the Crotchets
scratched out
in the Copy.

ties was then added by Way of Provision, That if at any time it should be thought good to the King, his Heirs and Successors, to appoint another to exercise the Office of Faculties there, the said Person, or Persons, so appointed by the King, his Heirs and Successors, should have the like Authority in *Ireland*, as the Archbishop of *Canterbury* hath either in *Ireland* or *England*? Yet hath it not hitherto, since the making the said Act, been thought necessary or expedient, that any such other Commission should have been appointed within the said Realm of *Ireland*, until that Dr. *Ackworth*, who was put from his Livings here in *England*, for his inordinate Life, and Mr. *Garvey* [who, being neither in Orders of the Ministry, nor Dr. of *Law*, is a Person disallowed] for their own private Lucre and Gain, rather than for the Commodity of the Church, or the Country of *Ireland*, have sought to have this Commission for the said Realm.

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in the Copy.

VI. And if that shall continue, or rather be graunted, it is also to be considered, Whether it be convenient that her Majesty's Subjects in *Ireland* shall have Liberty to procure Faculties in two Places: So as any one, upon due Examination of the Cause, or Quality of the Person, being denyed for his Unworthiness in one Place, may not nevertheless [by Friends and Rewards] procure his Faculty in another. For though such Commission be graunted particularly in *Ireland*, yet doth the Authority of the Archbishop of *Canterbury* continue for graunting Faculties in *Ireland*, as well by the Act of Parliament made in *Ireland*, as in *England*. Neither can it be restrained without particular Injury done to the See, being by that Occasion charged with greater First-fruits, Tenths and Subsidies to Her Majestie.

VII. One Matter among others, is also to be considered, Whether it be not better to have Faculties so pass to her Majesty's Subjects of *Ireland*, as worthy Men only upon Commendation of their Ordinary may have them from hence; Or as well Unworthy as Worthy confusedly from these Commissioners, who pretend the greatest Reason of their Commission to be the Prince's Commodity, in passing great Numbers of Faculties:

VIII. For if they mean to pass no more than the Archbishop of *Canterbury* would, upon the special Commendation of the Bishops, and other wise and godly Men in that Realm; then will not the Prince's Commodity be so great by graunting them, or any of them, a Commission, as it will be by continuing that Authority only in the See of *Canterbury*. For where they by their Commission, have a Moyety of the Prince's Part, here it is wholly answered to her Majesty. So as, except they graunt more than twice so many as the Archbishop of *Canterbury* will do, the Prince's Commodity shall be hindred by their Commission. And if they shall graunt more than twice so many, it is to be feared they will graunt more than a good Many: And so rather hurt the Church in *Ireland*, than do any Good.

IX. And where, peradventure it shall be said, That the Archbishop of *Canterbury* hath hitherto little benefitted the Queen's Majestie,

Majestie, by passing Faculties in *Ireland*; that hath happened by his Restraint. And it may be hereafter, when it shall so please her Majesty, that the said Archbushop will either estsones send her Master of Faculties into *Ireland*, or else pass Commission to some of the Bushops there, for passing such Faculties as shall be profitable for the Church and Country, to have graunted.

X. Lastly, The Affection which divers of the *Irish* People have, rather to Faculties graunted by the Pope, than after the Statutes of her Majesty's Realms, it is thought will rather be encreased, when they shall see them pass in *Ireland* under the Names of meaner Persons, or so neer at Hand, than if they be moved to have them from the Archbushop of *Canterbury*, the Primate or Metropolitan of *England*. For so much do they more esteem the Pope's Faculties, as they are procured far off, under a large and ample Title.

NUMB. XII.

A DISCOURSE concerning Prophefying from 1 Cor. XIV. 29. Prophetæ duo aut tres loquantur, &c. Let the Prophets speak two or three, and let the others judge.

1. **P**rophetiam hoc loco cum Petro Martyre, &c. I assert with Peter Martyr, and others, That Prophefy in this Place is not simply and barely to be taken for the foreteling of things to come, since St. Paul attributeth to it Edification, Exhortation, Consolation. In the discussing of which Things, that of the Apostle is to be held fast in the first place, that we do not stray from the Analogy of Faith. MSS. Cecilian.
P. Mart. in 1 Cor. 14.
Calv. in Rom. 12. 6.
Ro. 12. 6.
2. If it be asked, in what Place and Time the Apostle would, that these two or three Prophets speak, he answered before, viz. As often as the Congregation comes together. Whence it appears, that it is not a private, but a publick Exercise of the Ministers; nor, that it ought to be done in a Corner, but in the Sight and Light of the whole Church. But on what days the People and Prophets should come together in one place, that shall be left to the Discretion of the Church: Yet so, that in appointing the Days, chief Account be had to the Churches Edification. But on Sabbath-days, such Assemblies cannot be without very great Inconveniency to the Church, while the Pastors and Teachers should be called away from feeding their own Flocks of Sheep and Lambs: Who are chiefly to be attended on that Seventh Day, according to the Apostolical Precept of St. Peter, prescribed to all Elders, whose Office it is to labour in the Word and Doctrine? Feed (saith Peter) as much as lies in you, the flock of God, that dependeth on you. Peter Martyr complains, That the Church hath lost such Ecclesiastical Assemblies to its very great Damage, Where (saith he) the sacred Scriptures and the Disciplin of the Church might be treated of in Common. 1. Cor. 14. 26.
Ver. 26.
P. Martyr in 1 Cor. 14. 31.

3. As to the *Persons*, to whom the Power of Speaking hath been granted, they ought to be Prophets. *Let the Prophets* (saith he) *speak*. Therefore, before any taketh on him a Turn of Speaking in the Church, it is necessary that he be chosen into the Rank of Prophets.

4. And, as it is not granted to any in a Prophetical Manner to speak in the Church, so neither to Judge. Therefore, in this Tryal and Censure of the Prophets, I think none are to be appointed Censors and Judges, but Prophets. That the whole Action of Judging as well as Speaking, be altogether Prophetical. Moreover, so I interpret the Words of the Apostle, where he saith, *Let the rest judge*; that is, the rest of the Prophets. And that this is the Sense of the Apostle, appears from the Apostle himself. *The Spirits of the Prophets* (saith he) *are subject*. To whom? *To the Prophets*: So that the Apostle seems indeed to me, to have put an open Distinction between the Speaker and the Hearers; that is, between the Prophets and the rest of the People.

5. Concerning the *Number* of them that Speak, the Apostle doth not so strictly command, *concerning two or three*, but that if Occasion require, and a fuller and plainer Revelation shall be given to any Prophet sitting by, any Fourth Person may add his Opinion. For *Revelation* is not always taken for an Instinct of the Holy Spirit to foretel things to come; (which kind of Revelations was almost peculiar to that Time) but for the ordinary and larger Gift of searching out the more abstruse, and hidden Places of the Holy Scriptures. For what else is the Sense of this very Word *Revele*, if we look to the Etymology of the Word, than to *uncover that which is covered*, and to *unfold that which vailed*? In which Sense the Apostle writeth, That *Antichrist shall be revealed*; that is, by the preaching of the Gospel, the Vizzard of Godliness, whereby his Wickedness was a great while covered, shall be taken off from him, that it shall appear to all the World, how deformed the Prince of Darkness is. And of this ordinary Revelation of the Spirit the Apostle speaks in *1 Cor. 3. 13. Phil. 3. 15.*

6. But for many of the Prophets sitting by it cannot be, that they all speak together at one time: Yet *one by one*, saith the Apostle; that is, successively and by Turns, all they who are inspired by a Prophetical Spirit, and whom it shall seem good to the Priests and Bishops to assign this Office, may prophesy. By this Means the Holy Spirit by the Apostle, most wisely would have Peace and good Order in the Church provided for. That none might justly complain, that he was excluded, and not allowed the Liberty of Speaking: Nor yet Place given to any fanatical and giddy Spirit to intrude it self, and to disturb the Churches Order.

But some perhaps will think much, that the rest of the Christian People be excluded, and their Mouths be wholly shut up, as though they were altogether destitute both of Judgment and Speech, and all Spiritual Gifts. When as yet, such is the Liberty of the Holy Spirit, that it breaths where it will, and peculiarly distributes to every one as it will. We Answer, That none is quite shut out from this

this ordinary Gift of Prophefying in the Church, unless Women, to whom it is a base thing to speak in a well-constituted Church. But if any of the common People be so instructed by the Gift of the Holy Spirit, as that he can dextrously and faithfully interpret the Scriptures, and in the Judgment of the other Prophets shall be esteemed worthy to speak in the Congregation in his Turn, this Man now shall not be esteemed for a mere Plebeian or Laymen (as they commonly speak) altho' he be not admitted to the Office of a Teacher or Pastor in the Church, but for a Prophet in this Behalf.

And this is that Order, that Form of Prophefying, as far as I apprehend, which the Apostle, as a skilful Workman, had heretofore prescribed to all the Churches of the Saints.

Ver. 33.

8. But now let us diligently examine, whether any Necessity lyeth now a days upon the Churches of Christians, to take up again the same Order, (altho' long intermitted, and by the Malice of Satan, laid asleep, and plainly buried) and perpetually henceforth to observe it. With so great Reverence I embrace the Apostles Rules of Prophefying layd down in this Place, that I subscribe to them not as Ordinances of Men, but plainly as the Commands of God: Whereof God himself is the Author and Law-giver, the Apostle the Preacher only, and Writer. Therefore the Apostle would fence and fortify this same Form of interpreting the Scriptures, so profitable and necessary to the Churches of the Saints, not only with his own Authority, but with God's, that it might be transmitted over even to Posterity. *If any (saith the Apostle) seem to be a Prophet, or Spiritual, let him acknowledge concerning the things I write, that they are the Lord's Commands.* Therefore, where it is said by the Apostle, *Let two or three Prophets speak*; let us acknowledge the Voice not of an Apostle, but of the Lord commanding. And let us not think it, but belief it, to be commanded; not to the *Corinthians* only, but also to all Christians, especially since the Apostle writeth, That he prescribed the same Order of *Prophefying* to all the Churches of the Saints, which he had planted. Moreover, the Apostle evinceth the Necessity of an Ecclesiastical Meeting, not to be less than that of Edification, Exhortation and Comfort, which ought to be perpetual in the Churches, since it seemed good to *St. Paul* to annex these three things to Prophecy, as the Effects thereof. Now the Apostle would signify, as it were in one Word, the Profit of this Prophetical Exercise, when he saith, That this Form of interpreting the Scriptures by many Ministers succeeding one another, was prescribed to this End, *That all* (not the People only, but also the very Pastors and Teachers) *might learn.* And by this Means also it shall best come to pass, That the Proficiency of the Prophets may be manifest to all.

*Whether this
antient Exer-
cise ought to be
taken up again
in the Church.*

Ver. 37.

Ver. 31.

1. Tim. 4. 5.

9. While we assert these things truly, and hold them sincerely, we do not condemn the other Evangelical Churches, but we do most ardently wish for their Proficiency and Perfection in the Lord, and we pray daily, That those who are set over the Churches of Christ to feed and govern them, may study yet more and more to excel, to the Edification of the Churches. But if still the chief Men
of

Jer. 15. 6.

of this Church, go on wholly to destroy the Colleges of the Prophets, which the Holy Ghost hath endeavoured to build up by the Ministry of Holy Men, let the Prophets and Spiritual Judge, that is, all godly learned Men, if this be not to go backward rather than forward in the Way of the Gospel, *Et Deficere potius quàm proficere, i. e.* And to grow worse rather than better. Which how dangerous it is after so many Years living under the Gospel, and how odious in the Sight of the Lord, if any knows not, let him consult the Prophets for this Matter. But by Name I will cite one instead of many, even *Jeremiah*. *Who, (saith he) will pity thee, O Jerusalem; and who will condole with thee? And who will depart to petition for thy Peace? Thou hast forsaken me, saith the Lord; thou art gon away backward. For this I will stretch out my hand upon thee, to destroy thee. I am weary so often of repenting.*

NUM B. XIII.

The Lords of the QUEEN's Council to the Archbishop, Concerning a Libel printed against her Marriage with Monsieur the French King's Brother.

Grind. Regift.

AFTER our right hartly Commendations to Your good Lordship; You shall understand, how of late hath been imprinted within the City of *London*, a certain Libel intituled, *The Gaping Gulph*. Wherein the Author, under the Pretence of misliking of some Dealings treated of between Her Majesty and the Duke of *Anjou*, the *French King's* Brother, in very deed seemeth to go about to draw Her Majesty's Subjects into some Mistrust and Doubt of her Highness's said Actions; as tho' thereby some Alteration were like to ensue; especially in Religion, which her Highness hath heretofore established and maintained, and is fully determined, with the Assistance of God's Goodness and Grace, to uphold and maintain, during her Life; yea, and even with the Hazzard of Her own Person: Whose Constancy in that Behalf, cannot in Reason be called in Question, if with Thankfulness it be thought on, how her Majesty hitherto, for the Maintenance of the same, hath willingly sustained the Malice of the Great and Mighty Princes, her Neighbours: As one that wholly dependeth on God's Providence, with Assurance, that so long as she shall continue a Nurse to the Church, she shall never lack for merciful Assistance.

Notwithstanding, for as much as we know, that divers of the said Books have been seditiously cast abroad, and dispersed in sundry Places of this Realm; and have good Occasion to think the same hath been done within your Lordship's Dioces: By the reading whereof, her Majesty's good Subjects, specially those of the Clergy, may perhaps by oversight Credit, upon vain Suspensions and Presumptions, be induced to think and speak otherwise of her Majesty's

jesty's Doings; than either they have Cause to do, or it becometh Dutiful and Obedient Subjects; Her Majesty, for the Removing of all such Doubts as may be conceived in that Behalf, and the better confirming of her faithful Servants in such a good Opinion of her Highness, as both her Doings and Government over them (the like whereof never happened within this Realm) have deserved; and appertaineth before God and Men unto their Duties; Hath at this present caused a Proclamation to be made, printed and published, which we send your Lordship herewith. Upon the Receipt whereof, her Majesty's Pleasure is, That with as much Speed as you conveniently may, you should assemble the special noted Preachers, and other Ecclesiastical Persons of good Calling within your Dioces, and upon the reading of the said Proclamation, to signifie unto them her Highness's constant and firm Determination to maintain the State of Religion without any Alteration or Chaunge, in such sort as hitherto she hath done; and that as heretofore she could not, by any Perswasion or Practice of sundry Adversaries, be brought to alter or chaunge the same, so now much less her Meaning is at this present, by any Treaty with the said Duke, to do the like. Who hath heretofore shewed himself a Friend to those of the Religion, even with the Hazard of his Estate and Life: A thing notoriously known, tho' by another of the Libels it be otherwise untruly given out; and doth deserve, in Respect of the Honuor he did of late to her Majesty, in vouchsafing to come and see her in such a kind and confident Manner, without Respect of the Peril he did expose himself to in the said Voyage, both by the Sea and by the Land, to be honoured and esteemed of all those that truly love her Highness.

Yee shall also admonish them, That in their Sermons and Preachings they do not intermeddle with any such Matter of Estate, being in very deed, not incident nor appertaining to their Profession; but commanding them to contain themselves within the Limits and Bounds of their Callings; which is to preach the Gospel of Christ in all Purity and Singleness, without entangling and confounding themselves in secular Matters, wherewith they ought to have nothing to do at all; but rather teach the People to be thankful towards Almighty God for the great Benefits, both of Liberty, of Conscience, Peace and Wealth, which they have hitherto enjoyed by her Majesty's good Means; and to beseech him to continue and encrease his Blessings over us; to the Intent, that in all Humbleness and Obedience under her gracious Government, we may lead a quiet and Christian Life: rather than by intermeddling in such Matters impertinent to their Calling, go about to give Occasion of Distrust or Disquietness among the Subjects of this Realm. By which their unordered Dealings their cannot but grow great Prejudice to the Cause of Religion: Which may be perhaps pretended, but in very deed is like by such Means rather to be hindred than furthered.

And to such of the said Preachers as dwell in remote Places, and cannot be present at the said Assembly, you shall signifie so much

by your Letters. And in case any of them shall understand, that any Persons whatsoever by the said Books, or otherwise, shall have been seduced, and carried into any such Doubt or Mistrust of Religion, or Prejudice like to ensue in this Realm; you shall charge them by all Godly and Christian Perswasions, to do their best Endeavour to remove all such undutiful and unnecessary Concepts; being far contrary to the her Majesty's most gracious Meaning. And in case they shall not be able so to prevail as were convenient, but shall understand that either some other Persons shall otherwise deal in this Matter, or that the People rest not therewith satisfied; and so shall think that some further Order is necessary to be taken in that Behalf, you shall charge them forthwith to give Notice thereof unto you, the Ordinary. And thereupon you, by your Authority, shall call such Persons before you, as in whom you shall find any Cause to be reformed. And by your Information, or otherwise, correct them in their Error; so as no farther Inconvenience follow by such disordered Behaviour.

And so requiring your Lordship, that here and there may be no Want of your Diligence, as you tender her Majesty's Service, and will answer to the contrary at your Peril, we bid you right hartily Farewel. From Greenwich, the 5. Octob. 1579.

Your Lordship's very Loving Friends,

Tho. Bromely Canc.
Will. Burghley.
Hunsdon.
F. Knollys.
H. Sydney.
F. Walsingham.
Tho. Wylson.

N U M B. XIII.

ARTICLES delivered to the Lords from the Lower House of Convocation, Anno. 1580.

E. MSS. G.
Petyt. Armig.

FIRST, That no Bishop henceforth shall make any Ministers, but such as shall be of Age full 24 Years, and a Graduate of the University; or at the least, able in the *Latin* Tongue to yield an Account of his Faith, according to the Articles of Religion agreed upon in the Convocation; and that in such sort, that he can note the Sentences of Scripture, whereupon the Truth of the said Articles is grounded. And if any Patron shall present any Minister to any Benefice, which shall not be in this sort qualified, that it shall be lawful for the Bishop to refuse such Presentee; and shall not be constrained, either by *Double Quare*, or *Quare impedit*, to institute any such. The Bishop that shall do contrary

contrary to this Order, upon Proof thereof, to be suspended by the Archbishop, from making of Ministers for the Space of two Years.

II. *Item*, That there shall not henceforth be used any Commutation of Penance, but in rare Respects: That is to say, either for some great Value, or Dignity of the Person, or for Fear of some desperate Event that will follow in the Party, that should be put to open Shame. And at such time his Penalty of Mony to be large, according to the Ability of the Person: and by the Ordinary, with good Witnesses to be employed, either to the Relief of the Poor, or other necessary and godly Uses. And yet even in this Respect, the Party offending, beside such Pain of Mony, shall ever make in his Parish-Church some Satisfaction to the Congregation, by declaring openly his repentant and sorrowful Mind for such Offence committed. And here is earnestly to be desired, that in all other Respects, and towards all other Persons, there may be some more strait Punishment to be assigned by Ecclesiastical Judges, for Adultery, Whoredom and Incest, than now by Ecclesiastical Laws they can do: Whether it be by Imprisonment, joined with open Penance, or otherwise.

III. *Item*, That there be no Dispensation graunted for Marriage without Banns, but under sufficient and large Bonds, with these Conditions following, That afterward there shall not appear any lawful Let or Impediment, by Reason of any Precontract, Consanguinity, Affinity, or by any other lawful Means whatsoever. And *Secondly*, That there be not at that present time of graunting such Dispensation, any Suit or Plaint, Quarel or Demaund moved or depending before any Judge Ecclesiastical or Temporal, for and concerning any such lawful Impediment betwixt the Parties. And *Thirdly*, That they proceed not to the Solemnization of the Marriage without Consent of Parents and Governours.

IV. *Item*, As touching Dispensation for Plurality of Benefices, we wish that none may have that Privilege, but only such as for their Learning are most worthy, and best able to discharge the same. That is, that the Party at the least be Master of Arts of four Years standing, and a common known Preacher of good Ability: And yet the same to be bound to be resident at each Benefice some reasonable Proportion of Time.

V. *Item*, As touching Excommunication, because it hath been ever used by Ecclesiastical Judges in their Jurisdiction, we do find by Conference, that the Alteration thereof will be joined with many Difficulties, and almost by Interruption of all Ecclesiastical Jurisdiction, unless many other things of bodily Punishment and Coercements be graunted unto us. Which we think in these days will not only be more offensive than this is, but also by Default of others, make our Proceedings in such Case, utterly frustrate: Therefore, our Desire is, that two or three honest Persons, well skilled in the Ecclesiastical Laws, may open unto your Honours what Inconveniencies will follow, and how hardly this Point will abide Alteration.

NUMB. XV.

An ARGUMENT propounded in the Convocation, concerning Reforming the ordinary Use of Excommunication.

E. MSS. G.
Petyt. Armig

EXCOMMUNICATION by the Law was never used, nor could be used, as a Punishment of any Crime, saving of notorious Heresie, Usury, Symony, Pyracie, Conspiracy against the Person of the Prince, of his Estate, Dignity and Crown, Perturbers of the common Peace, and Quietness of the Church or Realm, wilful Murtherers, Sacrilegers, Perjurers, and incorrigible and notorious Committers of Incest, and Adultery, False Witnesses and Suborners thereof, violent Layers of Hands upon Ecclesiastical Persons, Demaunders of more Cured Benefices than one without Authority; and such other great and horrible Crimes, which were called *Sententie Canonum*. Wherein, beside the particular Penances that Bishops and their Officers did impose, it was for more Terror provided by antient Canons, that there should be a general open Denunciation of this Excommunication in every Cathedral and Parish Church twice in the Year.

For other light Faults there was no Excommunication permitted or used as a Punishment, other than for manifest and wilful Contumacy or Disobedience in not appearing, when Persons were called and summoned for a Cause Ecclesiastical; or when any Sentence or Decree of the Bishop or his Officer, being deliberately made, was wilfully disobeyed, or not performed.

Such wilful Contumacy and Disobedience to Authority is in the Law accounted so great, that it was called a Contempt of that *Quod est in Jurisdictione extremum*; That is to say, If the Judge cannot have Appearance of the Parties, or Execution of the Judgments, he is at the Wall, and can go no farther.

Of very antient Time this was their Manner of Proceeding in this Realm, and the only Means of reducing obstinate Persons to the Obedience of the Law. It may appear by the antient Statute or Act of Parliament in the Ninth Year of Edward II. that it was the old Custome and Usage of the Realm long before that time. The Words are these, *Si aliqui, &c. propter suam Contumaciam manifestam excommunicentur, ac post 40 dies pro eorum Captione scribatur, pretendunt se privilegiatos, & sic denegatur Breve Regium pro Captione Corporum, Responsio Regis nunquam fuit negatum [negata] nec negabitur in futurum.*

It is to be considered, whether this manifest Contumacy, and wilful Disobedience to the Magistrate and Authority, be not as well punishable, when the Original Cause or Matter is light, as weighty. The Difference whereof doth nothing alter the Matter of the Disobedience. If for such Disobedience it seemeth, that it is either unlawful or offensive, to use Excommunication, there is great Consideration and Wariness to be used in devising some other Means

Means and Remedy instead thereof, to procure Obedience and Execution in Causes Ecclesiastical; and that the Judge Ecclesiastical may have those Means laid down with such Caution, that thereby upon Pretence and Colour of the Reformation of this, all Jurisdiction Ecclesiastical be not utterly overthrown.

The Means that were thought fit to be used instead of Excommunication by Archbishop *Cranmer*, *Peter Martyr*, *Bacer*, Mr. *Haddon*, and others that did assemble for that Purpose at that time, were Imprisonment, or Mulct Pecuniary; and besides, in Persons Ecclesiastical, Sequestrations of their Livings, and Suspensions from the Execution of their Offices. But these Means will be as commonly offensive in some Respects, as the Excommunication is now; and will be so hardly executed, that all the Excommunications of the Law Ecclesiastical will be made frustrate.

And therefore, if the Course that hath so long continued, cannot hold, but must needs be altered, I would wish it to be done by some other Means; wherein we should not need to deal with any Body, but as we were wont to do ordinarily, in Effect as followeth, *viz.*

Where now for not appearing, or for not satisfying any Sentence, Decree or Order, the Ecclesiastical Judge doth pronounce the Party *Contumacem*, and, in *pœnam Contumaciae*, excommunicates him, he shall pronounce him *Contumacem*, and in *pœnam Contumaciae*, pronounce him *Ecclesiastica Jurisdictionis Contemptorem*; and so denounce him. And if he shall continue Forty Days in not appearing, or in not satisfying, he shall signifie the Contempt *Jurisdictionis Ecclesiasticae* to the Prince, in the Chancery, as he was wont to signifie *Contemptum Censuræ ad Claviam*, [to the Chancellor] without any more Change. And as the Writs that were sent, were wont to be, *De Excommunicatione capiendo & relaxando*; so they may be, *De Contemptore Jurisdictionis Ecclesiasticae capiendo vel relaxando*.

Then there may be general Words, That such a Contemner so pronounced and denounced in all Respects, (saving for coming to the Church, receiving of Sacraments, and keeping Company with others) shall in all Respects, and to all Purposes, be as incapable, and shall sustain all such other Penalties as a Person Excommunicate did sustain, before the making of this Law.

In all hainous, great, horrible Crimes, Excommunications may be used by the Archbishops and Bishops in their own Persons, with such Assistance as shall be thought meet, as it was wont to be in the Primitive Church.

In this our Realm, of very auntient Time it hath been truly observed from time to time, that there was never Alteration made of any Law Ecclesiastical, although it had Appearance to benefit the State of the Clergy, but that it turned ever to some notable Prejudice.

NUMB. XVI.

A Writing drawn up by the Convocation, (as it seems, Anno 1586.) to be offered to the Parliament, for the Enacting of the Reformation of some things relating to Ministers and other Matters of the Church.

I. Concerning Ministers.

Cotton Librar.
Cleopatra.
F. 2.

IT may be Enacted, That none be a Minister of the Word and Sacraments, but in a Benefice having Cure of Souls, then vacant in the Dioces of such a Bishop as is to admit him.

That before the Admission of such a Minister, the Bishop shall give publick Notice by Writing under his Seal to be fixed on the Church-door, then destitute of a Pastor, upon some Sunday or Holy-day in the Time of Divine Service, signifying the Name of the Person presented to that Charge, or there to be admitted; with Intimation, That such as within Twenty Days after will object against his Admission, shall appear at a Place certain before him; and alledge such Matter as shall only concern his Conversation of Life, and thereby his Sufficiency for that Place.

That the Bishop shall not procede to the Admission of any to be Ministers of the Word and Sacraments, before due Certificate be made in the authentic Form, and publick Place by him to be assigned, That the Process of Notice and Intimation was executed in Form aforesaid; nor before the Expiration of the said Twenty Days; nor without calling for, or hearing of such as upon Return of the said Process, shall and will object, as is aforesaid.

It is here to be provided, That where in certain Colleges, and Cathedral and Collegiate Churches, the Foundation or Statutes require, such as are there placed, to be Ministers; it shall be lawful for such as are known to profess the Study of Divinity, or otherwise, be lawfully dispensed withal, as before this Act these might, to enjoy any Fellowship [or] Prebend within the said College, notwithstanding they be no Ministers.

That none be made Ministers, but upon some Sunday publickly in the Cathedral Church of the Dioces, where the Minister is admitted, [and upon good Testimonial.]

That after the Receipt of such Testimonial, the Bishop shall not procede to the making of the Person Minister, which bringeth that Testimonial, before he shall declare before the Dean and Chapter of the Cathedral Church, that he well knoweth the Persons by whom the Testimonial is made, to be such as is by the said Statute expressed.

That he shall not make a Minister, but such as shall by the Dean and Chapter, or the more Part of them, or Six learned Preachers of the Dioces then present, be allowed for a Man meet and sufficient, by Subscription of their Hands to some Writing, declaring their Assent in allowing of him.

That

That none shall have a Benefice with Cure of the Value of 20 l. yearly in the Queen's Books, except he be Master of Arts, or a Preacher allowed, notwithstanding that he be made a Minister before of some mean Cure.

II. *Concerning Excommunication.*

Excommunication is at this time the Pain of Contumacy, and hath place where a Man appeareth not upon Process, or satisfieth not some Order prescribed by the Judge: As, not taking some Oath, or not paying Legacies, Tiths, &c.

The Offences that grow by the Practice hereof in this Manner, are great. One, that being the highest Censure left to the Church of God, it is profaned by applying it to Temporal and Civil Causes. Another, that it is exercised by Men, that have no Calling in the Church, as Chancellors, Officials, &c.

It may [therefore] be enacted, That none, not having Ecclesiastical Jurisdiction, shall in any Matter already moved, or hereafter to be moved in the Courts, give, or pronounce, any Sentence of Suspension or Excommunication. And yet for the Contumacy of any Person of [in] Causes depending before them, it shall be lawful only to pronounce him *Contumax*; and so to denounce him *Politiquely*. And if upon such Denunciation, as in Excommunication hath been used, the Party shall not submit himself, nor stand to, nor abide such Order as is to him assigned, within Forty Days, then it shall be lawful to signifie his Contumacy in such Manner and Sort, and to such Court, as heretofore hath been used, for Persons so long standing Excommunicate. And that upon such Certificate, a Writ *De Contumace capiendo* shall be awarded in like Force, to all Effects and Purposes, as the Writ *De Excommunicato capiendo*.

Again, forasmuch as the Church may not be left without this Censure of Excommunication, it is to be provided, That for enormous Crimes, Adultery, and such other, the same be executed, either by the Bishops themselves, with Assistance of grave Persons; or else by such Persons of Calling in the Church with like Assistance; And not with Chancellors, Officials [, &c.] as now been used.

III. *Touching Commutation of Penance.*

That there be no *Commutation of Penance* for Sin, but by the Order and Appointment of the Bishop, with Assent of the Dean and Chapter, or the most Part of them; or with the Assent of Six Preachers of the Dioces.

IV. *Touching Dispensations.*

The *Facalties* that did the greatest Hurt in the Church, were Three, *viz.* *Dispensation De non promovendo*; *Dispensation* for Pluralities of Benefices, and *Dispensation* for Non-Residences.

These two last named Facalties have bred the Disorder of making vague Ministers. Whereof hath ensued two great Incommodities.

One

One and the chieft of all, that the People is not taught. The other, That Ministers placed in Benefices where the Pastor is absent, and having for the most part small Allowance, do pass from Place to Place for their better Preferment, and resting no where, respect neither their Lives, nor encrease in Knowledg. For Men be careful for their Conversation, where they are to have Continuance. And small Account can be taken how he profiteth, that abideth no where long. [Therefore]

That no Chaplain have two Cures, if both amount to above 40 *l.* in the Queen's Books, or be 40 Miles distant.

That none be enabled to have two Cures, unless they be under the Value aforesaid, and within 20 Miles distant, and [they] Resident upon one of them. [And none else] shall enjoy the same.

That no Dean of a Cathedral Church, Prebendary, or other having Dignity, have more than one Benefice with Cure, beside his Dignity, &c.

That no Man have more Dignities or Prebends than two.

That they which have Chaplains shall advance no more than their Number, till the Advanced dy, or otherwise one of the two Benefices become void.

That none be made Chaplain, enabled to [enjoy] two Benefices, unless he be a Master of Art, or allowed by the Ordinary as sufficient.

That none shall be Non-Resident, but such as be continual Attendants in the Houses of such as they shall be Chaplains unto.

That they shall preach in Person yearly two Sermons; and four Sermons beside *per se vel alium*.

Lastly, To consider, whether it were not meet to abate the Number of the Chaplains of Archbishops, and under that Degree, that may by the Statute keep more than one Chaplain.

That in Cases of Non-Residences and Pluralities, the Bishop shall have [the Nomination of] the Allowance of the Minister that shall serve the Cure in the Absence of the Incumbent: And the Stipend of the same Minister to be appointed by the Bishop, according to the Sufficiency of the Minister. So as the Stipend do not exceed the Half of the clear yearly Value of the Benefice.

That is one Faculty of great Inconvenience, graunted not only by the Court of Faculties, but by the Chancellor of every Dioces, *viz.* The Dispensation of Mariage without Banns asking. By Occasion whereof Children make disordered Matches without the Assent of their Parents; and Orphans are left to the Spoil of unthrifty Persons. There will hardly be found reasonable Cause, why such Dispensations should be permitted to any two Persons to marry, whereof the one, or both be single Persons, and be not Widows or Widowers.

NUMB. XVII.

N U M B. XVII.

A LICENSE granted to John Morrison a Scotchman, to Preach and Administer Holy Things throughout the Province.

WILHELMUS AUBREY Legum Doctor, Officio Vicariatus in Spiritualibus Generalis, & Officialitatis Principalis Sedis Archiepiscopalis Cantuar. legitimè fungens; Dilecto nobis in Christo Johanni Morrison A. M. in Regno Scotiæ oriundo, Sal. in Domino sempiternam. Grind. Regist.

Cum uti ex fide digno Testimonio acciperimus, tu præfatus Johannes Morrison circiter quinq; Annos elapsos in oppido de Garvet in Comitatu Lothien. Regni Scotiæ per generalem Synodum sive Congregationem illius Comitatus in dicto Oppido de Garvet congregatam juxta laudabilem Ecclesiæ Scotiæ Reformata Formam & Ritum ad sacros Ordines & Sacrosanctum Ministerium per manuum Impositionem admissus & ordinatus fueras: Cumq; etiam dicta Congregatio illius Comitatus Lothien. Orthodoxæ Fidei & sinceræ Religionis, in hoc Regno Angliæ modò receptæ & auctoritate publica stabilitæ, sit conformis:

NOS igitur Formam Ordinationis & Præfectionis tuæ hujus modi, modo præmisso factam, quantum in nos est, & de jure possumus, approbantes & ratificantes, Tibi, ut in hujusmodi Ordinibus per te susceptis, in quibuscunq; locis congruis, in & per totam Provinciam Cantuarien divinæ Officia celebrare, Sacramenta ministrare, necnon Verbum Dei Sermonem Latino vel vulgari, juxta Talentum tibi à Deo traditum, purè & sincerè prædicare, liberè & licitè possis & valeas, Licentiam & Facultatem, de Consensu & expresso Mandato Reverendiss. in Christo Patris Domini EDMUNDI Divina Providentia Cantuarien. Archiepiscopi totius Angliæ Primatis & Metropolitanæ, nobis significato, quantum in nobis est, & de jure possumus, ac quatenus Fara Regni patiuntur, benignè in Domino concedimus & impertimus. In cujus rei Testimonium, Sigillum, quo in similibus utimur, Præsentibus apponi fecimus. Dat. Sexto Die Mensis Aprilis Ann. Dom. 1582.

N U M B. XVIII.

Dr. Beacon to the Chancellor of Cambridge; For a Roll to be sent up from the Universities of the Learned Men there.

GIVE me Leave, Right Honourable, to be Your Lordship's Remembrancer of a blessed and singular Benefit to the Church of God, and the Students of the University, obtained by your Lordship's Mediation many Years since, and most graciously granted by her most Excellent Majesty, for the Renewing or Execution whereof, remaining in the Records at Cambridg, either never once begun to be put in Practice, or soon intermitted; the general MSS. Penes me.

and just Complaint in these Days, for want of sufficient Instruction of the People in divers Countries, of sharing Ecclesiastical Livings between corrupt Patrons, Ordinaries and Hirelings, of suffering many godly and learned Preachers in both the Universities, to remain less profitable to the Church, less comfortable to themselves, and no less Discouragement of young Students in Divinity; doth make humble Suit to your Lordship, or to both the Chauncellors of either University jointly, that by your Honorable Mediation to her Highness, it may be from henceforth more religiously observed: That every Second or Third Year, either University do send up the Names of all their learned and well-disposed Students in Divinity, ripe, ready and willing to be disposed Abroad into the Lord's Vineyard; to remain with her Highness principal Secretaries, or Clerk of the Signet, and the Lord Chancellor for the time being, as faithful Remembrancers of her Majesty's most Gracious Zeal and Disposition for their timely Preferment.

What would not this Example work in the inferior Subject for Imitation? How would it revive the dulled and discouraged Spirits of University Students, which, after their Bodies and Substance wearied and spent, might stand in some certain Hope of their timely Employments to the Good of the Church, and their convenient Provision and Maintenance? Nothing would sooner daunt or restrain the shameless Corruptions of these Times, or work greater Joy or Hope of God's Blessing in the Hearts of the Godly. It is no Reproof of former Courses, if the Remembrance of any better be renewed. Which if your Lordship have peradventure forgotten, Mr. Skinner can make best Report thereof, who not many Years since, saw and read it amongst other Monuments of our University. Your Lordship is wise to consider what is best to be done, by what Means, and at what Opportunity; and to pardon this Students Duty to the University, and the Church of God; being performed to the Chauncelour of the University, and so honourable a Patron of Religion, Vertue and Learning; and the L. Chauncelor, to be named by her Majesty: whosoever shall be happy to have his Entrance thus sanctified by her Majesty's gracious Direction in this Behalf; howsoever many wicked Benefice-Brokers may hereby be disappointed of their manifold Spoils reaped, and expected by this cursed Prey.

My Prayers shall be for your Honor's happy Preservation to this Church, Common-welth, University of *Cambridg*, and your Honor's own Nurse of St. *John's*, which your Honor had a Meaning to sanctifie with the First-fruits of graunting Impropropriations, as they fell void, to the Preachers of the House, during their Lives, and Attendance in teaching that People, before the Statutes were fully finished. I beseech your Lordship not to be offended, if I presume to be your Honor's Remembrancer thereof also, that it may be done in time, if it be not already done; that God's Blessing may be more favourable and plentiful upon the Students, and very Walls of that famous Foundation. From the *Doctor's Commons*, this *xxv.* of *April*, 1587.

Your Honour's Humble at Commaundment,

J. BEACON.

NUMB. XIX.

N U M B. XIX.

PRECEDENTS of Resignations made by Bishops.

Drawn out of *Matthew Paris*, by the Archbishop.*De Resignatione facta per Nicolaum de Farnham Episcopum Dunelm.*
Ex Matthæo Paris.

PURIFICATIONE Beatae Mariæ imminente, Episcopus Dunelmensis Nicolaus, sentiens se annosum, Valetudinarium, & infirmum, &c. Episcopatum suum Dunelmensem, obtenta tali à Domino Papa Licentiâ, resignavit, Et datis ad hoc Provisoribus, Archiepiscopo Eboracensi & Londinensi & Wigornienti Episcopis, assignata sunt ei tria maneria, viz. de Hoveden cum pertinentiis, Stoctuna & Esingtuna. Recedens igitur à Dunelmo, acceptâ ibidem à Fratribus Licentiâ ad alterutrum dictorum Maneriorum mansurus, perrexit, ut in pace ibidem, sine querelarum vel Causarum strepitu, exutus à Sollicitudinibus mundanis, sibi jam expectanti donec ejus veniret immutatio, liberius Orationi vacaret, &c.

Nicholaus
Episc. Dunelm.
Episcopatum
suum resignat,
postquam se-
disset Annos
octo.

Idem alio in loco.

Adulatores quidam pessimi cupientes placere Dunelmensi Episcopo Waltero, petierunt à Papa Episcopatum vel redintegrari, vel saltem minus damnificari. Quibus Papa. Miramur super his. Nonne facta fuit Distributio illa, & Partitio per magnam deliberationem & Considerationem virorum peritorum, & Consensum Partium; & res jam confirmata est per nos, & Regem Angliæ, & per Provisores. Et sic repulsi sunt Accusatores cum probris.

Idem alio in loco.

Eodem tempore obiit Magister Nicolaus de Fernham quondam Episcopus Dunelmensis, qui cesserat Episcopatui, ut quietius & liberius Fructus caperet Contemplationis. Obiit autem apud Stoctunam, nobile suum Manerium.

Nicholaus vixit
post Resig-
nationem An-
nos IX.

N U M B. XX.

The ARCHBISHOP'S Last Will and Testament.

IN the Name of God, Amen. The viii. Day of May, in the Year of Our Lord, 1583. and in the XXVth Year of the Raigh of our Sovereign Lady ELIZABETH by the Grace of God, of England, Fraunce and Ireland, Quene, Defender of the Faith, &c. I EDMUND GRINDALL, Archbishop of Canterbury, being hole in Mynd, and of perfect Remembrance, do make this my last Will and Testament, in Manner and Form following, Revoking all other Wills

Wills whatsoever heretofore by me made, except one bearing date the XIIth Day of *April*, 1583. concerning a certain Portion of Tiths in the Parish of *Ashwel*, within the County of *Hartford*, given to the Master, Fellows and Scholers of *Pembroke-Hall* in *Cambridge*.

First, I bequeath my Soul into the Hands of my Heavenlie Father, humbly beseeching him to receive the same into his gracious Mercies for his Christ's Sake: And my Body I will to be buried in the Quere of the Parish Church of *Croydon*, without any Solempne Herse or Funeral Pompe. Notwithstanding my Meaning is, That if it please God to call me out of this transitorie Lyfe, during the time that I shall remain in the Possession of the Archbishoprick of *Canterbury*, that the Heraulds shall be reasonable compounded withal, and satisfied for their accustomed Fees in such Cases.

And as concerning my Worldly Goods, wherewith the Lord hath blessed me, my Will is, That they shall be bestowed by my Executors, as followeth:

First, having nothing worthie to be presented to her Majestie, I humbly beseeche the same to accept at my Hands the new Testament of *Jesus Christ* in *Greke*, of *Stephanus* his Impression, as an Argument of my dutiful and loving Harte towards her Highnes: Whom I pray Almighty God long to prosper and preserve to the Benefit of his Church. *Item*, I Will and Bequeath to my next Successor that shall be in the Archbishoprick of *Canterbury*, the Pictures of Archbishop *Warham* and *Erasmus*, and all such Instruments of Musick, and other Implements, as were bequeathed and left unto me by my Predecessor that last was. *Item*, I gyve and bequeath to the Right Honourable the L. *Burghley*, L. High Thresorer of *England*, that my Standing Cup which her Majestie gave unto me at New Year last, before the Date hereof; and I make him Supervisor of this my Testament; desiring his Honor to take that Burden upon him: *Item*, I give unto the Reverend Father in God the Bishop of *Worcester*, that now is, my Gold Ring with a Saphire; and to my Honourable good Friend Sir *Francis Walsingham*, Principal Secretarie to her Majesty, my best Standing Cup which I brought from *Tork*; praying his Honor to be good and favourable towards the accomplishing of this my Testament. *Item*, I gyve unto my faithful Friend Mr. *Nowel* Dean of *Powls*, my ambling Gelding, called *Gray Olephant*. *Item*, I gyve and bequeath to the Pettie Canons and other inferior Officers belonging to the Church of *Christ's Church* in *Canterburie*, to be divided amonges them by the Advice of the Dean of *Canterburie* for the time being, ten Pounds. *Item*, I gyve and bequeath to the Masters and Fellows of *Pembroke-Hall* in *Cambrige*, one standing Cup doble gilt, which her Majesty gave unto me the first Year after I was Archbishop of *Canterburie*; and these Books following, *viz.* An *Hebrew Bible* in *decimo sexto*, noted with Mr. Dr. *Watts* his Hand; *Chrysostom* in *Greke*, upon St. *Paul's* Epistles, *Pagnine* his *Thesaurus*; *Eusebius* in *Greke*, and the Ecclesiastical History of *Eusebius* and others, of *Christopherson's* Translation. *Item*. I gyve to the Provost and Fellows of *Quene's College* in *Oxford*, one Nest of Bowls brought from *Tork*, with a Cover, *viz.* the newest Three

Three of the Nine, and Forty Pounds which they do owe unto me; Also, all such Books as I have assigned unto them, to be kept in their Library, conteyned in a Catalogue subscribed with my Hand, and Ten Pounds towards the Claspings, Bosing, and Chaining of the same. *Item*, I gyve and bequeath to the Maior and Citizens of *Canterburie*, One Hundred Pounds, to be kept in a Stock for ever, to the Use of the Poor of that Citie; upon Condition that they enter into sufficient Bond unto my Executors, as well that the said Stock of One Hundred Pound shall not be diminished, as also that it shall be Yearlie employed upon Woll, Flax, Tow, Hemp, and other Stuff, whereby the poor People of the said Citie may be set on work. *Item*, I give to the Poor of *Lambeth*, Ten Pounds; and to the Poor of *Croydon* other Ten Pounds; and to the Poor of the Town and lower Part of the Parish of *St. Beghs* aforesaid, Thirtene Pounds, Six Shillings and Eight Pence. And I give to the Use of the Parish Church of *St. Beghs*, my Communion Cup, with the Cove double Gylte, and my fayrest *English* Byble, of the Translation appointed to be redd in the Church. *Item*, I gyve to every Household Servant that I shall have at the tyme of my Death, which is not better provided for in this my Testament, one half Years Wages. And I will, That my said Household Servants shall be kept together, by the Space of one Month after my Decease, and have their ordinary Diet during the said Tyme, to be provided by mine Executors, without admitting any Stranger thereunto. *Item*, I give unto Mr. Dr. *Gibson*, one of my lesser standing Cups double gilt, with a Cover. *Item*, I will and bequeath to *William Woodhall* my Nephew, Two Nests of gilt Boles, viz. The Greater and the Less, and the Bed wherein I use to ly in *Lambeth*; two Pillars, and two Pair of fine Shetes, a Pair of my best Fustain Blanketts, my Tapstrie Coverlid wrought with Grene Leaves, a Liverie Bed, and two Pair of Shetes, and other Furniture mete for the same, my Signet of Gold, my great Nutt, my best Salt double gilt; all the Silk in my Wardrobe that shall not be made into Apparel at the Tyme of my Death; one Dozen of Silver Spons parcel gilt; one Garnish of Vessel, and two of my best Geldings that are not given by Name in this my Testament; and my black straie Nagg called *Nix*. And I do further forgive him all such Debts as he oweth unto me upon Specialties. *Item*, I give and bequeath unto Mr. *Wilson* my Chaplain, all such Books as I have assigned unto him, conteyned in a Scedule subscribed with my Hand. And I will, That my Executors shall assign unto him, the Advouson of the Parsonage of *Wonstone*, in the Dioces of *Winchester*, if it fall void in his Lifetime. But if it shall fall void after the Death of the said Mr. *Wilson*, then I will, That my Executors shall assign the same to my Chaplain Mr. *Robinson*, now Provost of *Quene's College* in *Oxon*, unless he shall before have received some one of the Advousons hereafter specified. And I do forgeve unto the said Mr. *Wilson*, all such Debts as he oweth me upon Specialties. Also I will, That my Executors shall assign unto the said Mr. *Robinson*, the Advouson of the Dignitie and Prebend in the Church of *Lytchfeld*, or the Advouson of certen Dignities and

D d

Prebends

Prebends in the Church of St. *Davies*, as sone as either of them shall fall void, at the Election and Choice of the said Mr. *Robinson*, onless he shall before have received the Advouson of *Wonstone* aforesaid. But if the said Dignities and Prebends, or ether of them shall not fall void in the Lifetime of the said Mr. *Robinson*; or if they shall fall void after that he hath received the Advouson of *Wonstone* aforesaid, then I will, That my Executors shall assign one of the said Advousons unto my Chaplain Mr. *John Chambers*, so sone as ether of the said Dignities and Prebends shall fall void, at the Election and Choice of the said Mr. *Chambers*. Item, I will, That my Advouson of the Dignitie of the Church of *Powles*, shall be bestowed upon some learned Man, at the Discretion of my Executors, or the longest Liver of them.

Item, I gyve and bequeath unto my Nieces, *Mabel*, *Anne*, *Barbara* and *Frances*, the Daughters of *Robert Grindal* my Brother late deceased, to every of them Fifty Pounds. And to my Nieces, *Dorothie*, *Katheren*, *Elizabeth* and *Isabel*, the Daughters of *Elizabeth Woodhal*, my Sister late deceased, to every of them Fifty Pounds; to be divided amonges them at the Discretion of *William Woodhal* their Uncle. Item, I gyve to my Niece *Woodhal*, one Bowle doble gilt, without a Cover; and to my Niece *Isabel Wilson*, one other Bowle doble gilt, without a Cover; and to *Edmund Woodhal* my Godson, one of my little standing Cups, with a Cover, doble gilt. Item, I will and bequeath to my Niece *Frances Young*, Widowe, one Dozen of Silver Spones parcel gilt, a Garnish of Vessel, my little Nut, and my Can or Tankerd, doble gilt. Item, I give unto *John Scott*, Esq; now Steward of my Household, my Gelding called *Old Marshall*; and my Servant *William Henmarshe*, Gent. a Ring, Price twenty Shillings; and to *Robert Sandwich* of *Stillington*, a Ring, Price thirty Shillings. Item, I give to *Robert Estwick*, my Gentleman Usher, Ten Pounds for his Fee at my Burial: And to my Servant *Peter Palmer*, Gent. Ten Pounds. And to *Thomas Nicolson*, Usher of my Hall, Five Pounds. And to my Servant *William Grindal*, Ten Pounds. And to my Servants *William Henley* and *Richard Matthew*, to each of them one Years Wages, and Three Pounds, Six Shillings and Eight Pence. And to my Servant *John Acklam*, Six Pounds, Thirteen Shillings and Four Pence. And to my Servant *William Hales* Five Pounds: Unless they be otherwise considered by me to the Value thereof before my Death. Item, I gyve to *William Tubman* my Servant, Ten Pounds, and such Books as are assigned unto him, conteyned in a Scedule subscribed with my Hand, and the Advouson of the Parsonage of *Newington* in *Surrey*, if it shall fall void in his Lifetime. Item, I gyve to my Servant *Reignold Gledal*, a good Nagg, at the Discretion of my Executors, and Forty Shillings. Item, I give unto my Servant *John Sharpe*, now Clerk of my Kitchen, Twenty Pounds. Item, I give unto *Richard Ratcliff*, Gent. my Comptroller, Thirty Pounds, which he oweth me. And to *Richard Frampton*, Gent. my Secretary, Ten Pounds, out of his Dett which he oweth me. Item, I gyve to *Richard Somerdyne*, late Yeoman of my Horse, Forty Pounds to be deducted out of his Dett which he oweth unto me,

me, upon Specialtie for his Lease of Rippon. *Item*, I gyve unto my loving Friend Mr. *Thomas Eaton*, and to his Wife, to ether of them a Ring, Price Twenty Shillings; and I do forgyve him Fifty Pounds which he oweth unto me. *Item*, I gyve to Mr. *William Strickland* Eight Pounds. To Mr. *Atherton* Seven Pounds. To Mr. *John Shutt* Ten Pounds. To Mr. *Warefeld* of London, Ten Pounds. To *Barston* and *Ponder*, Eleven Pounds: And to *Saltmarsh* Forty Shillings, of those Detts which they, and every of them do owe unto me. *Item*, I gyve and bequeath to *John Browne*, Fellow of *Pembroke-Hall* in *Cambridge*, Ten Pounds, and all such Books as are assigned unto him in a Scedule subscribed with my Hand; and my Morning Gown and Hood geven to me at the Burial of the late Bishop of *Elie*; and also a Bed, with two Pair of Shetes, and other Furniture to the same, if he receive not the same Bed and Furniture before my Death. *Item*, I gyve Mr. *Redman*, Archdeacon of *Canterburie*, my white Hobbie called *York*.

Item. I do ordein and constitute *William Redman*, Archdeacon of *Canterburie*, *John Scott* Esq; now Steward of my House, and *William Woodhal* my Nephew, Executors of this my Last Will and Testament. And I gyve to every of them that shall take upon them the Execution of this my Testament, Fifty Pounds: And to every of them that shall refuse the same, I gyve Ten Pounds, to the Intent they be Favourers and Furtherers of the Execution thereof. The Residew of all my Goods and Cattells, my Detts and Legacies being payd, and all other Manner of Charges being born and fully satisfied, I will, shall be bestowed upon the poorest of my Kinsfolk and Servants, and upon poor Scholars, and other godlie Uses, at the Discretion of my Executors. In Witness whereof I have set my Hand and Seal hereunto, in the the Presence of the Witneses underwritten.

E. CANT.

John Walkerus Archidiac. *Essexia*.

Per me *Johan. Incent*, Notar. Public.

Per me *Thomam Redman*, Notar. Public.

Will. Archbold.

Josua Gilpin.

William Kirton.

N U M B. XXI.

A LETTER from *Pembroke Hall* to *GRINDAL*, upon his Advancement to the Archbishopric of *CANTERBURY*; and upon certain Endowments settled by him on that College.

ETS I nunquam tuam in nos, Collegiūq; nostrum (*Amplissime, Reverendissime Præsul,*) neq; Beneficentiam essemus, neq; Pietatem experti, (quam certè experti sumus singularem, totaq; Domus frequenti prædicati-

MSS. de Custod. Pembrochian.

one

one celebrat) ii tamen sunt Praefecti nostri de summo tuo studio, insigni Benevolentia, Curâq; de nobis incredibili, Sermones, ut de Amplitudine tua non sperare optimè, non sentire magnificè, non loqui honorificè, non quæamus. Non solum enim peramicam te ait, celeberrimamq; Collegii mentionem etiam in gravissimarum rerum occupatione facere, sed ea quoq; addere piorum Benefactorum promissa, quibus nos Amplissima Dominationi tuæ, cum omnino omnes, tum sigillatim singulos ita devinxeris, ut non tam officiorum aliquorum Vinculis tibi obstricti, quàm dediti planè ac devoti videamur. Quibus Ornatissimi viri, de nobisq; optimè meriti, sermonibus ita exhilarati sumus vel inflammati, ut protinus ardenti quadam cupiditate flagraremus erga Amplitudinem tuam, ut quàm gratissimi & quàm officiosissimi cognosceremur. Præsertim cum in altissima celsissimâq; sede dignitatis collocatus, de nostris tamen cogitare rebus, & Pembrochianorum tuorum patrociniûm suscipere non dedigneris.

Quid enim nobis singulis optatius? Quid universis honorificentius? Quid Aula Pembrochianæ gloriosius esse potuit, quàm in hominis, non solum excellenti doctrinâ singulariq; pietate spectatissimi, verum etiam Pontificio splendore & authoritate, omni Dignitatèq; Illustrissimi, id est, & Archiepiscopi **CANTUARIENSIS & GRINDALLI**, peregregiâ tutelâ esse? Certe nemo ex omnibus est, quos vel Mater Academia aluit, vel Collegium nostrum educavit, vel doctorum monumenta celebrârunt, cujus fideli, virtuti, integritati malimus, quàm tuæ commendari. Indò tantum abest (Honoratissime Prasul) tibi quempiam ut anteferamus, ut ne conferamus quidem aliquem, sed facile primas, ut totius Angliæ Primati, tribuamus. In quo est, quod magnopere etiam atq; etiam Pembrochiani gloriemur, quod cum antea complures Episcopos habuerimus, egregia eruditionis Virtutisq; laude præstantes, Carliol. Exon. Winton. Dunelmen. Londin. Eboracen. nonnullos alios Alumnos Collegii nostri, nunc quoq; aliquando tandem, ad sempiternam Pembrochianam gloriam, etiam ipsum Cantuariensem, ipsum Metropolitanum, ipsum Angliæ Primatem, & summum deniq; Archiepiscopum, omnibus animi fortunæq; ornamentis cumulatissimum, habeamus. Ad quem non tanquam ad Deum Delphicum, à Poetis temerè confectum, sed tanquam ad Mecænatem, omnium Scriptorum monumentis celeberrimum, & communem Literarum vindicem, assidue confugiamus, & in cujus suavissimo, sanctissimòq; patrociniò, tanquam peropportuno diversorio, conquiescamus.

Nec vero non maximas Dei & sempiternas gratias debemus, cujus singulari beneficio propugnatorem adepti sumus & Patronum tam singularem? Tibi etiam (Reverendissime, Colendissimèq; Pater) secundum Deum, non modo gratias agimus, agemûsq; ut Mecænati, immortales, sed omnia præstantissimo & Sanctissimo Patri emetiemur. Quod Amplissima Dominationi tuæ præterea impertiamus, præter supplices & assiduas ad Numen æternam preces, nihil habemus; à cujus præpotenti Majestate vehementer etiam atq; etiam contendimus, ut Amplitudinem tuam, cum ad nostram privatim, tum communem Ecclesiæ Reiq; pub. utilitatem, quàm diutissimè velit, & aliis rebus omnibus ornamentisq; florentissimam, incolumem atq; salvam conservare. Dat. Cantabr. è Collegio nostro, vel potius tuo. 1576.

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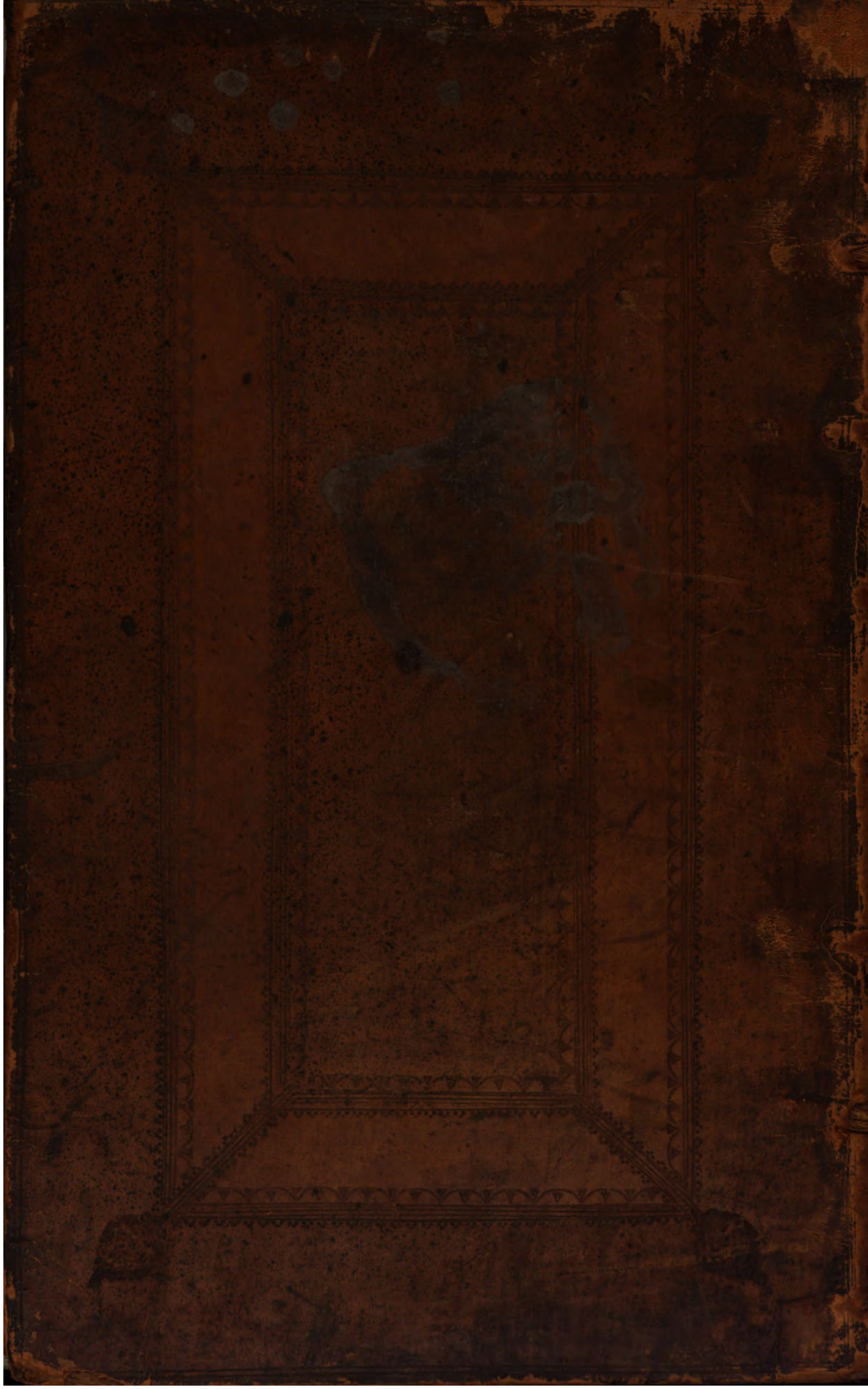
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